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ORIGINAL NOTES•
ON THE
BOOK OF PROVERBS.
VOL. III.

ORIGINAL NOTES
THE
BOOK OF PROVERBS.

MOSTLY FROM EASTERN WRITINGS.

BY THE
REV. S. C. MALAN, D.D.
LATE VICAR OF BROADWINDSOR, DORSET.

VOL. III.—CH. xxi.—xxxi.



WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1893.

LONDON :
PRINTED BY C. GREEN AND SON,
178, STRAND.

PREFACE TO VOL. III.

THE third volume brings to an end these "Original Notes on the Book of Proverbs." They number altogether about sixteen thousand—15967, more or less—and were, every one, taken from the original, which I also copied, whole or in part, in its native character, for the sake of greater accuracy. For I could not bring myself to degrade Saraswati's precious gift of Sanscrit, with its noble Dēvanāgarī alphabet, to the common level of Roman type.

As I had no help whatever in this work, but had to fall back entirely on my own resources, it must of course follow that errors will have crept in ; though not many, I hope, such as to give a false impression of renderings intended to be, not critical, but free. Students who have gone through the same kind of study under similar circumstances, will best be able to judge of the merits or demerits of this work.

Some men delight in the study of antiquity ; others find no charm in it whatever. These limit their world, and the ideas, thoughts and wisdom thereof, to their own day, as if these were to be a standard for future generations. But wisdom is older. We see it by comparing many wise sayings of men of yore with others of the present day ; and we thus find that men, though living faster now than they did of old, are yet no wiser now than they were then.

The prophet's words, Dan. xii. 4, "Many shall run to and fro, and knowledge shall be increased," are being fulfilled, it is true. But knowledge is not wisdom ; which does not either increase or diminish, but remains the same. In like manner as the mummies of ibises, four thousand years old, found on the banks of the Nile, attest the continuity of the species, so also does the wisdom of those ancient worthies prove that it sprang originally from one source, and that it has continued to flow from the same fountain ever since.

Not only has antiquity charms and merit of its own, but it also sheds romance over the simplest facts ; it gives grace to sayings which might appear common-place elsewhere, and it adds weight to the wisdom of its children. Prince Ptah-hotep's wise sayings, good as they were when spoken, yet come to us with greater authority through a long line of centuries, on a fragile papyrus written at the dawn of history. So with the scribe Ani's maxims, though more recent. And as to philosophy, only compare what we hear daily with the solemn gravity, with the depth and with the dignity of the conference between Bhagavān and Arjuna, that seems to reach us from beyond the grave, and in language as yet unrivalled.

So with the Vedas, Vyāsa, Nārada and Manu, among the aged ; and among the younger, Homer, Hesiod, Timæus, Locrus, Plato, Nagasena, Pindar and Theognis ; the author of the Dhammapadam ; Lao-tsze, Confucius, Meng-tsze, Li-tsze, Zarathustra, and a host of others who brightened up antiquity with their wit and wisdom.

The only fair way, then, of judging of those men is to bear in mind their surroundings, the time and the circumstances

in which they wrote. To measure them by the standard of modern customs, thoughts and ideas of the day, is but prejudice and ignorance ; it wrongs them, and derogates from their real merit. But when allowance is fairly made for the difference of race, of customs, of thought, of idiom, and of the time in which they lived, there will yet be found in them much to love, to admire and to remember through life. To them, then, all honour and respect ; but faith, adoration and worship, to that Eternal Wisdom whom “the Lord possessed in the beginning of His way, before His works of old—from everlasting” (Prov. viii. 22—31).

As a man can only see with his own eyes, I hope to be forgiven if I collected these sayings of wise men of old from my own point of view. I wished neither to underrate nor to overestimate them, but, without prejudice, to give them their due meed of praise. This work is very far indeed from being what I meant it to be ; yet, such as it is, it has been to me a source, if but of occasional, yet of life-long interest. Many a time, when sitting down to it after less congenial and harder work in the parish, I could not help saying to myself :

“O Melibœe, Deus nobis hæc otia fecit.”

Eclog. i. 6.

S. C. MALAN.

BOURNEMOUTH,

Nov. 15, 1893.

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CHAPTER XXI.

THE king's heart *is* in the hand of the Lord, *as* the rivers of water: he turneth it whithersoever he will.

פְּלִגְיָמִים is not literally 'rivers of water,' but divisions or distributions of water-channels in a water-meadow, carrying freshness and fertility everywhere. Such is the clemency and kindness of a good sovereign. Vulg. 'divisiones aquarum.'

"*The king's heart*," &c. "Take good care," said Kaou-yaou to Shun. "Let there be no negligence among your officers. It is Heaven that works; men are only his substitutes [instruments]."¹ "Oh, yes!" said the king; "is not my life dependent on the will of Heaven?"² "For as regards the friends [courtiers] of the Sultan," says El-Nawabig, "the higher they are in office, the more dangerous are they."³

2 Every way of a man *is* right in his own eyes: but the Lord pondereth the hearts.

חֲכֵן, the Lord weighs, examines and levels the hearts.

"*Every way of a man*," &c. "In the Kali-yuga [the last age and the worst, in which we are at present]," said Parāśara [Vyāsa's father], "everybody's word shall be Scripture [every

¹ Shoo-King, i. 4.

² Id. iii. 16.

³ El-Nawab. 106.

man's word will be his own law, in defiance of all authority]; but the gods shall be the whole refuge of those who seek them."¹ [Remarkable words, considering the time and place at which they were spoken.]

"— verum ita est.

Quot homines tot sententiæ, suus cuique mos."²

"Man," say they in Bengal, "is like a clod; whichever way the gods throw it, there it stays."³

"*But the Lord*," &c. "The spirits," say the Mandchus, "see things hidden in the secret darkness of the heart like lightning."⁴ "Thou, O Buddha," says the Tibetan, "knowest the efforts, the conduct, the language, and the secret organs of all."⁵ "If the heart of man produces one thought," say the Chinese, "heaven and earth know it fully."⁶

"Ζεὺ φίλε, θαυμάζω σε, σὺ γὰρ πάντεσσιν ἀνάσσεις
ἀνθρώπων δ' εὖ οἶσθα νόον καὶ θυμὸν ἑκάστων:"⁷

"O Zeus," says Theognis, "thou, our friend, rulest over all. I stand aghast when looking up to thee; for thou knowest well the mind and temper of every one of us." "He, then, who wishes to cultivate the Tao [way] of heaven," say the Chinese, "must first cultivate the Tao [way] of men [he must begin with home virtues, and rise upwards]. If once virtue among men is not cultivated, immortal excellence [Tao of heaven] will be far enough distant."⁸

3 To do justice and judgment is more acceptable to the Lord than sacrifice.

"*To do justice*," &c. "Piety ['tapa,' inward and sincere piety and religion]," said Bhishma to Yudhisht'ira, "is better than sacrifice; and this is an excellent tradition. And I will tell thee, O wise man, what this [tapa] true devotion is: hearken

¹ Vishnu Pur. vi. 1, 14.

² Ter. Phorm. ii. 3, 3.

³ Beng. idiom, 34.

⁴ Ming h. dsi, 38.

⁵ Rgya-tcher r. p. ch. xiii.

⁶ Dr. Medh. Dial.

p. 234.

⁷ Theogn. 365, 367.

⁸ Hien w. shoo, 114.

to me. It is—innocency, speaking the truth, humble devotion [without show], meekness, pity and compassion. This is what brave and good men [dhīrā] call [tapa] inward devotion ; not so is the withering of the body by fasting.”¹

“Beware, O my son,” said Khosru to Shiroyah, “lest, if thou turn thy foot aside from justice, wisdom and truth, thy people also turn their foot aside from thy hand [rebel or neglect thee]. Thou hast seen ere this that the lamp lighted by a widow [sighs of distress] has burnt down a whole city. But what is there better and more desirable for thee than to spend thy life in judging thy people righteously and equitably?”²

“There is for a sovereign no other way of serving God than by serving the people. It lies not in beads, sedjadchs [carpets on which to kneel down in prayer], and the garb [cloak] of a dervish. But sit thou on the throne of thy power, full of the pure qualities of dervishes ; gird thyself with justice and purpose ; and keep thy tongue tied from vain words and begging of others.”³ “He who eats, and out of whose hands good actions proceed, is better than he who fasts continually, and is a worshipper of this world.”⁴

“Δῶρα καὶ θυσίαι θεὸν οὐ τιμῶσιν—ἀλλὰ τὸ ἐνθεον φρόνημα διαρκῶς συνάπτει θεῷ· χωρεῖν γὰρ ἀνάγκη τὸ ὅμοιον πρὸς τὸ ὅμοιον.” “God is not honoured by gifts and sacrifices,” says the Pythagorean Demophilus ; “neither do offerings to His temple adorn Him in any way. But a sense of godliness unites man sufficiently to God. For the like must of necessity [rise to] meet its like.”⁵ “If a man,” say the Mandchus, “does nothing for the good of others, every prayer he offers to Fo [Buddha] will be in vain.”⁶

“If when at home a man pays proper respect to his father and mother, why need he go to a distance to burn incense?”⁷ say the Chinese. “These three [father, mother, and ‘guru’ (religious teacher)] are the three worlds,” says Manu ; “they

¹ Maha Bh. Shanti P. 2978.

² Bostan, i. st. 2.

³ Id. st. 13.

⁴ Id. st. 9.

⁵ Demophili sent. Pythag.

⁶ Ming h. dsi, 165.

⁷ Hien w. shoo, 17 ; and Ming h. dsi, 76.

are the three places of refuge; they are the three Vedas, and are said to be three fires. And the fulfilment of all duties towards them is called the highest virtue; whereas no other religious observances avail when these are left unfulfilled."¹ "Let a man observe moral duties," says again Manu, "even though he do not always perform voluntary ceremonies. For he who does not observe his moral duties falls low, even though he keep to outward ceremonies only."²

"The king who protects all creatures according to law and justice, and who punishes the wicked, thereby offers day by day sacrifices of a hundred thousand gifts acceptable to the gods." "For by the [capture] restraint of sinners, and by favouring the good, kings are always purified [sanctified] as twice-born [brahmans] are by sacrifice."³ "If a man," says the Buddhist, "sacrifice a thousand times monthly for a thousand years, but himself worship one moment in self-concentration, this one individual worship is better than the other done a hundred years."⁴

"Sacrifice," says Vishnu Sarma, "study, almsgiving, devotion, truth, endurance, long-suffering, and freedom from covetousness, are the right paths of virtue. The first four are followed for the sake of ostentation; the four last, on the other hand, rest in the magnanimous man."⁵ "Kee-too asked how the gods should be served. Confucius said: You cannot serve men—how could you serve the gods? I dare say you will ask about death. I say: You do not understand life—how could you understand death?"⁶

"A man of a wicked or cruel disposition, though he be well versed in the Shastras, is like the snake that is all the more terrible for wearing the 'kant'hamanilakara' [a jewel worn on the throat, and supposed to be found in the cobra's throat]."⁷ "Heaven and earth," say the Chinese, "show no partiality;

¹ Manu S. ii. 229, 230. ² Id. viii. 306. ³ Id. 311. ⁴ Dhammap. Sahassav. 106.

⁵ Hitop. i. fab. ii. 7, 8.

⁶ Hea-Lun, xi. 11.

⁷ Subhasita, 36.

but the gods pry into darkness. Happiness does not come through sacrifice and offering, nor misfortune through breach of etiquette. Good fortune or calamity do not come down on a man for his praying for it or against it, but by his seeing clearly the good and the evil that is the cause of happiness or of misery.”¹

4 An high look, and a proud heart, and the plowing of the wicked, *is* sin.

A.V. ‘the plowing of the wicked’ is no rendering of the Hebrew, and is not clear. נֶר for נֵר means ‘novalis’ or ‘novale,’ a field left fallow, or one ploughed for the first time: it also means to plough that field. But each also stands for נֶר and נֵר, ‘a light, or lantern’ (1 Kings xi. 36; 2 Kings viii. 19), &c., and is the sense in which all the old versions, Chald., Syr., LXX., Vulg. and Armen., take it. The sense of the verse then will be: “An high look, and a proud heart, and the light or lantern of the wicked [that lights him in his darkness], are all [not sin, but] error;” his light, such as it is, leads him astray, and makes him err, and נֶר, miss his end.

“*An high look*,” &c. “Pride,” says Theophrastus, “is καταφρόνησις τις πλὴν αὐτοῦ τῶν ἄλλων, a certain contempt of all others than oneself.”² “If a man,” said Confucius, “had the excellent talents of Tsu-kung, comported himself with pride, and was unwilling to impart his knowledge, I should not think him deserving of notice.”³ “Kuvera,” says the Buddhist, “told us that a man puffed up with pride has a [hard] master.”⁴ “Let not thy heart be [great] haughty by reason of thy learning,” says Ptah-hotep to his son; “but converse alike with the ignorant and with the learned.”⁵

“When the heart is [great] high,” say the Mandchus, “matters are much impeded thereby; as when the banks of the river are high, the water is hidden [retarded] in its flow.”⁶ A

¹ Ming-sin p. k. ch. i. and Com. ² Theophr. char. 25. ³ Shang-lun, viii. 11. ⁴ Rgya-tcher r. p. ch. xv. ⁵ Pap. Pr. v. 9.

●⁶ Ming h. dsi, 53.

proud or haughty man is said by the Javanese "to set himself up like a child against grown-up people, or like a 'kentoos' [a fabulous animal proud of his top-knot]."¹ "Boasting without substance [means], self-conceit without education, and pride without money, [are pitiable sights],"² say the Arabs.

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

מחשבות here is not so much 'thoughts' only, as 'plans,' 'habitual disposition,' 'doings;' for if the diligent man thinks of plenty, the other is not deliberately hasty in order to come to want. Want is the result of his haste.

"*The thoughts*," &c. "The kite is known by his flight, and the diligent man by his walk,"³ says the proverb. His walk is steady and brisk, but not hurried; for "he," says the Osmanli, "who goes fast, soon tires;" and "he who starts running, stops half-way."⁴ Be firm [constant, enduring] in work. Why be inconstant? Does not the patient watering of the root of the tree bring forth fruit in time?"⁵

"Τῷ γὰρ πονοῦντι καὶ θεὸς συλλαμβάνει."⁶

"for God shares the labour with him who works," say the Greeks. "Having begun diligently," say the Mongols, "grow not lazy at the end;" "for in order to reap much good or profit, one requires great endurance."⁷ "Knowledge without work," say the Arabs, "is a tree without fruit;" for "knowledge is not accomplished but in the work it yields."⁸

"Mas hace quien quiere que quien puede:"⁹

"He that 'will,'" say the Spaniards, "does more than he that 'can';" and the Welsh:

"Nid ar redeg y mae aredig:"¹⁰

"Ploughing is not done while running." "The 'summit of

¹ Javan. pr.

² Eth-Theal.

³ Altai pr.

⁴ Osm. pr.

⁵ S. Bilas, 35.

⁶ γνωμ. μον.

⁷ Mong. mor. max.

⁸ Ar. pr.

⁹ Span. pr.

¹⁰ Welsh pr.

• **Mt. Meru** is not too high, nor the nether world too low, nor is yet the ocean too far to cross, for those who can make efforts and endure,"¹ says Chānakya. "Slowly and surely towards the aim one has in view," say the Javanese; "the face turned towards it, and the heart intent on it."²

"When a man has once begun to practise anything, then slowly and gradually must he go on doing it, with his heart 'drowned' or 'immersed' in it,"³ says Dr. Desima. "'Karmanyēvādhikāraṣṭe,' set thy whole energy in thy work, and not in the profit thereof,"⁴ said the Worshipful One [Brahmā] to Arjuna. "If good fortune is asleep," says a Japanese, "wait. Meanwhile, do thy duty, and work hard day and night, and fulfil the decrees of Heaven in awe; and fortune will come, O ye men!"⁵ "Work, morning and evening—always," says Wang-kew-po; "and be not men of three hearts and two ideas [undecided or inconstant]."⁶

So far, so good. But most of earnest workers will agree with Rabbi Simeon, who said: "Thy work is not upon thee to finish it [thou art not sure to be able to do so]; and yet thou art not so independent of it as to leave it undone (or to neglect it)."⁷

"Where there is a house [family], there is strength of will for increase [in prosperity], and the light of the moon of fortune goes on increasing; but as is the good or advantage a man desires, so also is the trouble he takes to labour and get it."⁸ "Diligence," say the Chinese, "is a priceless treasure; and providence [prudence] is a pledge of personal safety."⁹ And against delay: "Do not put off until to-morrow what you can do to-day;" "for," says the Hindoo, "the same water that may quench a fire, may also be dried up by the wind."¹⁰ But "to try is half success,"¹¹ say the Georgians truly; for

¹ Chānak. 32, J. K.

² Javan. pr.

³ Shi tei gun, p. 11.

⁴ Bhagavadgīta, ii. 47.

⁵ Shoku go, p. 6.

⁶ Kang-he, max. x. p. 79.

⁷ P. Avoth, ii.

⁸ Do ji kiyo.

⁹ Chin. pr. G.

¹⁰ Vr. Satasai, 82.

• ¹¹ Georg. pr.

"where is the will, there is the way." And the Cingalese: "The student who makes much of his study [or trade], will dream of it, if he is dumb and unable to speak."¹

"Therefore," say the Telugus, "it does not become a wise man to relax his efforts;"² "for it is only the inconstant man that relaxes his efforts in his undertakings."³ For we all have work to do. "Those," says the Tibetan, "who have not small desires, have many things to do [wealth brings trouble with it]. And those who are thus occupied have great desires. All such and all alike wish for rest and a quiet life."⁴

"but every one that is hasty," &c. "It is well to do a work at leisure; for if done in a hurry, it is poison to it," says Vema. "If an unripe fruit is picked and thrown away, will it then ripen?"⁵ "Do your business correctly; what you do, do it well,"⁶ says Avveyar. No hurry; no forcing of the plant or of the child; for "the tree," say the Japanese, "that yields fruit twice in the year, invariably decays at the root."⁷

"The great hindrance to all successes is—great eagerness at first," says Vishnu Sarma. "Does not even the coolest water sink into the earth to moisten it?"⁸ "Let no man take in hand a matter rashly. Want of consideration is the surest way to misfortune. Success, which is the reward of merit, comes to him who acts after due deliberation."⁹ "A call from the Most High came to Burk: 'Have patience, O thou Burk, and do not make haste.'"¹⁰

"If you see a man that is hasty," says Wang-kew-po, "do not try to overtake him; for you may wait ten days at the head of rapids in an inland river [when swollen with rain], and [when it abates] in one day cross the nine provinces [on a swift current]. Therefore wait, and be not in a hurry."¹¹ "Time sells every straw;"¹² "any kind of straw sells in the course of

¹ Lokaniti, 37. ² Nitimala, iii. 2. ³ Id. ibid. 15. ⁴ Dkon seks, i. p. 16. ⁵ Vemana pad. i. 24. ⁶ A. Sudi, 49. ⁷ Jap. pr. p. 545.
⁸ Hitop. iii. 48. ⁹ Id. iv. 101. ¹⁰ Burk Diwan, 96. ¹¹ Kang-he, max. x. p. 79. ¹² Osm. pr.

time," say the Osmanlis. "Az akarathoz," &c., "In the will there is also power of success,"¹ say the Hungarians.

"But although haste is bad, yet never give up exertion; for it is the pleasure of hope. Would a man who sees a rain-cloud arise, break his pitcher [in which he would fetch and keep water]?"² "Make no effort to be poor," said Ajtoldi, "but rather to be rich; and do not commit adultery; yea, keep my word."³

"A poor man," said Calilah, "put milk and honey in a jar, and said: I will sell that for a dinār, and with it I shall buy goats, then oxen, then a field, then seed to sow; and I shall marry, and have a son to do me credit. If he misbehave himself, I will give him the stick, thus!—brandishing the stick, that broke the jar and spilled the milk. The son, however, was born; but he too was killed by mistake. Such is he," added Calilah, "who does not act steadily and deliberately in his business, but works his own hurt by his rashness and haste."⁴

"Μηδὲν ἄγαν σπεύδειν:" "Do not be too hasty," says Theognis. "There is a proper opportunity for every man's work. Often does a man rush forward in hope of profit, which a kind Genius turns into great misfortune [for his good]; and leads him to see that what he thought hurtful was for his weal, and what he called useful proved injurious to him."⁵ "Do not thy work hastily, but do it well,"⁶ say the Arabs.

"Husbandmen ploughing and at work, merchants and pedlars going about and trading, must all be diligent, laborious, pains-taking and self-denying. They must not be lazy and idle, neglecting their business. If their fate and fortune be good, they will succeed and prosper; but if their fate and fortune be bad, they will not; but still will have to support their family, and provide food for them,"⁷ say the Chinese.

¹ Hung. pr. ² V. Satas, 182. ³ Kudatku B. xx. 10. ⁴ Calilah u D. p. 219. ⁵ v. 395—398. ⁶ Arab. Ad. in Rosenmüller Gr. p. 375. ⁷ Dr. Medh. Dial. p. 19, and note at ch. x. 2.

And as Nestor said to Agamemnon :

“Μηκέτι νῦν δηθ’ αὐθι λεγώμεθα, μηδ’ ἔτι δηρὸν
ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.”¹

“Come, let us be up at once, and not put off the work any longer, since God has pledged us to it.”

6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

A.V. ‘tossed to and fro,’ is not in the Hebrew. **נְפַח** is properly ‘a breath’ or ‘a vapour ;’ and as a vapour ‘vanisheth away,’ it is also taken for ‘vanity.’

But **נְפַח הַבַּיִל** properly means a vapour that is dispelled, dispersed, chased, or carried away, like a leaf by the wind ; and here it may possibly allude to the vapour that causes the mirage in the desert, which is followed by the thirsty traveller, but recedes before him, and then vanishes away, leaving him disappointed, hotter, and more thirsty than ever. An image well suited to this place. LXX. *μάταια διώκει ἐπὶ παγίδας θανάτου*. Chald. ‘they shall suffer and be destroyed who go after death.’ Syr. id.

“*The getting of treasures,*” &c. “Of all insufficient things,” say the Chinese, “there are none more insufficient than ill-gotten wealth.”²

“*Ζημίαν αἰροῦ μάλλον ἢ κέρδος αἰσχρόν :*” “Choose loss rather than shameful gain,” says Chilon ;³ “for the former will afflict thee but once ; the latter, however, will afflict thee for ever.” “Two things must result from lying,” says the Ethiopic : “(1) multiplication of artifices, and (2) expectations in fear of what may happen.”⁴ “Wealth gotten by force or craft,” say the Tibetans, “is not wealth ; just as the dog and the cat, while living, are but the incarnation [emancipation in transmigration] of impudence and shame.”⁵ “He who gathers riches virtuously, dispenses them like rain that moistens [the ground]. But he who gets wealth unrighteously, may know that he

¹ Il β'. 435.

² Hien w. shoo, 98.

³ Sept. Sap. p. 24.

⁴ Matshaf Pinal.

⁵ Legs par b. pa, 49.

gathers it as food for some one else,"¹ says the Mongolian. "It is a sin," adds Tai-shang, "to try to acquire selfish gain. The proverb says: 'The more selfishness [unfair profit], the more craft; the more also of poverty and destitution.' Yet selfish dealing and craft is but the way of the world."²

"Look on wealth," says Choo-he,³ "but covet it not; and look on a difficulty, but despise it not." "Let the king," says Kamandaki, "when he has acquired great power, cultivate the society of good men; for without them, royal prerogatives [power, prestige, &c.] are vain. The wealth of bad men is enjoyed by other bad ones. Crows alone eat the fruit of the [kimpāka] colocynth; but no other birds do so."⁴ "The fool in his strength," says the Buddhist, "gets wealth by violence [in haste]; but when his body dies, he then goes to hell."⁵

"A man," say the Mandchus, "dies in the pursuit of riches, as a bird is entrapped while in search for food. But if he has obtained his riches and station by trouble and fraud in the world, he is no better than a man who swallows the wind."⁶

"There is a pleasure which is worse than unhappiness," said the spirit of Wisdom; "it is—when a man got his wealth by crime, and takes pleasure in it. His pleasure is then worse than unhappiness [at being poor]."⁷ "He," says Chānakya [in a Tibetan work], "who lets go what is certain [what he has in hand], and labours at that which is uncertain, loses what he had; the rest was already gone [since he had not got it]."⁸

7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

This verse presents difficulties, owing to the uncertain root of גִּזְרִים, whether it be, as some think, גִּזַּר, or גִּזַּר. The probable meaning of the original is, "The violence (or oppression) of the wicked draws (from גִּזַּר) (or drags) them along, because," &c. Chald.

¹ Saïn ūgh. 127.

² Shin-sin-l. ii. p. 64.

³ In Siao-hio, ch. iii.

⁴ Kamand. Niti S. iv. 4.

⁵ Lokan. 70.

⁶ Ming h. dsi, 30, 168.

⁷ Mainyo i kh. xvii. 4.

⁸ Chānak. iii. 1, Schf.

‘the fall (or ruin) of the wicked shall take them away (destroy them).’
Syr. ‘shall come to them,’ as if from גר.

“*The robbery of the wicked,*” &c.

“ — τῶν δὲ πημονῶν
μάλιστα λυποῦσ’ αἱ φανῶσ’ αὐθαίρετοι : ”¹

“Of all sufferings, those are keenest that prove to be of our own seeking,” said the reporter to the Chorus. Thus Tokinusi, having become rich with eight hundred ‘kobangs’ [an ancient Japanese gold coin, equal to one ‘riyo,’ or 132 cents], which he had stolen from a man he had murdered, was caught and convicted. He then said, looking up to heaven : “In truth, my unrighteous wealth has vanished more swiftly than a passing cloud. When young, I was expelled from Kamakura, for the grovelling covetousness and filth in which I lived from the first. I then took to robbery, and here I am. I had no shame, and am now come to what I am by my own fault.”²

“When their children are slain,” said the archangel, “and they see the destruction of their beloved ones, bind them for seventy generations under the mountains of the earth, until the day of their judgment and of their utter destruction, until the everlasting judgment is accomplished.”³

8 The way of man *is* froward and strange : but *as for* the pure, his work *is* right.

A.V. and most versions stumble at this verse by taking נָךְ for וְ, conj., and נָךְ, ‘strange.’ Whereas נָךְ is here an adjective, from נָאָךְ, ‘to carry or bear burdens,’ and means ‘burdened with guilt,’ ‘a load,’ &c. We find the same in Arabic, ‘wazara,’ whence ‘wazeer,’ a vizier burdened with state responsibilities. The sense of this verse will then be : “The way of a man burdened with the feeling of guilt (or remorse) is crooked (or tortuous) ; but as to the pure (innocent), his way is straight.” Thus do the two parts of the verse stand in better contrast to each other.

¹ Œdip. T. 1230.

² Nageki no kiri, p. 77.

³ Bk. Enoch, x. 12. α

"*The way of man*," &c. "Artful men," say the Chinese, "fall into misfortune; single-hearted ones are always happy."¹ "Pie-bald [black and white] manners ruin a good man; when they are now white and then black [good and bad]," said Abdān. And El-Djahith: "The man of colours [shifting, froward], if he turns from them, must hasten to turn from his evil way as well as from sin."² "His work," say the Arabs, "shows his origin or principle, as does also the summit [result, outcome] of his work."³

"*but as for the pure*," &c. "Who is pure?" asks the Buddhist. "He in whose heart purity resides."⁴ "Purity," says another Buddhist, "is one of the 108 doors into religion; it purifies the mind which is [naturally] troubled."⁵ "Good people are like a vessel full of new milk. It is a blessing to behold such purity."⁶ "People of a pure heart (or mind) have a pure progeny, and there is nothing that will not succeed when we are in fellowship with pure-minded people."⁷

"An honourable action is easy to an honourable man; but it is most difficult for him to commit a dishonourable one," said Bhurishrawa to Yajnashila.⁸ "Let the thoughtful man cultivate a pure life, even in distress. For thereby does he get praise, and does not perish in either world."⁹ Here below, "the help derived from others is profitable," says Tiruvalluvar; "but the good of one's own labour [effort] gives all that one can desire."¹⁰

"However great a man's [happiness] blessings be here below, O excellent Bharata, they are surpassed by his final emancipation in purity of heart."¹¹ "As to the holy man [saint]," says Siün-tsze, "the heavenly ruler in him [conscience, 'abhimantāram ishwarem,' Manu; comp. ch. iv. 23] is clear (or pure), and keeps straight Heaven's ministers [the five senses]. The

¹ Chin. max.² Eth-Theal. 267.³ Rishtah i juw. p. 159.⁴ Dris-lan phreng wa, 7.⁵ Rgya-tcher r. p. ch. iv.⁶ Id. ch. xii.

p. 141.

⁷ Cural, 457.⁸ Maha Bh. Drona P. 5960.⁹ Kamand.

Niti S. v. 8.

¹⁰ Cural, 651.¹¹ Bahudorsh. p. 38.

holy man regulates his passions, so as to gain heavenly¹ merit. He conforms to Heaven's rule, and thus knows what ought to be and what ought not to be [what he ought or ought not to do]."¹

Wherefore is man's nature said by wise men of old to be good? [as by Meng-tsze; but, as we saw elsewhere, Siün-tsze denies it and refutes him]. So, then, argues Kiu O, in his sermon on a text of Meng-tsze, "following man's good nature is said by wise men of old to be 'the way to walk in.'"² "The way of man, however," says another philosopher, Laou-keuen-shwe, "is clear and dark [muddy]; it has motion and rest. Heaven is clear, the Earth is dark [muddy], and man partakes of both."³

More to the point, Ajtoldi says: "Be pure [upright], for thy weal only requires purity [uprightness, cleanness of heart]. Be clear [sincerus], for good fortune comes only to such as are thus clear."⁴ "Yea," says the spirit of Wisdom, "to attend to one's own work, and to maintain purity of conversation, is best for all."⁵ "Both gods and men have devised happiness [for themselves]," says the Buddhist; "but assuredly the greatest good is for those who desire Nibbān, and keep themselves pure;"⁶ "who, by acting exactly as they speak, show the bright way of speech without frowardness."⁷

"Those who are called pure," says Avveyar, "shall inherit a blessing" [of wealth, virtue, riches and pleasure, says the Scholiast]. "And whatever is done with a pure [unsullied] mind," says her brother Tiruvalluvar, "is virtue. Everything else is pomp and a vain show. And virtue is the conduct that is free from these four: hatred, desire, anger and bitter speech."⁸

¹ Siün-tsze, ch. xxvii. ² Kiu O Do wa, vol. i. i. p. 4. ³ Shin-sin-l. ii. p. 94. ⁴ Kudatku B. xvii. 88. ⁵ Mainyo i kh. ii. 92. ⁶ Mangala thut, 3. ⁷ Rgya-tcher r. p. ch. ii. ⁸ Cural, 34, 35.

9 *It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.*

וְיֵיתָ קָבֵר, 'even in a house where guests are entertained, an inn, a large house,' large enough to shelter one from a brawling woman. Chald. 'a house of mixed company.'

"*It is better,*" &c. "With a good housewife, the house lacks nothing; yet if she be there, and speak harsh and pain-giving words, that house is like a thicket tenanted by a tiger,"¹ say the Tamils. Menander had probably such a woman in mind when he wrote:

"ἐξώλης ἀπόλοιθ' ὅστις ποτὲ
ὁ πρῶτος ἦν γήμας, ἔπειθ' ὁ δεύτερος,
ἔιθ' ὁ τρίτος, ἔιθ' ὁ τέταρτος, ἔιθ' ὁ μεταγενής:"²

"Let him perish for ever who first married, and the next, and the next, and the next, and his posterity after him." "For abusive women," says Avveyar, "are fit to be called Yama [Death]:"³ "Nothing worse than a bad wife," says Hesiod,

"— ἦτ' ἄνδρα καὶ ἱφθιμόν περ ἑόντα
εὖναι ἄτερ δαλδν —"

"who consumes her husband, however valiant he be, without a torch [fire]."⁴ "Better walk bare-foot," says Sadi, "than in tight shoes. Better bear hardships in travel, than quarrelling at home."⁵ "I know not," says El-Nawabig, "who is the worst off of the two: he who swims against the waves, or he who rises against [his] wives."⁶

"A violent, angry woman is like a weevil in a grain of sesamum,"⁷ say the Rabbis; who also teach that "out of ten parts of talk let down to the earth, women took nine for themselves."⁸ "Three things," said Jumber, "provoke a man to anger: a disobedient and dissolute son, a quarrelsome wife, and talkative servants."⁹

¹ Muthure, 18. ² Menand. ἐπιπρ. δ'. ³ Kondreiv. 42. ⁴ Hes. i. κ. η. 701. ⁵ Bostan, vii. 25 st. ⁶ El-Nawab. 155. ⁷ Sotah, 3. ⁸ Qiddushin, 49, M. S. ⁹ Sibrzne sitsr. lxxxv. p. 105.

"Four things, however, give pleasure to those who¹ have them : a large house, an obedient wife, active servants, and a horse ready [to be mounted]," say the Arabs.¹ "But he," says Chānakya, "whose wife is always growling about the house like a dog, soon withers away in body, like a lotus in a fall of snow."² Baber said of the wife of Sultan Mirza : "A bad wife in the house of a good man is hell, even in this world."³

"According to the laws of nature, however," say the Japanese, "as the earth obeys heaven, so ought also a wife, the In-principle, to obey and honour her husband. That is a wife's way to fulfil her religious duty."⁴

"A wife," say they also, "ought not to be jealous of her husband, even if he be given to bad practices. She should reason with him ; but neither be angry nor revile him. If he behaves angrily and frowns at her, she should then be distant, and show him that she can bear it. If he commits an error, her countenance should be placid, and with a soft voice advise and remonstrate with him. If he continues angry and will not listen to her, yet will his heart become pacified ; she may then renew her advice to him. But in no case should a wife oppose her husband, or speak to him with a rough voice and a ruffled face."⁵

"For Arda Viraf, when in the nether world, saw the soul of a woman whose tongue was torn off. He asked what sin she had committed to deserve such a punishment. Srosh and Atarō answered : 'When on earth her tongue was sharp, and her husband and guardian was greatly annoyed and harassed by her tongue.'"⁶

10 The soul of the wicked desireth evil : his neighbour findeth no favour in his eyes.

¹ Meid. Ar. pr.

² Chānak. 185, J. K.

³ Baber Nam. p. 210.

⁴ Onna ko kiyo, ch. vii.

⁵ Onna dai gaku, p. 65.

⁶ A. Viraf

Nameh, lxxxii.

"*The soul of the wicked*," &c. "The low-born," says the Buddhist, "sees the faults of others, be they as small as a grain of sesamum ; but he does not see his own faults, though they be the size of a cocoa-nut."¹ "The mean man hates the good man whom he sees forsaken over and over again. Like Rahu in heaven, that makes his seat in the moon by a grab at it [thus causing an eclipse]."²

"O heart!" said Baber, after he had been slighted by Khosrev-shah, "who ever saw any good from the people of this land? Look for no good from him who has none in himself."³ "An ox with horns," says the Georgian proverb, "drives away from the pasture one that has no horns [and that cannot defend himself]."⁴ "The evil dog," say the Osbeks, "neither eats himself, nor will let others eat."⁵ "I will not give you even the water in which I have washed my cowries,"⁶ says a Bengalee.

"On the other hand," says Avveyar, "having desired evil, do it not."⁷ "But to hide the good of others, and to show up their faults, is a sin," says Tai-shang.⁸

"Yet what quality is there in a good man that is not branded by the wicked? His bashfulness is called stupidity ; his exemplary life [bright religion], pride ; his purity and innocence, deceit ; his valour, cruelty ; his silence, idiotcy ; his kindness, cringing ; his honourable name, arrogance ; his eloquence, twaddle ; and his firmness or constancy, weakness."⁹

"Noble-minded men notice only their own faults, but low-minded men look into the faults of others," say the Mongols. "The peacock considers and respects himself, but the bat is of ill omen to all."¹⁰ "He," say the Arabs, "who looks into his own faults, has too much to do to notice those of other people."¹¹ "Like the eye, which from its small size cannot see everything in the world, so also does the deceitful man

¹ Lokan. 73.² Drishtanta Shat. 35.³ Baber Nam. p. 100.⁴ Andaz. 75.⁵ Ozb. pr.⁶ Beng. pr.⁷ A. Sudi, 105.⁸ Kang ing p.⁹ Nitishat. 44.¹⁰ Sain ügh. 105.¹¹ Meid. Ar. pr.

look on the faults of others, but does not trouble himself to ascertain their good qualities.”¹

Here follows the fable of the Wolf and the Lamb, to which Mun Mooy adds the Chinese proverb: “If you wish to impute sin to a man, why should you distress yourself to find a pretext for so doing?”² And in the Turkish translation: “This fable shows that when a cruel man wishes to do some injustice to a poor man, he finds an excuse without reason, and by his own individual wicked intention succeeds in it.”³ Thus Phædrus,

“Hæc propter illos scripta est homines fabula
Qui fictis caussis innocentes opprimunt.”⁴

“Yea,” say the Telugus, “though you rear a serpent by feeding it with milk, it will not refrain from biting you.”⁵

11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

“*When the scorner,*” &c. “If you let the rebellious and disobedient have their own way, the contagion of disobedience and rebellion will spread rapidly,” say the Georgians.⁶ Syntipa, fab. 33, shows “how a man learns by experience in suffering to behave better in future.” And fab. 18 shows “that those who suffer by accident [in spite of precautions], however quickly they recover, nevertheless serve as a warning to others.” Esop fab. 86 and 96, has the same moral; and Vartan, fab. 10, The Lion, the Wolf and the Fox, shows “that many wicked men come to a better mind and give up their evil practices when the authorities seize upon robbers and evil-doers.”

“My daughter,” says the Ozbeg, “I speak to thee; but thou, my daughter-in-law, hearken.”⁷ The Japanese also have a quaint proverb on the subject: “Seeing the cart in front

¹ Subhasita, 81. ² Mun Mooy, Chin. tr. ³ Turk. tr. ⁴ Lib. i.
fab. 1. ⁵ Telug. pr. ⁶ Georg. pr. ⁷ Ozb. pr.

upset, the cart that follows will take warning, and it will then be an example come out of a disaster."¹

12 The righteous *man* wisely considereth the house of the wicked : *but God* overthroweth the wicked for *their* wickedness.

"*The righteous*," &c. "Let man," says Manu, "consider the course ['gati'] of men caused by their evil deeds ; their fall into hell, and their torments in the abode of Yama."² "If a man," says Hesiod, "gets his wealth by violence and rapine, or a false tongue, as is too often the case, or by shameless oppression,"

"ῥεῖα τέ μιν μαρροῦσι θεοὶ, μινύθουσι δὲ οἴκοι
ἀνέρι τῷ."

"the gods soon obscure him, and reduce his family to very little, after a short-lived prosperity."³ "Injuries caused by men," say the Chinese, "do not kill (or destroy) ; but [woes] calamities from Heaven bring men to nothing."⁴

13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

"*Whoso stoppeth*," &c. "Men," says Vema, "who make a show of religion, and who have, but give not, shall have no help given them. O ye poor, know and see this for yourselves ; it is an example given you."⁵ "He," says he also, "who at first raised hopes and then says, 'I have nothing for thee, go thy way,' miser and sinner as he is, the sighs of the poor will reach him, and he shall perish miserably."⁶

"A man," says the Ethiopic, "who has goods and does no good with them, is indeed poor and a sinner."⁷ "But he is

¹ Jap. pr. p. 447, 470.

² Manu S. vi. 61.

³ Hes. ε. κ. η. 319.

⁴ Chin. pr. P. 18.

⁵ Vemana pad. iii. 19.

⁶ Id. ii. 15.

⁷ Matshaf Phal.

indeed a hero," says the Hindoo, "who excels in liberality."¹ "Better it is," say the Finns, "to give once liberally, than to give always niggardly."² "He," say the Buddhists, "who, being covetous or stingy, does not give to the poor, is like a dumb man to the whole world. He has power, but he cannot utter a word."³

"Still, what is there more ridiculous," says the Hindoo, "than a rich man stingy, a king fond of bad ministers, or a nobleman that is a fool?"⁴ But "as regards the weak and the poor, their only weapon is complaint and lamentation,"⁵ say the Arabs.

"Yet the poor man's word does reach the public assembly, though his tears be like a sharp saw,"⁶ say the Tamils. "Nevertheless," adds the Arab, "he who forsakes his brethren in trouble, will himself be overtaken by trouble and left there."⁷ "Those who make enemies during life, will have no friends when in difficulty," says Esop.⁸

14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

Here some of the versions take the Hebrew in the sense of 'overcoming, pacifying,' while others understand it to mean 'to prevent,' 'remove,' and 'to extinguish' anger. But A.V. is sufficiently correct.

"*A gift*," &c. "The hand of a generous man," say the Arabs, "is a balance" [gives evenly and justly]. "It is a hand on which God's hand rests; for the hand above [that gives] is better than the one below [that receives]," say they also.⁹ ["It is more blessed to give than to receive," Acts xx. 35; see also ch. xvii. 8, 23.] "A gift," says Ebu Medin, "is best when it is not solicited."¹⁰ As [said ironically]—"I cannot ask, oh no! but, please, sweep it into my dish."¹¹

¹ Patya Vākya, 231. ² Fin. pr. ³ Lokopak. 139. ⁴ Nava Ratna, 8. ⁵ Rishtah i juw. p. 145. ⁶ Tam. pr. 5, and 1744. ⁷ Eth. Theal. 244. ⁸ Fab. 87. ⁹ Ar. pr. ¹⁰ Ebu Medin; 90. ¹¹ Telug. pr.⁹

"A gift should be made with kind words."¹ Yet, "enjoy thy friend's favour as if he were an enemy," say the Osmanlis. For after all, "Qui prend, se vend," say the French; for, of course, a gift confers an obligation that must be returned. "If you receive an ox," say the Mandchus, "give a horse in return"² [as more valuable].

"For a gift is a fetter, that entrammels your freedom," say the Hungarians.³ Yet "it is a remedy for friendship," says the Buddhist; "though niggardliness is not one for hatred."⁴

15 *It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.*

The meaning of this verse in Hebrew is: The doing or administration of justice or judgment is a joy or satisfaction to the righteous—who has nothing to fear—but it is [judgment], מִחֲדָתָהּ, 'a terror to the workers of iniquity.' In this way the two portions of the verse hang better together than in A.V.

"*It is joy to the just,*" &c. "He who drinks of the sacred law," says the Buddhist, "enjoys happiness with a serene mind. The wise man delights in the precepts of the law, handed down [made known] by Aryas [venerable men of old]."⁵

16 *The man that wandereth out of the way of understanding shall remain in the congregation of the dead.*

רְפָאִים, men 'at rest,' the dead. Chald. and Syr. בְּנֵי אֶרֶץ, 'sons (dead inhabitants) of the earth.' Vulg. 'in coetu gigantum.' LXX. id.

"*The man that wandereth,*" &c. "Thou mayest contradict others, but not thyself [be consistent]," say the Rabbis.⁶ "A man without understanding is like a kingdom without a king, and a host without a general," says Asaph.⁷ And "those who love the earth shall become worms, as those who love 'b'hang' [hemp] shall become slaves,"⁸ say they in Burmah.

¹ Lokan. 128. ² Ming h. dsi, 31. ³ Hung. pr. ⁴ Lokan. 129.

⁵ Dhammap. Panditav. 4. ⁶ Ep. Lod. 718. ⁷ Mishle As. xxxviii. 5.

● Hill pr. 38.

17 He that loveth pleasure *shall be* a poor man :^e he that loveth wine and oil shall not be rich.

Chald. and Syr. render this verse thus : "A man in straitened circumstances who loveth jollity, and he who loveth wine and ointment, shall not become rich." Vulg. agrees with A.V.

"*He that loveth,*" &c. "A man of the race of Tahir was asked the cause of the decline of his fortune and loss of credit. He replied : 'Wine at night, and sleep in the morning.' That man ruins the building of his fortune who drinks at night and sleeps in the morning,"¹ says Husain Vâiz.

"Drink wine, but moderately," says the Mandchu ; "and show good understanding in the management of thy affairs."²

Elsewhere, however, the same authority says : "In teaching men, there are three points in morals to be attended to: Forbid wine, remove pleasure from thee, and never play for money."³

"The man," says Vema, "who is addicted to pleasure, cannot keep his mind steady, and will assuredly be ruined. Is not a tree on the bank of a river always unstable [in danger]?"⁴ And Tai-shang repeatedly :⁵ "It is a sin to be addicted to pleasure." "The desires," says the Buddhist, "of him who lives recklessly, grow around him like the 'māluvā' ['a creeper']. And he runs hither and thither like a monkey seeking fruit in a jungle."⁶

"Excessive desire, excessive loss," say the Tamils ; "excessive desire, and also eight forms of poverty."⁷ "He," says the Buddhist, "who takes delight in the small pleasures [of this world], shall not attain to the great one [in Nibbān]."⁸

"He, on the other hand," said Yudhishtīra to the Yaksha, "who gives up pleasure, becomes rich."⁹

"Ρώμη ψυχῆς σωφροσύνη, αὐτὴ γὰρ
ψυχῆς ἀπαθοῦς φῶς ἐστὶ :"¹⁰

¹ Akhlaq i m. xvi.
pad. i. 60.

² Ming h. dsi, 24.

³ Id. 151.

⁴ Vemana

⁵ In Shin-sin-l.

⁶ Dhammap. Tanhav. i.

⁷ Tam. pr.

⁸ Legs par b. pa, 7.

⁹ Maha Bh. Vana P. 17363.

¹⁰ Pythag. Sam. 17, ed. G.

"Temperance," says Pythagoras, "is the strength of the soul ; for it is light to an insensible soul." "Give not thy heart to pleasure," said the scribe Amen-en-ha to Pentaour.¹ "Radeyia [lofty-eyes] and Velbogi [unjust, &c.] were rich, and led a life of pleasure and luxury ; but," says Sæmund,

"nü er them goldith—"

"it is now repaid to them, and they must walk between frost and fire."² "It is safe for man not to indulge in eating overmuch, but only to take what is sufficient to keep up his strength for work," say the wise. "Wine," say they also, "is good in small quantity, but much of it is bad."³

"Every patrimony," say the Chinese, "becomes overgrown [like a jungle, with weeds, &c., 'hwang'] through dissipation ; but it flourishes through diligence."⁴ "And," adds the Buddhist, "he who lives in pleasure, rioting and gambling, loses his property."⁵ And "leading a bad life makes the good counsels [lit. 'the good'] of the Shastras [Scripture] of none effect,"⁶ says the Hindoo.

18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

כֶּפֶר, λύτρον. Chald. and Syr. "The wicked is a ransom [of] for the righteous, and robbers (or plunderers) are a ransom for upright men." Vulg. 'pro justo datur impius,' and 'pro rectis iniquus.' LXX. has only, Περικάθαρμα δὲ δικαίου ἄνομος. And Aben-Ezra explains this verse to mean, 'that the righteous shall be delivered from the calamities that fall upon him, and crush the wicked.' Rabbi Levi Gershom quotes Mordecai and Haman as an instance of it.

19 *It is* better to dwell in the wilderness, than with a contentious and an angry woman.

כִּזְזִי, 'peevish, ill-tempered, quarrelsome.' Chald. and Syr. id. LXX. ἡ μετὰ γυναῖκός μαχίμου καὶ γλωσσώδους καὶ ὀργίλου. Vulg. 'rixosa et iracunda.'

¹ Pap. Sall. i. 5, 6.

² Solarlioth, 16—18.

³ Dibre hakkak. p. 13.

⁴ Chin. pr. G.

⁵ Parabhava, 8.

⁶ Patya Vākyaya, 182.

"*It is better,*" &c. Menander must have been unhappy¹ in his married life, for his advice is :

" — Οὐ γαμéis ἄν νοῦν ἐχῆς²

— γεγύμηκα γὰρ

αὐτὸς, διὰ τοῦτό σοι παραινώ μὴ γαμείν :"³

"You will not marry if you are in your senses. I married, alas! therefore do I advise you not to marry." "He," says Chānakya, "who has no mother in his home, and whose wife speaks unkindly to him, had better go into the jungle, for his house is no better" [lit. 'as the woods, so his house'].

"Dwelling with a bad wife," says the Buddhist, "or in a house with a serpent, is death, undoubtedly."⁴ "Better, then, is a single state to which we are accustomed, than a married state which we do not know,"⁵ said Prabhāvati of king Kusa. "So also is a customary [suitable] widowhood preferable to an unsuitable marriage," say the Cingalese.⁶

Of the seven kinds of wives [see note on ch. xix. 14], the one who is the mistress is thus described in the Dhammathat [Burmese laws of Manu] :

"When her husband goes away, far or near, and is not yet come back, she does not give orders to have food prepared and laid before him on his return. Thus, she does not behave dutifully, but only thinks of herself, that she may have enough to eat and drink and go to sleep. Then when he comes home, she takes no interest in the affairs of the house, but lies down. And if her husband rouses her up, she replies : 'Son of a slave! son of witless parents! Art thou fit to speak to me? I do not want to eat thy meat or to drink thy drink ; and if I wish to lie down to sleep, I shall do so. Slave! thief! shameless fellow! Why should I trouble myself about thee?' Such is the wife who is the mistress."⁷

"But it is a sin," says Tai-shang, "to be a woman, and yet not to be yielding [tender] and obedient. The woman is sub-

¹ Menand. ἀπόρη. γ'.

² Lokan. 124.

³ Kusajat. 321.

⁴ Athitha w. d. p. 42.

⁵ Dammathat, v. 11, p. 136.

ject to man ; but if she is neither yielding nor obedient, but rather bold and jealous, what woman's conduct do you call that?"¹ "Does a wife oppose her husband's words? She is no longer his wife, no longer being his handwriting (or signature). It were better to leave such a wife, and live in a jungle," says Vema.²

"She, on the other hand, who respects others, humbles herself, and, following the way of politeness in yielding to others, considers them, and quarrels with no one," say the Japanese ; "but regulating herself and others, she keeps the peace and is quiet, which is not difficult to do."³ Elsewhere [in the 'Great Study' for women] they say also : "A woman should excel in heart rather than in form. But to have a bad disposition, to be turbulent, to have a fearful look, to be angry, vulgar, and a great talker, to contradict her husband and others, to insult others, to be jealous, and, behaving herself boastfully, to ridicule others—are so many things to be avoided by a woman."

"But the woman who follows her course gently, who is chaste, very kind and modest, does what is right, as it becomes her."⁴ "A woman when she is married is said to be returning home to her own house. And although it is the great shame of a whole life for a woman to be sent away [divorced], yet have the sages of old allowed it in seven cases : (1) for disobedience to her mother-in-law ; (2) for sterility [yet if she is good and virtuous, her bearing no children is not of itself a sufficient cause for her being divorced] ; (3) for adultery or debauchery ; (4) for jealousy ; (5) for leprosy ; (6) for talkativeness ; (7) for a thievish disposition."⁵

Confucius says to the point : "To dwell with a good man is like going into a conservatory full of 'che-lan,' blossom ; when in it, you do not hear the fragrance of the flower, but you move in it. But to dwell with one who is bad, is like

¹ Shin-sin-l. ii. p. 63.
Ch. vii.

² Vemana pad. ii. 15.

³ Onna ko kiyō,

⁴ Onna dai gaku, p. 40.

⁵ Id. *ibid.* p. 46.

going where putrid fish is spread about. You do not hear¹ the stench, but you move in it, and are under its influence."

"Also, being with a good man is like walking in a moist mist, which, though it does not wet, yet soothes. But to dwell with a bad man is like moving among knives and swords; although you may not get wounded, yet are you in constant danger of being injured."¹

20 *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

A.V. reads as if the foolish man spends up the treasure that is in the dwelling of the wise; but *בְּלֶעָפֵי* refers to 'treasure' only, to the foolish man's own property.

"*There is treasure*," &c. "Take care of your property and live," says Avveyar;² "for if a man spend without earning, it will end painfully."³ "It is best," says Hesiod, "to enjoy the present; it is but weariness of the soul to want what you have not."

"Ἀρχομένου δὲ πίθου καὶ λίγοντος κορέσασθαι,
μεσσόθι φείδεσθαι."⁴

"Take freely from the upper and lower portions of the cask; but take sparingly from the middle one as being the best part."

"At home," say the Chinese, "if you neither squander nor waste, you will have enough to live. What need is there for you to insist on being gay and showy? And as to the furniture of your house and your own dress, you have only to see that it is neither torn nor dirty; and that will be well. For why must you think or wish to appear fine? And do you mean to say that a well-conducted household would approve of your refusing to wear your own clothes when they look a little old and worn?"⁵

¹ Ming-cin p. k. ch. xix. ² A. Sudi, 85. ³ Kondreiv. 44. ⁴ Hes.
i. κ. η. 364. ⁵ Chin. max. in Dr. Medh. Dial. p. 191. ●

"If a stream is not confined within its banks, it soon overflows and becomes dry. In like manner, if the flow of wealth is not regulated, but spent immoderately, wealth is soon exhausted, alas!"¹

"Wise men have said that the acquisition of wealth and of other precious substance is like digging up a heavy stone and rolling it up to the top of a high mountain, but also that the spending of that wealth is like rolling the stone down the mountain. Consider which is best, weigh it in the balance, and hang this word of mine like a jewel on thy ear,"² says Nebi Effendi to his son.

Sophos,³ on the fable of the Weasel and the File, says that "it applies to those who spend all their wealth in pleasure and luxury, and waste all that is their own." "If a fool gets wealth, strangers will profit by it, but his own belongings will suffer,"⁴ says Tiruvalluvar; "for he is like one drunk with toddy, and confused." "With such men, no money can be found for corn [necessaries], but they find some for expense and luxury."⁵

"Detestable, foolish, stupid and infatuated, are those men who," say the Chinese, "night and day, in cold and in heat, love to play and gamble. Some will even sell their fields, pull down their houses, strip themselves, and pawn their breeches; and some there are, also, whose wife and children are sent away and dispersed, and whose sons and daughters have to quit their homes and wander about. Therefore, carefully avoid gambling."⁶

"*oil in the dwelling*," &c. "What are the seven consequences of giving oil to Bhikkhus?" asks the Buddhist. "A good eye, and other favourable features of the body; good speech; a good 'seeing heart' [judgment, proper feeling]; and a mind that is not diffused [that wanders not, but con-

¹ Hien w. shoo, 177. ² Khair nameh, p. 29. ³ Fab. 5. ⁴ Cural, 887. ⁵ Pesachoth in Khar. Pen, vi. 8. ⁶ Chin. max. in Dr. Medh. Dial. p. 199.

centrates itself]."¹ Oil that can do all this is indeed to be desired.

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

"He that followeth," &c. "The merciful man," says Ebu Medin, "gets for himself real glory, and that, too, without boasting."² "And the blessing of life lies in the beauty and goodness of one's work," says the Arab.³ "Those who are said to be pure, shall obtain a blessing" [virtue, wealth and pleasure. Schol.], says Avveyar.⁴

"Then follow the footsteps of good men,"⁵ says the Hindoo; and "conform entirely to [charity, benevolence] perfect virtue,"⁶ says Confucius. "Tsze-chin," said he also, "has the four qualities requisite in a wise man. In his behaviour he shows self-respect; in his intercourse with superiors, respect; in his assisting inferiors, kindness; and in his treatment of the lower orders, justice."⁷

"Through the merits of good works," says a Japanese, "a child born under most unfavourable circumstances and from poor parents became rich; and through the benefit of his inward virtue [or secret acts of charity], his life was lengthened; nay, from being blind, he came to see as clearly as the sun and moon."

"For, unquestionably, a man born with a bad countenance, after he has addicted himself to the practice of virtuous actions, as a good retribution for them; his bad countenance is at once changed, as the shadow follows the form. Sometimes wickedness prospers for a season; but the future of a wicked man is doubtful and full of risk. For a curse must evidently fall upon him. Whereas, as regards good actions,

¹ Putsha pagien. Q. 159.

² Nuthar ell, 19.

³ Ebu Med. 108.

⁴ Kondreiv. 35.

⁵ Nitishat. 70.

⁶ Shang-Lun, vii. 6.

⁷ Id.

ibid. v. 16.

a good reward is not far off. Therefore do no evil, not even the least ; but rather practise secret works of charity.”¹

“It is by doing good to others, and by mercy and pity shown by oneself, that one gets to the life of the blessed, and becomes partaker of bliss in the region of the gods,” said Mahasatwa to Mahanada, when thinking of being devoured by the tigress that was in search of food for her cubs. “I give myself up to the tigress,” said he, “through mercy, from an unalterable principle of wishing to do good to others.”²

Rabbi Jehudah [A.D. 150, author of the Mishna] said: “What walk in life ought a man to choose for himself? Whatever is an ornament to him. Think of three things, and thou shalt not fall into transgression. Know what is above thee—a seeing eye, a hearing ear, and all thy actions written in the Book.”³ And choose thy companions ; for “good company saves one from evil,”⁴ say the Rabbis.

“Nay, more than that,” says Theognis—

“Ἀνδράσι τοῖς ἀγαθοῖς ἔπεται γνώμη τε καὶ αἰδώς,
οὐ νῦν μὲν πολλοῖς, ἀτρεκέως δ' ὀλίγοις.”⁵

“good opinion and respect follow the good among men ; not of many, however, but surely of a few of them. For on him who publicly teaches and professes what is right and just,”

“— τῷ μὲν τ' ὄλβον διδοὶ εὐρύοπα Ζεὺς,”⁶

“far-seeing Zeus bestows wealth and happiness,” says Hesiod.

22 A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

“*A wise man scaleth,*” &c. “Understanding (or wisdom) is the strength of the wise. Where, then, is the strength of the senseless? See, even a furious lion was destroyed by a

¹ In-shits-mon, i. p. 2, 3.

² Altan Gerel, x. sect. p. 110, 111.

³ P. Avoth, ii. 1.

⁴ Ep. Lod. 703.

⁵ Theogn. 645.

⁶ Hes.

i. κ. η. 278.

rabbit," says Vishnu Sarma.¹ "If a wise man," says the Tibetan, "conducts himself wisely [prudently], he will overcome his enemies, however many and securely placed they be. And if he has gathered together meritorious deeds, he will surely overcome them, even if he has no help at hand."²

"He," said Sanjaya to Arjuna, "who, resting on his own strength, defies other men, is a hero; but he who does so, resting on the strength of others, is reckoned the meanest of men, though he be of the Kshatrya [military] race."³ But "if thou canst not overcome," say the Arabs, "have recourse to artifice."⁴ For "a man," say the Tibetans, "who is wise in expedients, will make slaves even of the great."⁵ "If he is firm in what wisdom can do," says Siün-tsze, "he is said to be 'able' ['neng'].⁶ See Loqman's fable of the lion that lay to rest in a cave, when a lizard ran up and down him, at which the lion rose indignant.⁷ "Wisdom gains cities, brave men take [cut off] heads," says a Burmese proverb.⁸

23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles. 3143.

"*Whoso keepeth,*" &c. "Whatever else thou keepest not, keep thy tongue. For those who keep not their tongue, suffer pain and come to trouble on account of their words,"⁹ says Tiruvalluvar. "The light of one star can illumine the mountains of a thousand regions," say the Chinese; "but half a sentence of what ought not to be said, mars the virtue of a whole life."¹⁰

"When there is little that is superfluous in a man's words, and when there is little to regret in his conduct, such advantages," says Confucius, "are worth a government appointment."¹¹ "Let a man guard against anger in words; let him

¹ Hitop. ii. 120.

² Legs par b. p. 4.

³ Maha Bh. Udyog. P. 5645.

⁴ Meid. Ar. pr.

⁵ Legs par b. pa, 6.

⁶ Siün-tsze, ch. xxii.

⁷ Loqman.

fab. 4; Sophos, 19; Syntipa, 17.

⁸ Hill pr. 88.

⁹ Cural, xiii. 127.

¹⁰ Hien w. shoo, 186.

¹¹ Shang-Lun, i. ii. 18.

be restrained in speech; and forsaking evil conduct in his words, let him cultivate good conduct in his speech,"¹ says the Buddhist. For "misfortunes come out of the mouth, while diseases go in thereat,"² say the Chinese.

"Mind [lit. shelter] thy words," says Ajtoldi, "lest thou pay for them with thy head; and take care of thy tongue, lest it break thy teeth."³ For, "to hasty words, hasty regret shall be,"⁴ say the Ozbegs. "The man," say the Osmanlis, "who speaks many words—his heart is not whole"⁵ [he has an evil conscience, or evil intent]. "But he who rules his tongue, saves his head," say they also.

And Ts'heng-tsze,⁶ speaking of the influence one man's example has in a family, and one family has in a country, says: "One word [fũh, upsets] ruins a business; one man settles the kingdom [for good or for evil]." "Then keep your mouth like a bottle," say the Chinese, "and your thoughts like a citadel."⁷ For words, even when spoken by Achilles⁸ are—*ἔπεα πτερόεντα*, winged words, which once uttered cannot return.

"You may fence a country all round, but the tongue cannot be fenced all round," say the Cingalese.⁹ "But he," say the Rabbis, "who will not keep silence when necessary, others will make him do so."¹⁰ "Be not second," says Ptah-hotep, "in creating words [raising a quarrel]. If thou hear not, anger will cease."¹¹ "He that is careful of his voice [regulates his words], knows truth and good conduct [how to behave]."¹² And "better it is to be dumb [silent], than to speak falsely or foolishly,"¹³ says the Ethiopic.

"Ἡ γλῶσσαι μὴ προτρεχέτω τοῦ νοῦ:"¹⁴

"Let not thy tongue outrun thy wits," is Chilon's good advice.

¹ Dhammap. Khodavag. 12.

² Chin. pr.

³ Kudatku B. x. 8.

⁴ Ozb. pr.

⁵ Osm. pr.

⁶ Com. on Ta-hio, ch. ix.

⁷ Chin. pr.

p. 49.

⁸ Il. á, 201.

⁹ Athitha w. d. p. 58.

¹⁰ Ep. Lod. 1461.

¹¹ Pap. Pr. xi. 5.

¹² Kawi Niti Sh. ii. 3.

¹³ Matshaf Phal.

¹⁴ Chilon, Sept. Sap. p. 22.

24 Proud *and* haughty scorner *is* his name, who dealeth in proud wrath.

"*Proud and haughty*," &c. "Good qualities," says the Tibetan, "are deteriorated by pride."¹ And Tai-shang:² "It is a sin to affront or humble others in order to exercise superiority over them." "For where pride is great," says the Buddhist, "benevolence is small."³ "In that case," says Tiruvalluvar, "let a man overcome by his firmness [endurance] the proud who commit excesses towards him."⁴

"*is his name*," &c. "I am free," said the barber, "from being a great talker, as they say I am; for I am he whom they call silent, and this name brings me good luck, as the poet has it: Seldom has thine eye seen a man with a nickname, but that from his nickname thou mayest know what he is."⁵

25 The desire of the slothful killeth him; for his hands refuse to labour.

"*The desire of the slothful*," &c. "Beware," says Ani, "lest thou fill thy heart [covet] with the things of others; but work for thyself, and trust not to the property of other people that will not come to thee. It would not be for the [elevation] credit of thy house."⁶ "Covet not the wealth of kings [princes or great men]," says the Buddhist, "as long as thou hast breath and a dwelling. The grasshopper hops into the fire from greed."⁷

"From covetousness," says the Hindoo, "comes anger; and from this comes desire; and from desire come folly and ruin. It is a source of sin."⁸ "And he who is not satisfied with his lot, will lose his daily bread,"⁹ say the Rabbis. "The covetous," says Chānakya,¹⁰ "is pleased with money, the fool with

¹ Legs par b. pa, 164.

² Kang-ing-p.

³ T'hargyan, fol. 4.

⁴ Cural, xvi. 158.

⁵ Alef leil. xxxiv. n. p. 277.

⁶ Ani, max. xxiii.

⁷ Lokopak. 167.

⁸ Bahudorsh. 7.

⁹ Drus. Ad. B. Fl.

¹⁰ Tibetan tr. ii. 11, Schf.

coveting other people's goods ; but the good are pleased with speaking the truth, and the proud with praise."¹

"Without real enjoyment of anything, the covetous man wastes away; he does not spend his time, but he passes away with it ; nay, the thirst of gain never grows old, but—we do," says the Hindoo. "Wrinkles furrow the countenance, white hairs frost the head, and the members grow weak and weary. Greed alone is ever young."² "As the fish in the water is caught by the desire of the tempting bait, so also does the man who is drawn by covetousness go to his ruin,"³ says the Shivaite.

"Thought [anxiety] is the fever of men [fever itself, Com.], as the sun is the fever [wear and tear] of garments ; for it makes them old. Of the funeral-pile and anxiety, anxiety is the worst ; for the funeral-pile only consumes the dead, while anxiety consumes the living."⁴ "In this life, full of trouble, what greater misery is there than this—desire for what one cannot obtain, when that desire does not leave us?"⁵ says Vishnu Sarma.

"*killeth him*," &c. "The hay kills the ox," say the Georgians of a man who is never satisfied, but craves for more than he has. "If good fortune does not come to a man of that sort," say the Mandchus, "he is always blaming the world as the cause of it [instead of blaming himself]."⁶ It was foretold thus in the Ascension of Isaiah : "In those days there will be much zeal and envy, for every one will speak of the object of the desire of his eyes."⁷

"I have wandered about the world," says the author of Vairāgya Shataka [Distichs on Asceticism, &c.], "but to no purpose ; I have set aside family credit and connections, and have eaten as a menial the food of others for wages. O thirst for gain ! with mouth open, thou cravest for more ; but as thou

¹ Legs par b. pa, 223.

² Vairāgya Shat. 8, 9.

³ Vemana pad. i. 53.

⁴ Kobita R. 78, 79.

⁵ Hitop. i. 194.

⁶ Ming h. dsi, 87.

⁷ Ascens. Is. iii. 30.

art bent on sinful work, thou art never satisfied. I have digged deep in search of treasure, and even melted the roots of mountains. I have crossed the ocean, and served princes. I have spent whole nights in burial-grounds, absorbed in the meditation of sacred texts, but without getting a rush for my pains. O greed, let me go!"¹

"for his hands refuse," &c. "A man who is indolent, and refuses to exert himself, although he is strong, will surely come to grief. An elephant, though strong, is in a short time treated like a slave by his master."² "If he will not work," say the Georgians, "it will go hard with his mouth;"³ "even if he tries to live half by good fortune, and half by doing nothing,"⁴ say they also.

"Time [delay, idleness] drinks up the juice [merit] and worth of an honourable action (or nature), and that of a deed not done at once when it should be done,"⁵ says Vishnu Sarma. To which the Tamils add: "A little laziness, and much trouble."⁶

A man who will not work is said by the Javanese "to be a buffalo that breaks his yoke."⁷ "He," say the Tibetans, "who will not exert himself to labour, can prosper neither in this world nor in the next. Without effort and labour, no field, be it ever so good, can possibly be sown and yield a crop to the reaper."⁸

" — πάντα τὰ ζητούμενα
δεῖσθαι μερίμνης, φασὶν οἱ σοφώτεροι :"⁹

"Whatever is worth looking for," says Menander, "demands care and trouble, with diligence;" and, "Better is hard work and trouble than doing evil,"¹⁰ say the Georgians. And the Tibetans: "The slothful man hastens to wherever there is meat and drink. But if you give him work to do, he runs

¹ Vairāg. Sh. 45.

² Legs par b. pa, 202.

³ Georg. pr.

⁴ Id.

⁵ Hitop. ii. fab. 4.

⁶ Tam. pr.

⁷ Javan. pr.

⁸ Legs par b. pa, 298.

⁹ Menand. εὐνοῦχ. α.

¹⁰ Georg. pr.

away. Though he can talk and laugh, yet he is but an old dog without a tail.”¹

26 He coveteth greedily all the day long : but the righteous giveth and spareth not.

A.V., with Chald., Syr. and Vulg., connect this verse with the last, and make ‘the slothful’ the subject ; while LXX. have ἀσέβης. But we may take the fem. חַנְּנִיָּה abstractedly, though coupled with a masc. verb. “Craving desire, or longing, ever pants for more, and never ceases.”

“*He coveteth greedily,*” &c. “Disappointment accompanies covetousness (or ardent desire),” says Ali ; thus explained in the Persian Commentary : “The more a man covets a thing and longs for it, the more also he is disappointed when coming short of it.”² Also, “Rely not on mere wishes ; it is the part of simpletons.” “Trust not to wishes only : he that feeds only on wishes is thought a fool by wise men,”³ says the Commentary.

“There is no greater fault than to desire,” says Lao-tsze ;⁴ “and no greater misfortune than to long to acquire [what one has not].”⁵

“The holy man keeps the left side of the contract, and asks nothing of men. He that is virtuous keeps the left side of the contract ; but he that has no virtue presides over the taxes” [that is, is given to claims and extortion. This alludes to ‘k’he,’ a tally of two strips of bamboo, on which a contract was written. He who gave kept the left side, but he who claimed kept the right.]

“What is the first of the six predispositions in man ?” asks the Buddhist. “The disposition to covetousness, a sign of which is—to be caught with a burning desire for objects of sense. Whereas the sign of absence of covetousness is—the

¹ Legs par b. pa, 65.
Tao-te-King, ch. xvi.

² Ali ben A. T. max. xlix.
⁵ Id. ch. lxxix.

³ Id. max. lv.

power of not being thus caught or drawn by such objects.”¹
 “The bhikkhu who entirely cuts off covetousness, looking at it as at a sea that swells rapidly, leaves this shore [for Nibbān] as a snake leaves its slough.”²

“None so poor,” say the Rabbis, “as he who is not content with his portion, and whose eye is never satisfied.”³ “Bad men are pleased when they have found a prey [gain]; but noble-minded men are pleased when they have given away of their substance.”⁴ For “the godly man is a treasure in the wilderness”⁵ [where nothing is to be had], says A. Rumi.

“Pecunia est ancilla, si scis uti,
 Si nescis, domina est.”⁶

“The wise man,” says Confucius, “is benevolent without partiality; but the mean man is partial without benevolence.”⁷

“Where there is greed, covetousness and ambition, there is also trouble and anxiety,” say the Cingalese.⁸ “A deep mountain valley may be filled easily,” says Tai-kung; “but the heart of man is difficult to fill.”⁹ “It is a sin,” says Tai-shang,¹⁰ “to look to what is foreign to one’s lot, and to long for it” [to strive to obtain what is above one’s means, Mandchu tr.]; “and it is also a sin,” says Tai-shang elsewhere, “to eat other people’s goods, and never have enough.”

We read in ‘Tamino nigiwai’ [the People’s occupations], that the Genius of the hills, after granting wish after wish, used the word ‘ham-bun,’ ‘half,’ the moral of which is: “Be satisfied with the half, and consider it as the whole [τὸ ἥμισυ τοῦ παντὸς πλεόν ἐστι],¹¹ “the half is more than the whole,” said Pittacus—the secret of happiness in life.” “For as there is no greater sin than covetousness, so is there also no greater misfortune than not to know when we have enough.”¹²

“For life,” says the same author, “has an end, but craving

¹ Putsha pagien. Q. 451, 452.

hap. B. Fl.

⁴ Sañ ügh. 106.

² Uruga Sut. 3.

⁵ Rumi diw.

³ Mifkhar

⁶ Publ. Syr.

⁷ Shang-Lun, i. ii. 14.

⁸ Athitha w. d. p. 36.

⁹ Ming-sin p. k. ch. xi.

¹⁰ Kang-ing-p.

¹¹ Sept. Sap. p. 28.

¹² Atsme Gusa, iii. 2, p. 14, 15.¹³

has none. So that if life is made to do service to craving desire that has no end, we shall not have one moment's rest during the whole of our lifetime. The rich will still wear themselves out in their pursuit after more riches, while the worry and troubles of poverty will stupefy those that are in prey to them."¹

"It is our duty, then, to set a limit to desire; otherwise there will be no end to it if it be let loose."² "The one vice of covetousness takes in all others; and the companions of a covetous man do not readily help him."³

"Lust (or greed) has no bottom,"⁴ say the Japanese. "He who covets the whole, loses the whole,"⁵ say the Rabbis. "Neither is his thirst assuaged by what he drinks with difficulty," said Vidura in his allegory of [sansāragamanam, τροχος γένεσως]; "but he is for ever craving, again and again, and is never satisfied."⁶

"All manner of evil," says Wang-kew-po, "arises from the heart not being upright. The first step is slothfulness. The next is, to covet the use of other people's comforts; and this, after neglecting one's own business, leads a man into all sorts of evil practices."⁷

"Covetousness (or desire)," said Yayati, "is not allayed by the enjoyment of things coveted. It is but feeding the sacrificial fire with 'ghee' [clarified butter]." "This evil mind, which is so hard to lose, does not grow old with years in man; it is a sickness unto death. Therefore let a man get rid of it forthwith."⁸

"Thirst [greed] is indeed the most sinful of all [vices]. It is rich in iniquity; it is horrible, and a toil of sinful deeds; it binds a man in sin. In like manner as fuel is destroyed by the fire that is kindled with it, so also is a man of unsubdued

¹ Atsme Gusa, iii. 2, p. 13.

² Gomitori, iii. 2, 4.

³ Nitimala,

iii. 56. ⁴ Jap. pr. ⁵ Ep. Lod. 734. ⁶ Maha Bh. Stri P. 126—191.

⁷ Kang-he, max. x. p. 80.

⁸ Maha Bh. Adi P. 3174, 3511, 3513; and Vana P. 83.

'self' devoured and destroyed by his innate covetousness."¹
 "The poor long for a hundred pieces of money; he that has a hundred longs for a thousand; a thousand, for ten thousand; the governor of a province longs for a kingdom, Indra for Brahma, and Brahma for Vishnu. Where is the limit of desire?"² "Truly greed (or covetousness) is a disease without end," said Yudhisht'ira to the Yaksha.³

"Be satisfied with your lot; for greediness is sinful. By slaying the ['hansarāja'] goose, the gold pieces that were in its body were lost"⁴ [origin of the Goose with the golden egg]. "And Suvarnasht'ivi [gold-spitting], the son granted by Nārada to Sanjaya—so called from his spitting gold—was stolen by robbers, and cut open; but they found nothing in him."⁵

"Like the Sudra, who cut his buffalo's udder for more milk, he who covets much, fetches danger (or ruin) to his capital," say the Telugus.⁶ "Then eschew dissatisfaction and grumbling," say the Rabbis, "lest thou do so in the presence of others, and thus be drawn into sin."⁷ "Even men of great learning and well read in the Shastras," says the Hindoo, "are often distressed by covetousness."⁸ And they too suffer; "like the parrot, which seeing cocoa-nuts hanging up on high, left its mess of rice and flew up. But not only did it try in vain to break the shell, but its expectation vanished, and its beak was broken."⁹

[Esop's fables—2, the Kite and the Nightingale; 24, the Hen with Golden Egg. Syntipa,¹⁰ Babrias,¹¹ Loqman,¹² and many others, bear more or less on this subject, the moral of which is summed up by Babrias:¹³

"πλείονος ἔρως γὰρ ἐστέρησε τῶν ὄντων."

"The love of 'more' often deprives us of what we have."]

¹ Maha Bh. Vana P. 81, 84. ² Kobita R. 169. ³ Maha Bh. Vana P. 17377.

⁴ Suvarna hansa jat. p. 176; and Jataka, cxxxvi. p. 477.

⁵ Maha Bh. Drona P. 2157. ⁶ Telugu st. ⁷ Derek Erez Sutta, i. 14.

⁸ Hitop. i. fab. 2. ⁹ Bahudorsh. p. 15. ¹⁰ Fab. 27, 42, 59, 137, 153, 339. ¹¹ Fab. 6, 19. ¹² Fab. 11, 41. ¹³ Fab. 153.

"Through covetousness," says Vishnu Sarma, "the mind wavers : covetousness creates thirst ; but he who thirsts after gain comes into misfortune both here and hereafter."¹ Also, "From covetousness arises wrath ; from wrath, lust. From covetousness, a man loses his senses and is destroyed ; it is the cause of sin."²

"Why, then, talk of qualities where there is covetousness?" says the Hindoo.³ "It befools even the wise,"⁴ say the Finns ; "for the neighbour's hen appears a goose in his neighbour's eyes,"⁵ say the Osmanlis. "A thousand good qualities are destroyed by one covetous desire," say the Tamils.⁶ "There is no end to desire," say the Telugus.⁷ "He, therefore, who gives up greed, may live happy," said Yudhisht'ira to the Yaksha ; "for through covetousness [avarice, greed] a man loses his friends, and through his cupidity he comes short of Swarga."⁸

"Avarice is want,"⁹ say the Rabbis. And Horace :

"Semper avarus eget—" ¹⁰

"Magnas inter opes inops."¹¹

For "povertà," say the Italians, "non è aver niente ; ma desiderar assai :"¹² "poverty does not consist in having nothing, but in always wanting more." And so, "he who thus lives on hope, dies of hunger,"¹³ say the Osmanlis ; "and the [miserly] man," add the Telugus, "loses on all sides."¹⁴ Yet "nothing but the dust of the grave can fill the yawning mouth of the covetous man," says Ali.¹⁵

"Everything has an end," says Ebu Medin, "except covetousness and haste."¹⁶ And Sādi,¹⁷ "The eye of him who is covetous of worldly things is filled either with contentment [when first satisfied] or with the dust of the grave." "Avari-

¹ Hitop. i. 149.

² Id. ibid. 26.

³ Pancha Ratna, 8 ; Shad R. 6.

⁴ Finn pr.

⁵ Osm. pr.

⁶ Tam. pr.

⁷ Nitimala.

⁸ Maha Bh.

Vana P. 17363, 17366.

⁹ Eman. B. Fl.

¹⁰ Epist. i. 2.

¹¹ Od. iii. 16.

¹² Ital. pr.

¹³ Osm. pr.

¹⁴ Tel. pr.

¹⁵ Ali ben A. T. max. xxxvi.

¹⁶ Ebu Med. 150.

¹⁷ Gul. iii. 22.

cious men," say the Japanese, "are in general much troubled at heart, and their mind is ill at rest."¹ For "if a man live a thousand or a hundred years, he lives not free from desire,"² said Vidura to Dhritarashtra.

"Löng er för,
langir 'ro farvegar,
langir 'ro manna munir:"³

"Long is the journey," said old Groa to her son from the grave; "long are the ways [paths], and long are man's desires."

"Πολλὰ δ' ἀεργὸς ἀνὴρ, κενεὴν ἐπὶ ἐλπίδα μίμνων
χρηίζων βίῳ τοιο, κακὰ προσελέξατο θυμῷ."

"An indolent man," says Hesiod, "resting much on a vain hope—all the while in want of necessities— inveighs against his fate." For,

"Αἱ δ' ἐλπίδες βόσκουσι τοὺς κενοὺς βροτῶν,"⁴

"vain hopes feed empty mortals," say the Greeks. And Ennius:⁵

"Stultus est, qui cupida cupiens, cupienter cupit."

On the other hand, says the Buddhist, "let a man keep on hoping, and let not a wise one despair; I shall yet see myself that as I wished, so it came to pass."⁶ The Greeks say also:

"Ἐν ἐλπίσιν χρεὶ τοὺς σοφοὺς ἔχειν βίον."⁷

"Wise men must live in their hopes." Still, "wealth escaped the fool who looked to his asterism for it. If a desired object is the asterism [constellation or lode-star] of desire, what do stars avail?"⁸ [Work for it, and get it]. For, say the Chinese, "to look down upon the stream and long for fish, is not like going back and making a net."⁹

"In like manner as a cart cannot go on one wheel only, so also God's gifts to man will not avail without manly effort [to secure them]," says Vishnu Sarma.¹⁰ "Daivyam [fate] is the

¹ Jap. pr. p. 540.

² Maha Bh. Udyog. P. 1529.

³ Grôgald, 4.

⁴ γνῶμ. μόν.

⁵ Phœn. 685.

⁶ Mahasila jat. 50.

⁷ γνῶμ. μόν.

⁸ Makkha jat. 49.

⁹ Chin. pr. G.

¹⁰ Hitop. Introd. 32.

result of works done before birth [in transmigration]; therefore do thy utmost, and that, too, like a man."¹ "Things that are to be done, succeed through a man's efforts, and not through his wishes only. Deer do not, of their own accord, run into the open mouth of a lion asleep."²

"Therefore," says the spirit of Wisdom, "do not form a desire of greed, lest the demon of covetousness deceive thee."³ For the "contempt of others for a man comes from his covetousness,"⁴ say the Arabs. "From covetousness, contempt; and from satisfaction, surfeit,"⁵ say they also. And "the greed of the covetous kills him."⁶ "He, therefore, who has no desire," say the Chinese, "is of an exalted order (or rank)."⁷

"Desire," say the Bengalees, "is the greatest misfortune; and absence of it, the greatest happiness." "Sin," say they also, "through covetousness, and death through sin."⁸ "Covetousness," said Sanatsudjāta, "first, indeed, destroys the worlds, and then procures sons for death."⁹ "When will those whose mind is ever going hither and thither in pursuit of wealth, know what is the happiness of those who live delighted with the nectar of contentment, and their mind at rest?"¹⁰

And "when the covetous man, who by accident, or by his own fault, has spent all his wealth—when he has no more power to enjoy that which he had gathered through greed, is like the crow whose beak got diseased after eating grapes."¹¹ "What thou covetest," say the Telugus, "is but a bag of money in the looking-glass."¹² Then Terence¹³—

Syr. to Clit. "— Haud stultè sapis?

Siquidem id sapere est id te velle quod non potes contingere."

"*but the righteous giveth,*" &c. "The first in order of the ten [pāramīs] perfections among Buddhists is 'dāna pāramī,' the 'perfect virtue of liberality;' then follow, religious observ-

¹ Hitop. Introd. 33. ² Id. 36. ³ Mainyo i kh. ii. 13. ⁴ Meid. Ar. pr. ⁵ Rishtah i juw. p. 130. ⁶ Id. p. 180. ⁷ Chin. pr. G.
⁸ Beng. pr. ⁹ Maha Bh. Udyog. P. 1586. ¹⁰ Bahudorsh. p. 9.
¹¹ Sain ūgh. 87. ¹² Tel. pr. ¹³ Heaut. ii. 3.

ances, asceticism, wisdom, patience, truth," &c.¹ "Sow in righteousness," say the Rabbis; "give even more than according to your means, and you shall reap in mercy."²

"The humane, virtuous or good man," says Ts'heng-tsze, "exalts himself through the use he makes of his wealth; but he who is not virtuous, exalts his wealth by his person [show, dress, &c.] and boasts of it;"³ thus explained by Choo-he: "Humane [virtuous] men spend their wealth for the good of the people; men that are not humane [virtuous] waste or lose themselves in heaping up riches." "Good men," said Kaushika, "in company with good men, give beyond their means, when they see the course of this world, and are bent on virtue and on [the good of] their own soul."⁴

"In the Kali age," said Vēda Vyāsa, "there will be redeeming advantages." [See note on ch. xxix. 21.] "Men will accumulate wealth, in ways not contrary to their private, individual virtue. Such wealth ought then to be bestowed on worthy objects, according to right."⁵ "The righteous," says R. Eleazar, "say little, but do much; on the other hand, the wicked, however much they promise, do little."⁶

"Therefore," says Ebu Medin, "the excess of the deed over the word is a virtue; but doing less than one's word is base."⁷ "And," adds Chu-mun, "do not bestow in charity that which thou dost not value for thyself."⁸ "The very learned [the great and good]," say the Tamils, "give, even when they are displeased; but the mean, though kindly disposed, will not give."⁹

Lao-tsze says "of the holy man, that he places himself after others, yet is before them [in merit]; he divests himself of 'self,' yet exists [for ever];"¹⁰ "and delights in benevolence and liberality."¹¹ "Show a favour," says Tai-shang;¹² "bestow

¹ Tsa-gnay, 20. ² Maimonides in his Testament. ³ Ta-hio Com. ch. x. ⁴ Maha Bh. Vana P. 13791. ⁵ Vishnu Par. vi. 3, 25. ⁶ Baba metzia. 87, M. S. ⁷ Ebu Med. 127. ⁸ Siao-hio, ch. iii. ⁹ Nanneri, 28. ¹⁰ Tao-te-King, ch. vii. ¹¹ Id. ch. viii. ¹² Kang-ing-p.

a kindness, but do not expect or require a recompense." "Do good only," say the Mandchus, "but require no reward for it."¹

"And," continues Tai-shang,² "give to others, without an after-thought or regret at it. That is what may be called a good man. Everybody respects him, and Heaven's way [protection] rests on him. For it is a sin to give alms, and then to regret it." And "alms given in public are rewarded in secret,"³ say the Mandchus.

"The wealth of a man of eminent knowledge [piety, goodness], who wishes to gain the world [the good opinion of men], is like the city tank full of water"⁴ [he gives freely and plentifully]. "My son," said Cephas, "ask no questions, but give. And when thou givest, murmur not, knowing that thy reward is of God. Thou shalt not turn away from the needy, but thou shalt communicate with the needy in all things."⁵

"Say not, 'I have nothing; for everything belongs to God.' If thou givest alms, they will sanctify thy wealth while thou art getting it; and when gotten, still give alms out of it."⁶ "As to virtuous people," say the Tibetans, "they are respected wherever they go. Like the steps to a public tank, they exist for the good of all creatures."⁷ "The promise of the generous man is—ready money given at once. But the 'promise of the mean man is—delay, giving grudgingly, and little at a time."⁸

"As long as thou livest," said Ajtoldi to Ilik, "honour the man who is open-handed and bountiful"⁹—"who does not give by pinches [two fingers], but by handfuls,"¹⁰ say the Javanese. Not so the Osmanli: "Give little, but ask much."¹¹ Better the Spaniards: "Mention not thy gifts, but what is given thee."¹²

"Delay in giving is not good," says the Arab; "it is as if a shower came down drop by drop."¹³ "But an open counte-

¹ Ming h. dsi, i. ² Kang-ing-p. ³ Ming h. dsi, 36. ⁴ Cural, xxii. 215. ⁵ Apostol. Constit. Copt. i. 13. ⁶ Derek Erez Sutta, iv. 4.
⁷ Rgya-tcher r. p. ch. xii. ⁸ Ebu Medin, 313. ⁹ Kudatku B. xi.
29-27. ¹⁰ Javan. pr. ¹¹ Osm. pr. ¹² Span. pr. ¹³ El-Nawab. 177.

nance is an additional gift"¹ [in him who gives kindly and cheerfully].

27 The sacrifice of the wicked *is* abomination : how much more, *when* he bringeth it with a wicked mind ?

A.V. renders 'קִרְבָּן, more accurately than Chald., Syr. and Vulg., 'quia,' and LXX. καὶ γάρ. "The sacrifice of the wicked is abomination [under all circumstances] : how much more when," &c.

"*The sacrifice*," &c. "The heart (or mind) of those who are not pure, cannot do anything pure,"² says the Buddhist. "If the soul is not pure," says the Shivaite, "what is the use of religious observances ? If the pan is not clean, how will taste the food that is dressed in it ? And if the thoughts are not pure, to what purpose is Shiva worshipped ?"³

"If the heart is not enlightened, what lamp will you light up ?" asks the Chinese. "If the heart is not upright, what prayers [sacred book] will you recite ?"⁴

"E-yun [B.C. 1750] said to his minister, T'hae-kea : 'Demons and gods do not always accept the sacrifice. They accept it at the hand of such as can be sincere in their offering.'"⁵ And Confucius, a thousand years later, said, in answer to some one who had inquired respecting the nature of the worship of Heaven : "I do not understand it. If it were rightly understood, the world would be easily governed by it. At all events, we ought to worship as if in presence of the Deity, and give ourselves wholly to our act of worship ; otherwise it is no worship at all. I am not able to worship in that way. For if you sin against Heaven, no supplications will avail."⁶

"Prayer without intention, is like a body without breath," says Aben-Ezra. "For prayer lies in the intention of the heart."⁷ And "defective devotion can never be beautiful,"

¹ Nuthar ell. 21.

² Saddhammap'hal. p. 77 and 122.

³ Vemana

pad. i. 3.

⁴ Hien w. shoo, 88.

⁵ Shoo-King, iii. 7.

⁶ Shang-Lun,

iii. 18.

⁷ Aben-Ezra, B. Fl.

says Avveyar.¹ So that "weeping and praying," says El-Nawabig, "are often worse than noisy song and clapping of hands."²

"For however many forms of worship, and however many things be done, there is no result from worship without faith. But worship in faith is a powerful means for good,"³ says the Shivaite; who adds: "The spider that wove its web over Shiva was rewarded with superior knowledge. But what was the worth of that web? Faith alone makes a work acceptable." "But many a man worships on the forehead [alluding to the marks of the several sects worn on the forehead], and has the mouth of a wolf."⁴

"If a man says or does aught with a defiled mind, then misery follows him, as the cart-wheel follows the foot of the ox. But," continues the Buddhist, "if a man speaks or does aught with a serene mind, then happiness follows him, like a shadow that never wanes"⁵ [see ch. xviii. 20]. "In the absence of a wicked mind lies one door to religion. It leads a man to abandon all the deliberations of a wicked mind."⁶

"But virtues," says the Buddhist, "come from the mind [manasa];"⁷ not from without. "Over-devotion," say the Bengalees truly, "is the sign of a cheat."⁸ "And the Rabbis: "He who prays aloud is a man of little faith; and he who raises his voice above others is one of the lying prophets."⁹ "For a goodnatured man without polished manners is better," says Sadi, "than one that is pious outside, but inwardly wicked."¹⁰ "Like her who stole apples and gave them to the poor,"¹¹ say the Rabbis.

"On the other hand," says El-Nawabig, "what thou givest freely will assuredly profit thee, even if given to wolves."¹² "But as to the man who reviles others and lives in sin, let his

¹ Kondreiv. 55.² El-Nawab. 100.³ Vemana pad. ii. 178.⁴ Id. ibid. iii. 159, 216.⁵ Dhammap. Yamak. i. 2.⁶ Rgya-tcher r. p.

ch. iv.

⁷ Dhammap. Yamak. i.⁸ Beng. pr.⁹ Berach. 24, M. S.¹⁰ Bostan, v. 15 st.¹¹ Shemoth R. Bl. 191.¹² El-Nawab. 119.

prayers [mantras] lay heavily on him and entangle him with his evil words.”¹

28 A false witness shall perish : but the man that heareth speaketh constantly.

This verse is variously rendered by the old Versions. But the simple reading of the Hebrew seems best : “A witness of lies [false witness] shall come to naught ; but he who hears [him telling lies] will speak עַד־לְנֶצַח either ‘for ever’ [at length], or better, ‘unto victory,’ over the false witness, by refuting his falsehoods.” Chald. and Syr. read, ‘will speak the truth,’ very much in this sense.

“*A false witness,*” &c. “Woe unto you, false witnesses,” said Enoch, “and to you who take pleasure in iniquity ; for ye shall suddenly perish.”² And Hesiod :

“Ὅς δὲ κε μαρτυρήσιν ἐκὼν ἐπίορκον ὁμόσσας
ψεύσεται, ἐν δὲ δίκην βλάψας, νήκεστον ἀάσθη.”³

“He who deliberately shall lie by perjuring his testimony, and thus offending justice, shall be punished with incurable disease, and his posterity shall languish in obscurity.”

29 A wicked man hardeneth his face : but *as for* the upright, he directeth his way.

A.V. ‘directeth’ or ‘establisheth,’ maketh his way firm, in which he walks upright and firm.

“*Directeth his way,*” &c. “He,” say the Arabs, “who goes over [from falsehood] to truth, has to tread a narrow way.”⁴ “The wise man,” says Confucius, “conforms to the middle path of virtue. Although there are men who undertake a thing without any knowledge of it, I am not one of them. I hear much, and choose what good there is in it, and then follow it. I see much, in order that I may understand it. Then follows knowledge.”⁵

¹ Rig V. ii. skt. cxlvii. 4.

² Bk. Enoch, xcv. 6.

³ ε. κ. η. 280.

⁴ Meid. Ar. pr.

⁵ Shang-Lun, vii. 27.

• “Κύρν’ ἀγαθὸς μὲν ἀνὴρ γνώμην ἔχει ἔμπεδον αἰεὶ
τολμᾷ δ’ ἐν τ’ ἀγαθοῖς κείμενος ἐν τε κακοῖς.”¹

“O Cyrnus, my son,” says Theognis, “a good man has always a principle ready on which to act. Whether among good men or among bad ones, he is bold, daring, and firm in his way.” “Wise men,” says the Tibetan, “understand their own conduct; but fools follow public opinion. When an old dog barks, all other dogs run out to it without knowing why.”²

“Buey viejo, surco derecho:”³

“Old is the ox,” say the Spaniards, “but the furrow is straight.” “Hic est sapere,” says Terence,⁴

“— qui ubicunque opus sit, animum possis flectere:”

“It is wisdom to be able to turn thy mind to whatever is required.” “Place the rearing of any business on firmness,” says Husain Vaiz Kashifi, “and feel safe. For everything that rests on this root [base] shall stand on all fours.”⁵ But “a face without shame is a tree without bark, or like a lamp without oil—and smoking.”⁶ “For a godly man, however, can there be a righteous sin?”⁷ [sin with righteousness]. “‘This misfortune is come upon me,’ said the man to his wife; ‘but I will yet live in sin.’ He repented, however; and sent for a lama [priest] to come and bless him before his death.”⁸

30 *There is no wisdom nor understanding nor counsel against the Lord.*

Chald. and Syr. read, ‘no wisdom, &c., like the Lord’s.’ Vulg. ‘contra Dominum,’ which is the reading of A.V., and evidently the right one, ‘that can prevail in opposition to Him.’

“*There is no wisdom,*” &c. “When the arrows of destiny fall,” says the Arab, “then the [rings] joints of a new and solid armour are all loosened.”⁹

¹ Theogn. 309.

² Legs par b. pa, 112; and Sain ügh. 113.

³ Span. pr. ⁴ Hecyr. iv. 3. ⁵ Akhlaq i m. xiv. ⁶ El-Nawab. 160.

⁷ A. Rumi diw. ⁸ Siddhi Kur. xiv. p. 7. ⁹ El-Nawab. 152.

"Thou hast well said," quoth Œdipus,

" — ἀλλ' ἀναγκάσαι θεοὺς
 ἄν μὴ θέλωσιν οὐδ' ἄν εἰς δύναιτ' ἀνὴρ." ¹

"but no living man can force the gods to do anything if they are not so minded." "What Heaven has decreed," say the Chinese, "no man can oppose;" ² "because what is decreed for every man is unalterable," say the Greeks. ³ And the Hindoos: "Whatever is settled in the world by Fate in proof of her authority, let a man wear [put on], whether it be much or little. It is of no use to strive against it. For if clouds laden with blessing were to rain every day, the drops of rain would fall, two at a time, into the chātaka's [sparrow's] beak." ⁴

"But life, whether long or short, is not without an order from Heaven," ⁵ says Kei-jang-shi. And Siün-tsze: "He who knows himself is not at variance with others. He who knows 'ming,' the [order, decree] command of Heaven, does not murmur against it. He that is angry with others, shows a disordered mind; and he who is angry with Heaven, is a man without purpose [without object or reason]." ⁶

"For there is no power greater than that of Indra," ⁷ says the Kawi poet. Therefore, "place no reliance on kingdoms, pomp and troops; for they were before thee, and shall be after thee." ⁸ And "believe not the great [the Beys]," say the Osmanlis; "lean not on water; trust not to the evening twilight; be not deceived by the words of a woman; and trust not altogether to the mettle of thy horse;" ⁹ "however long the journey, and however strong he be," ¹⁰ say the Mandchus. "Necessity knows no law;" ¹¹ and

"Οὐκ ἔστι θνητοῖσι πρὸς ἀθανάτους μαχέσασθαι,
 οὔτε δίκην εἰπεῖν, οὐδενὶ τοῦτο θέμις." ¹²

"It is not for mortal men to strive against the immortal gods,

¹ Œdip. Tyr. 280. ² Chin. pr. ³ Esop. fab. 138. ⁴ Nitishat. 90.
⁵ Ming-sin p. k. i. ch. vi. ⁶ Id. ⁷ Kawi Niti Sh. ⁸ Pend
 nameh, p. 32. ⁹ Osm. pr. ¹⁰ Ming h. dsi, 67. ¹¹ Eng. pr.
¹² Theogn. 695.

nor to tell them what is right. No one has right so to do," says Theognis. "Even Buddha said to every one of the six false teachers who tried to baffle Gautama, 'I myself know for myself'¹ [what to say and do]."

31 The horse *is* prepared against the day of battle : but safety *is* of the Lord.

"*The horse is prepared,*" &c. In Pentaour's description of the campaign of Ramsès Mei-Amun against the Khetas, Ramsès exclaims : "My bowmen and my horsemen have abandoned me! Not one is here to fight at my side! O Amun, my father, help me! I extol thee, Amun, above tens of thousands of my hosts all together. The illustrious spirit (or glory) of Amun will overreach the evil doings of worthless [weak, failing] men."

Then Amun answers : "I come to thee. I am thy father at hand, and am better to thee than myriads of men. My hand is with thee, and I am thy glorious light (or spirit). I am the Lord of powers (or victory), and I love valour. I found thy heart like a bulwark, and I will help thee. Those vile Khetas and the princes of Arad and of Kar Kamish shall flee before thee. I shall be like Baal among them,"² &c.

"— Διὸς δ' ἐτελείετο βουλή,"³

"And the counsel of Zeus prevailed." [This campaign of Ramsès had been celebrated all over that part of the East, long before the Wise king of Israel penned or spoke this verse.]

And about the same time they chanted in Hindostan : "O ye men! Indra is the One without whom men who go forth to battle do not come back victorious. He is the One upon whom they call when about to fight."⁴ "To thee belongs victory, O thou great God of all," said Brahmá to Brahmá, after the battle of the Panduides. "Victory is to thee, O thou

¹ Dsang-Lun, ch. xiii. fol. 47.

² Pap. Sallier, iii. l. 4—7.

³ Il. á. 5.

⁴ Rig. V. ii. skt. xii. 9.

Self-existing, thou [Karmātman] Principle [soul or spirit], of action, be Thou victorious—ever!”¹

“Victory [is in] comes from Heaven,” say the Japanese; “why then go hence?”² “For the warrior [hero],” says the Kawi poet,³ “who rushes to the trial without caution by reason of his strength only, is soon deprived of it [leaves off fighting].” And Syntipa ends his fable of the Weasels and the Mice with: “It teaches us that those who trust to their armour, and who do not call for divine assistance, only call danger upon themselves.”

Therefore “will we call upon Herjafödur, the Father [Lord] of hosts,” said Freyja and Ottar, on their way to Hyndla, “and ask him ‘to sit in our hearts’ [be favourable, kind to us]. He gave a helmet to Hermódh, and to Sigmund a sword.”

“Gefr hann sigr sonum,
en sumum aura:”

“He gives victory to his sons; to some he gives riches—and to heroes, valour;”⁴ “for we often see a valiant man gain the the victory with a blunt sword; for courage is better than might.”⁵

And “victory comes from God,”⁶ say the Arabs. Thus Baber, having beaten his enemy with a far inferior force, said: “Much or little, God is the One who acts. So, then, here below it does not all depend on the efforts or on the doings of men.”⁷ Often has a small force overcome a larger one, by God’s help.”

And in the annals of Georgia, we read “that when queen Ketevan was pursued by Constantine, and in great straits in presence of the enemy, she spent the whole night ‘lotsvita da vedrebita,’ in prayer and supplication, and her men took the Holy Communion, while the Tatars were consulting auguries. But Constantine was slain in battle, and his army was routed.”⁸

¹ Maha Bh. Bhishma P. 2945, 2955. ² Jap. pr. ³ Niti S. xxviii. 4.

⁴ Hyndlulíðdh. 2, 3. ⁵ Sigurdarkv. 30. ⁶ Meid. Ar. pr. ⁷ Baber Nam. p. 269. ⁸ Georg. Chron. p. 33.

“We, O Indra, though with heroes to protect us, have nevertheless overcome when yoked to thee”¹ [with thy help]. “He that is [fast, free from danger] invincible in battles, he, O ye men, is—Indra.” “He, under whose control are horses and chariots, he, O ye men, is—Indra.” “He, without whom men cannot well conquer, and upon whom they call for help when fighting, he, O ye men, is—Indra.”² And later : “Thou art our refuge, O Krishna, thou who freest from fear those who serve thee.”³

“‘Well, Nagasena,’ said king Milinda, ‘do all the virtues you speak of come to one and the same meaning [sense or object]?’ ‘Yea, O king, all these several virtues—faith, energy, contemplation, wisdom, piety, &c., though many, yet accomplish the same end, and do away with the defilement of sin.’ ‘Give an instance,’ said Milinda. ‘O king,’ answered Nagasena, ‘just as an army which is made up of many things, elephants, horses, chariots, footmen, &c., yet combine together to overcome the foe, so also do these virtues, being many, accomplish the same object. They destroy the stain of sin.’”⁴

¹ Rig V. i. skt. 8. ² Id. ii. skt. 3, 7, 9. ³ Maha Bh. Bhishma P. 5747. ⁴ Milinda pañño, p. 39.

CHAPTER XXII.

A *GOOD* name is rather to be chosen than great riches, *and* loving favour rather than silver and gold.

Chald., LXX. and Vulg., have 'a good name,' and A. V. follows them. But Syr. has only 'a name,' like the Hebrew, which, standing as it does here, implies good reputation, fame, &c. When not so meant, it is qualified, as רַע שֵׁם, Deut. xxii. 14, 19; or as in Job. xxx. 8, where בְּנֵי בְלִי-שֵׁם (sons), men without name [worthless], are said, as also by Hesiod [quoted at ch. i. 12, to go down *νόνημοι*, nameless, into the grave.

"A good name," &c. "O ye Pierides," cried Solon, "hear my prayer, and grant me—

— καὶ πρὸς ἀπάντων
ἀνθρώπων αἰεὶ δόξαν ἔχειν ἀγαθὴν,

always to enjoy a good reputation among all my fellow-men."¹ "For which of the two do we prize most," asks Lao-tsze, "our name or our body [person]? And which do we value most, our body or riches? And which of the two do we feel most acutely, to gain or to lose?"² "When a man's virtue is established, his reputation is firm,"³ say the Japanese.

"For as regards him who shall die in battle, after having done nobly, after enduring much and striving for the good of his country and of his children," says Tyrtæus,

"οὐδέποτε κλέος ἐσθλὸν ἀπόλλυται, οὐδ' ὄνομ' αὐτοῦ,
ἀλλ' ἐπὶ γῆς περ ἔων γίγνεται ἀθάνατος,"

"his good fame shall never die, nor his name either; but even

¹ Solon, v. 2.

² Tao-te-King, ch. xlv.

³ Gun den s. mon. 204.

when under ground, he becomes immortal.”¹ “Therefore protect [take care of] your reputation,”² says the Hindoo. “For he is wise,” says Vema, “who lives esteemed by others.”³ “A thousand friends is little,” says the Persian proverb, “but one enemy is much.”⁴ [Yet “a man is not worth much until he has got an enemy,” says the proverb.] “If, therefore, a man wishes to have no enemy,” says Meng-tsze, “and does not practise benevolence, he is like a man who would take hold of something hot, without first cooling his hand in water.”⁵

“Thy reputation,” says the author of the *Pend i Attar*, “will increase (1) from liberality, but will also be accursed from senseless avarice; it will increase (2) from forgiveness; (3) from keeping thy promise; and (4) from thy showing thyself seldom among thy friends, in order that thy secret may not reach thy enemies, and thou be put to shame before the world.”⁶ “For the ornament of praise is greater than an ornament of gold,”⁷ say the Tamils.

“There are three crowns,” said Rabbi Simeon; “the crown of the law, the crown of the priesthood, and the crown of the kingdom. But the crown of a good name climbs upon the back of them all”⁸ [is greater]. “Here is an old saying, sung, O Sun, by the Creator himself,” said Kana. “Reputation is a man’s life; but only while he lives. After death it is only like a chaplet or wreath of flowers to one that is gone. I am not so much afraid of death as I am of doing aught that is improper or unworthy.”⁹

“He that has got a good name, has won for himself something that will endure,” said Rabbi Hillel.¹⁰ And “a high name,” say the Persians, “is better than a high house-top (or terrace).”¹¹ “It is better, O king, to acquire fame than riches;

¹ Tyrtæus, iii. 31. ² Nitishat. 70. ³ Vemana pad. i. 51. ⁴ Pers. pr.

⁵ Hea-Meng, vii. 7. ⁶ *Pend i Attar*, x. 4. ⁷ Tam. pr. 5009.

⁸ P. Avoth, iv. ⁹ Maha Bh. Vana P. 16951, 16965, 16982. ¹⁰ P. Avoth, i. 7; and Derek Erez Sutta, iii. 12. ¹¹ Pers. pr.

for riches perish, but fame [not mere notoriety] endures for ever.”¹ For,

“ — ὁ δ’ ὀλβιος, ὃν
φάμαι κατέχοντ’ ἀγαθαί.”²

“he is blest who enjoys a good report,” says Pindar. And elsewhere also: “The first prize for a man is—to be well off; the second is—to have a good reputation. He who has met with and has won these two prizes, has indeed got the supreme lot [crown] of luck.”³ For,

“Bona fama in tenebris proprium splendorem obtinet,”⁴
says Publius Syrus. Therefore,

“καλῶς ἀκούειν μᾶλλον ἢ πλουτεῖν θέλει,”⁵

“desire a good reputation rather than riches,” say the Greeks. And the Spaniards:

“La mala llaga sana, la mala fama mate:”⁶

“A bad wound may heal, but a bad reputation kills.”

Well said a wise man: “Desire not life, but desire a good name; and know that in order to live [to lead a happy life], a man requires a good name,” said Ajtoldi to Ilik.⁷ “Soon must thou die, and thy name alone shall remain. If thy name is good, it is thy life’s worth [enjoyment]. But it is better for him who has a bad name not to continue in life.”

“For life is a capital. Therefore make for thyself a good name. Do no evil; but through good works make thy name everlasting.” “Man is born and dies,” says again Ajtoldi; “but see! his word abides. Through his words alone does his name endure; mark that!”⁸

“Every wise and fortunate man,” says Bochari, “ought to give diligence to leave behind him a good name through his good deeds, so that men may use his name in blessing. For the wise say that he who leaves a good name behind him in the world, lives twice; that is—the life he leads while living,

¹ Bahudorsh. 5.

² Ol. vii. 17.

³ Pyth. i. 191.

⁴ Publ. Syr.

⁵ γνωμ. μον.

⁶ Span. pr.

⁷ Kudatku B. xxv. 9, 10—13.

⁸ Id. x. 19.

and the life he lives in his good name after death."¹ "For the consideration due to a man is in his own hands"² [to deserve it or not], say the Osmanlis.

"They live," says the Cural, "who live free from blame [without spot]; but they do not live who live without a good reputation."³ "His good name, however," say the Rabbis, "will not spread abroad until he has humbled himself thoroughly."⁴ "But by selling one's name [using artifices to gain notoriety], all virtue [merit] is torn off it," says the Japanese Dr. Desima.⁵

"Geese in passing aloft only make a noise," say the Chinese; "but men in passing [through life] leave a name."⁶ "Therefore deserve [acquire] a good reputation; it is thy wealth," says the Mongolian.⁷

"But," says Lëe-tsze, "a name is the guest of a true man only; for most men run incessantly after a name without ever getting it. Yet to have a name is honourable; to be without one is contemptible."⁸ "Although the man who keeps his reputation 'at a distance,' does not trouble himself about it," said Yuh-tsze, "yet a name spread far and wide must have some heavy blame attached to it," says King-hing-luh; "and great merit, also, must have many very great faults."⁹

Yang-chu [discredited among Chin philosophers and refuted by Meng-tsze] says: "He that will make for himself a name must be disinterested, and that means—poverty. He that will make for himself a name should be yielding, and that is called—meanness. Thus, then, a true name [good reputation] brings poverty [the world does not care for real merit]; and a false name brings riches [the world only cares for appearance and show]." He said again: "Truth has no name [fame], and fame, no truth. Fame is false; that is all."¹⁰

¹ Bochari De johor, p. 164.

² Osm. pr.

³ Cural, 240.

⁴ Lod.

Ep. 192.

⁵ Shoku go, i. p. 12.

⁶ Chin. pr. G.

⁷ Oyun tulk. p. 7.

⁸ Lëe-tsze, bk. vii. p. 12.

⁹ Ming-sin p. k. ch. xi.

¹⁰ Lëe-tsze,

•bk. vii. ch. i.

So says Lēe-tsze. Chānakya, however, says also truly, that "the qualities of good men living afar off, do the office of messengers. Bees, when they catch the scent of the 'ketaki' [*Pandanus odoratissima*], fly to it of their own accord."¹ "The scent of a flower," says the Buddhist, "is not carried against the wind, nor yet that of sandal-wood or of the 'taga-ramallika' [*Tabernæmontana coronaria*, a fragrant shrub]. But the fragrance of good goes against the wind. It pervades all countries. Little is the perfume of sandal-wood ; but the fragrance of a good man is held for best among the gods."²

"Tsze-kang inquired about the character of a scholar [sse], and how he could acquire universal fame. Confucius then asked : 'What do you mean by fame?' Tsze-kang replied : 'Fame is, to be heard of in the country, and to be heard of at home.' Confucius answered : 'That is only to be heard of ; it is not fame. Real fame consists in true, sincere and sound justice ; in words well considered, and in a countenance worth looking at ; and in care [interest] for one's inferiors. Then, indeed, is fame established both in the country and in the house.'"³

"But grieve not that men should not know you," says Confucius elsewhere ; "grieve rather that you should be wanting in ability (or merit)."⁴ "The superior man chooses the path of virtue, and walks in it. He steadily keeps mid-way. But to do extraordinary things in order to be celebrated hereafter, is what I certainly would not do. To withdraw from the world, and not to grieve at being unseen and unknown of men, belongs to a holy man alone," says Confucius,⁵ who shows the difference there is between popularity and reputation.

"The multitude may hate a man ; investigate, however, the reason of it : or the same multitude may like a man ; but find out why it is so."⁶ For "the outside [public] views of a man are but floating clouds. What day is free from them ?" And,

¹ Chānak. J. K. 45.

² Dhammap. Pupphav. 10—12.

³ Hea-Lun,

xii. 19.

⁴ Id. xiv. 30.

⁵ Chung yg. ch. xi.

⁶ Hea-Lun, xv. 27. ⁶

"Is it right or is it wrong? will be asked about a man to the end of days. If nobody listens, such questions will die of themselves,"¹ say the Chinese.

"A benevolent address," says Meng-tsze, "does not make so deep an impression upon others as to hear a good name [of him who speaks]."² "Do not take in hand what may turn out a scandal or a calamity, but act upon this promise with joy: 'I will send my angel before thy face, to guide and to direct thee in thy way.' That will get thee a good name to a great distance, and thou shalt rejoice in thy work."³ "And thy good name will be to thee a [whiteness] brilliancy which dark night shall not hide," say the Arabs.⁴

"A good reputation is the greatest beauty of a man," said Amru of Ali ben 'Olisham, as he looked at him; quoth Eth-Thealebi: "Irār ben Amru, remarkable for his ugliness, but celebrated for his merits, was sent as messenger to Abd-ul-Melik, who, after hearing him speak, said: 'Ill-favoured, indeed, if he were without reputation. I like a nut with a whole kernel [shoulder] in it.'" It is said also "that the beauty of an open countenance gains reputation for a man; and that an open countenance is a net to catch love and affection."⁵

"But let him who wishes for love and for wealth, practise love from the very first; for love and riches are never apart from virtue,"⁶ said Nārada to Duryodhana. "For the renowned qualities of virtuous men enter the thoughts of others [when mentioned] by men indifferent to them; like the perfume of a full-blown lotus, which is [unconsciously] carried by the wind."⁷ "If a man shows himself among men, let it be with a good name. Better for him not to appear, than to do so without a good reputation. Men whose faults gradually diminish alone prosper in the world. But no man really prospers

¹ Chin. max.² Hea-Meng, xiii. 14.³ Sahid. Ad. 60—62;

Rosell. p. 132.

⁴ Meid. Ar. pr. ii. 124.⁵ Eth-Theal. 264.⁶ Maha Bh. Vana P. 4158.⁷ Drishtanta Sh. 62.

without a good name,"¹ says Tiruvalluvar. "For true fame, a really good name, alone endures."²

"In this changecable world, that abides not, better it is that a good name should abide as a memorial." "Nughman is gone ; but the memory of Khawarnik, his palace in Babylonia, remains."³ "A learned man endued with qualities, acquires also great glory, just as the fragrance (not too strong) of pure flowers is pleasant, though it speaks not ; as the sun also shines in the sky without saying anything, and other such luminaries that are without intelligence shine also."⁴ "A good name, from real merit, makes its way silently," said Nārada.

"The good qualities of a man, though himself hidden, yet spread abroad through the world," says the Tibetan ; "the flower of the nutmeg, though well dried [broken in pieces, Mong. tr.], spreads fragrance everywhere."⁵ "During life on earth, a good name is the source of great joy ; but in the other world to come, happiness will be joy. Without these two, wise men cannot find joy in wealth alone."⁶

"So live," says Avveyar, "as to gain honour ;" or, "endeavour to get a good name" [according to another reading].⁷ "Do not create a wrong [bad, false] opinion of thyself," says Ani, the Egyptian scribe. "Favour changes quickly ; in a moment mischief is done. But gentle [conciliating] words from thee will perfectly restore peace."⁸ "Make [for thyself] the name of 'mohar' [officer of state] of all the captains of the beloved land [Egypt]," says another Egyptian.⁹

For, alluding to a man high in office [prince], Meng-tsze says : "If his name is mentioned as that of a man 'dark and cruel' [oppressive], although he may have filial children and affectionate grandchildren for a hundred generations, he will not be able to charm away the stain [on his reputation]."¹⁰ Thus Ennius, on his own epitaph :

¹ Cural, xxiv. 236, 240.

² Nitimala, ii. 15.

³ Akhlaq i m. xx.

⁴ Maha Bh. Shanti P. 10580.

⁵ Legs par b. pa.

⁶ Id. ⁷ Atthi

Sudi, 80.

⁸ Ani, max. lviii.

⁹ Pap. Anast. i. 23, 5.

¹⁰ Hea-Meng, vii.²

“Nemo me lacrumis decoret, nec funera fletu
faxit. Cur? ‘Volito vivu’ per ora virum.”¹

The Arabs say that “honourable [or nick-] names come down from heaven (or from the sky).”² Here are instances of such ominous names to two very different individuals. The legend says of S. Gregory the Illuminator, “that when a child on a journey, as his nurse and party alighted under a tree for the night, an angel in the form of a dove came down from heaven, alighted at his feet, and, greeting him, called him ‘Gregorios,’ watchful.”³

Likewise it is said of Tchinggiz-khan, “that while Temudschin [his original name] was being proclaimed khan on the banks of the Kerulen in 1189, a bird the size of a lark, of five different colours, sat for three days on a square stone close to the house, singing, ‘Tchinggiz, tchinggiz’ [valorous and glorious], whence came Temudschin’s name, ‘Sudu Boghda Tchinggiz-khan’ [Tchinggiz, khan by appointment or choice from Heaven].”

“Then Tchinggiz-khan [or khagan] said of his own people Bèdè (or Bidi), among whom he raised the nine-footed white standard [made of the tail of a yak]; while he raised the four-footed standard [made of stallion’s tails] on Deligun Buldagha, in token of supreme power, calling it ‘sulta’ [‘blessing of the gods, and token of command or power.’ This word has no affinity with ‘sultan,’ which is of Semitic origin]. This same Tchinggiz-khan gave his people Bèdè the title of ‘keuk monghol,’ blue monghol, that is, ‘heavenly, valiant and true men,’ from ‘mongh,’ to be valiant and true.”⁴

On another occasion we read of the raven calling ‘ikerek,’ giving to understand to the king’s son and to his companion, who were wandering athirst in the desert, that a spring was at hand, and where to find it.⁵ The raven is of evil omen in

¹ Ennius epit.
Ill. ch. i. p. 20.

² Meid. Ar. pr.

³ V. Matthew, Life of S. Greg.

⁴ Ssanang Setzen, p. 70.

⁵ Siddhi kur. xv. p. 10.

Java;¹ but it is of a good omen in the north.² So were also the owl, the duck, the francolin, &c.³

"Mend thy ways," says Asaph, "and thy reputation will improve; raise thy work, and thy name will also rise; and thy good name will give thee a remnant in the earth."⁴ "He is happy," says Odin, "who enjoys

'Lof ok vit methan lifir,'

praise and [wit] wisdom during life;"⁵ for

"Hywä on hywästi eleä,"

"It is good to lead a good life and to die in glory,"⁶ say the Finns. "And a good name," say the Mongols, "spreads abroad like the wind;"⁷ "like the smell of sandal-wood that is carried to 'ten quarters' (or sides) by the wind."⁸

R. Hillel says also truly, of men craving for notoriety: "He that extends [spreads abroad] his name, loses it."⁹ Old Kaqimna said to his son: "Let thy name come forth of itself;"¹⁰ but a wise Rabbi adds: "Pushing forward one's name loses it."¹¹ "Beasts die, and friends die, and we ourselves also die—

'en ordhstírr

deyr aldregi

hveim er ser gôðhan getr,'

but reputation [lit. ornament of words] never dies, if so be a man gets it good."¹² Yea, though "mother earth," say the Georgians, "is cold, and soon makes one forget the dead laid in her"¹³ [under the shadow of 'Berat-ileyetä,' the 'fir of mourning,' or cypress, planted in burial-grounds. It is also the name of the fig-tree, of whose fruit Adam and Eve ate, for which they were driven from Paradise, and thus brought mourning into the world].¹⁴

¹ Jav. pr. ch. i. 11. ² Sigurdarkv. ii. 20. ³ Rig V. mand. ii. skt. 22, vii. skt. 104. ⁴ Mishle As. xv. 1—3. ⁵ Hávamál, 8. ⁶ Fin. pr.

⁷ Mong. mor. max. R.

⁸ Sain ùgh. fol. 7.

⁹ P. Avoth, i. 13.

¹⁰ Pap. Pr. i. l. 12.

¹¹ Khar. Pen. xiii. 13.

¹² Hávamál, 75.

¹³ Georg. pr.

¹⁴ Bereshith Rab. in Khar. Pen. ii. 11.

The old scribe Παῖ prays Osiris to grant him "abundance of good things ; his favour during life on earth, and a good 'description' [fame, reputation] among men when his years shall have passed."¹ For "the man who has acquired real fame keeps it when he is dead," say the Telugus.² "But when honour (or respect) is gone," say they also, "of what use is life?"³

2 The rich and poor meet together : the Lord is the maker of them all.

A.V. reads as if individuals who at the same time are both rich and poor met together. It should be 'the rich and the poor,' &c.

"*The rich and poor*," &c. "In a country where there are palaces, there are also poor hovels," say the Cingalese.⁴

"*χρήματα δ' ἄλλοτε μὲν κτᾶσθαι φίλει ἄλλοτ' ὀλέσσαι*."

"It is the way with riches," says Pythagoras, in his "Golden Sayings," "that they are gotten by some, but lost by others. Whatever luck, good or bad, a man receives from the gods, let him bear it, and not complain."⁵ "One man gives a jewel, another is a beggar ; one man is clad in fine linen, another in tatters ; one man is hungry and naked, and another lives in luxury and feeds on delicacies,"⁶ say the Hindoos.

"Know ye not," says Mahomet, "that God enlarges the means of whom He will, and straitens it also ? And this is a sign unto you."⁷ "Glory to God, who gives to one and denies it to another. One catches the fish and another eats it."⁸ "And the great cannot be severed from the small ; for Aldebaran is followed by the Pleiades."⁹ "To every one a rank has been assigned from the creation, and settled long ago. If a man steps out of his place, quarrels arise right and left. Let

¹ Stèle in Tur. Mus. Zeitschr. Eg. Dec. 1870.

² Nitimala, iii. 4.

³ Telugu pr.

⁴ Athitha, p. 51.

⁵ Pythag. χρ. ἐπη. 16.

⁶ Pancha

R. iii. 26.

⁷ Al Qor. Sur. xxxix. 53.

⁸ Enis ed-Djelis, p. 88.

⁹ El-

Nawab, 112.

every one, then, keep to his station, and sit contented and prosperous in his own place."¹

"A good or bad appearance is the gift of fortune, not thine own. Look well into thy glass and think of it." "Sitting among the poor increases one's gratitude for God's blessings. For the humble condition of the poor is precious in God's eyes."² And "Heaven teaches men through straitened circumstances,"³ say the Chinese. "The poor and the rich meet, but the poor come first,"⁴ say the Rabbis.

"The waves of misfortune distress mostly the low, but not the high. The feeling of cold is from the feet, but not in the eye."⁵ "The poor," says Tai-kung, "may not be upbraided; and riches may not be depended upon. The Yin and the Yang [female and male principles in nature] draw and repel each other all round, and return to the beginning."⁶ "The gods, indeed, have not made us over to hunger and death; for [poor] mortals go to the house of the man who eats [who is well to do]. For the goods of him who [pleases] gives, will not diminish; but he who does not give, has no one to please him [no friend]."⁷

"O thou feeder! who leavest not the trough, is it too much trouble for thee to fill the beak of a poor little bird? Thou, in the midst of the ocean, givest a drop; but what of that? Yet thou dost not gladden the fledgling of the cuckoo, panting in the broiling sun,"⁸ says the Hindoo poet. "The proud and haughty," says the Book of Odes, "are well and happy; but the poor who toil have labour only for their lot. O blue Heaven! O blue Heaven! look on that proud man and have pity on this poor one."⁹

"Both the rich and the poor," said the king in the mosque of Damascus, "are slaves of the dust. The richer they are, the

¹ Akhlaq i m. xv. ² Rishtah i juw. p. 94, 124. ³ Ming-sin p. k. ch. xi. ⁴ Ep. Lod. 1615. ⁵ Drishtanta, 64. ⁶ Ming-sin p. k. ch. xi. ⁷ Rig V. Mand. x. skt. cxvii. ⁸ Kobitamrita. 31, 32. ⁹ She-King, bk. v. ode 6.

greater their wants.”¹ “If it were not for the wise man,” say the Chinese, “the clown could not be governed; and if it were not for the clown, the wise man would not have food to eat.”² “For although plenty come year by year, yet is misery found in every place.”³ And Tsze-hëa says: “Life and death are decreed, and riches and honour rest with Heaven [to bestow them at will].”⁴

“He is poor that covets, but he who is contented is rich,” say the Arabs.⁵

“— Quid ultra tendis? Æqua tellus
Pauperi recluditur
Regumque pueris:”⁶

“Whither bound? The same length of sod opens to the poor and to the offspring of kings,” says Horace. “Now, then, will we, all of us, rich and poor, extol Ahura Mazda, the Lord and Master, and greatest of all”⁷—“the Creator, who created us, framed and formed us, and who has supported us.”⁸

“— χροῖ δὲ πρὸς
Θεὸν οὐκ ἐρίζειν.”⁹

“We ought not,” says Pindar, “to contend with God, who withholds His gifts from some and bestows them on others.” “We all and every one differ by nature (or from birth) in our circumstances. Some have this, others have that. No one can take for himself a full share of happiness. Neither is it for me to say what fate awaits a man.”¹⁰

“It is all luck,” says a Hindoo. “See, a mouse, in burrowing its hole, fell into the mouth of a snake, crushed under a basket and starved out, but so refreshed by this meal, that it crept out lustily. O ye of a firm disposition abide unmoved; for Fate alone is the cause of the rise and fall of man.”¹¹ “Not so,” thought Theognis; “it is not Fate, but—

¹ Gulist. i. 10. ² Hien w. shoo, 106. ³ Chin. max. ⁴ Ming-sin p. k. ch. iii. ⁵ Rishtah i juw. p. 146. ⁶ Hor. Od. ii. 18. ⁷ Yaçna, xxvii. ⁸ Id. i. 3, 4. ⁹ Pind. Pyth. ii. 161. ¹⁰ Nem. vii. 79. ¹¹ Nitishat. 82.

Ζεὺς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως,
ἄλλοτε μὲν πλουτεῖν, ἄλλοτε δ' οὐδὲν ἔχειν·

Zeus, who adjusts the balance as he thinks fit ; to some he gives riches ; to others—nothing.”¹

3 A prudent *man* foreseeeth the evil, and hideth himself : but the simple pass on, and are punished.

עֵרֵךְ, is not only ‘prudent,’ but also ‘sharp,’ cunning and crafty.

“A *prudent man*,” &c. “Prudence [watchfulness] is the pledge of personal safety,” say the Chinese.² “Prudence,” they say also, “can go all over the world. But with temerity it is difficult to proceed one inch on the way.”³ “A man,” says Meng-tsze, “who shows virtue, prudence and knowledge, in his worldly conduct, is the result of his having suffered trials and illnesses.”⁴ “He, therefore, who wishes to know what is to come [who is prudent], must first examine what has already come to pass,”⁵ say the Chinese also.

“Ἐπίσταμαί γε κοῦκ ἄφνω κακὸν τόδε
προσέπτατ’ εἰδὼς δ’ αὐτ’ ἐτειρόμην πάλαι”⁶

“I know, I know,” said Admetus, “and this evil has not taken me by surprise ; for I have suffered enough about it already.” “Therefore,” says the Hindoo, “sorrow for what is past is of no use ; forethought is best ;”⁷ for “wise men do nothing without deliberation,”⁸ said the parrot.

“A man, however, who has gotten himself into a troublesome position, blames his destiny for it ; but that foolish man does not acknowledge that it is the result of his own actions.”⁹ “A man,” says Kamandaki, “who hates being led and has no prudence will perish, even with the great power he has acquired. But the steady [invariable] man acquires a firm standing ;”¹⁰

¹ Theogn. 159. ² Hien w. shoo, 182. ³ Id. 200. ⁴ Hea-Meng, xiii. 18. ⁵ Dr. Morr. Dial. p. 228. ⁶ Eurip. Alc. 420. ⁷ Bahudorsh. p. 15. ⁸ Toti nam. st. xix. ⁹ Bahudorsh. p. 15. ¹⁰ Nitisara, v. 4, 85.

although "caution is more difficult [of practice] than the accident [it would have prevented] is to happen,"¹ say the Arabs.

"Yet the wise man," says Bochari Dejhoh, "never has any trouble whatever [?], because he never engages in anything likely to cause him trouble."² "He does not offer a sacrifice on the edge of a precipice," says the Javanese proverb; "whereas the simple holds up his dress, and yet gets wet."³ "It is the part of prudent men," says Pittacus, "to provide that possible misfortunes may not happen; but when they do happen, then, εὖ θέσθαι—to make the best of it."⁴

"The presentiment of evil," says the Kawi poet, "and one's own feeling about it, [reach up to] make up a great man."⁵ Vartan, in his rendering of Syntipa's fable of the Lion that feigned sickness,⁶ tells us that the lion appointed the goat door-keeper at the mouth of the cave, and that the pig, from its habit of looking down, noticing the foot-marks all going one way, refused to go in. On which Vartan says:⁷ "The lion is death; the cave is the grave; and we thoughtless men who are no better than the pig in our thoughts, know that the dead rise not, and yet never cease to hoard up."

"On another occasion the crow, being up early, saw a man with snares in his hand and flew away." "For," says Vishnu Sarma, "a thousand occasions of sorrow and a hundred of fear befall the fool day by day; not so the prudent man."⁸ "Let no man who wishes to prosper and to live in safety, put confidence in one whose family, pursuit and conduct, he does not know."⁹

"Danger is to be faced (or foreseen) as long as it is not come; but when at hand, then let a man look at it, and do the best he can." "Decision is real learning when misfortune is come; but to those who are undecided, misfortunes happen one after another."¹⁰ And "overcoming a foe by device is

¹ Meid. Ar. pr. ² Bochari Dejhoh. p. 174. ³ Javan. pr. ⁴ Pittac. Sept. Sap. p. 26. ⁵ Kawi Niti Sh. p. 33. ⁶ Fab. 27. ⁷ Fab. 1. ⁸ Hitop. i. 2; and Maha Bh. Stri P. 67. ⁹ Pancha T. i. 292. ¹⁰ Hitop. i. 58, 157.

not the same as victory over him in arms. He who has devices at hand, however small he be, is not easily compassed by his enemy.”¹ “An ignorant man when in a difficult position roundly abuses the gods for it, and does not acknowledge the faults of his own actions,” said the brahman of Mithila to Kaushika.² “The wise and prudent man, however, wakes up before the hour of difficulty ; so that when he actually finds himself in difficulty, a craven heart does not overcome him. But he who having once experienced adversity, does not thereby learn wisdom, but forgets the lesson, is alarmed on the day of calamity, and does not experience much good,” said Djaritari.³ “When the cart in front is upset, the one that follows will take warning,”⁴ say the Japanese. And the Georgians : “The donkey that once stuck in a slough, will not pass that way when it is dry.”⁵ Bengalees, however, differ and say also truly, that “a donkey [a stupid fellow] minds no obstacles.”⁶ “For there is fear [caution] even among the brave,”⁷ says the Hindoo.

“*but the simple pass on,*” &c. “The simple,” said Khrishna, “begin a thing without considering the consequences thereof.”⁸ “A man who mounts ‘no doubt’ [who is reckless], only sees good things [in prospect]; but if he survives, and then mounts ‘doubt’ [reckons], he will see [what he sees].”⁹

“Every man,” says Confucius, “who boasts, ‘I know’ [who is self-sufficient and conceited], is driven into all manner of nets and traps, and falls into pits whence he knows not how to extricate himself. Every man who says, ‘I know’ [and thinks himself wise and prudent], if he choose the ‘mean [middle] way,’ will not be able to continue in it one month.”¹⁰

“A king,” says the Hindoo poet, “sees with his ears ; pandits see by observation ; beasts, by smell ; but fools

¹ Pancha T. i. 236.

² Maha Bh. Vana P. 13847.

³ Id. Adi P.

8404.

⁴ Jap. pr. p. 132.

⁵ Georg. pr.

⁶ Beng. pr.

⁷ Banarasht. 6.

⁸ Maha Bh. Sabha P. 648.

⁹ Id. Adi P. 5612.

¹⁰ Chung yg. ch. vii.

[barbbarā] only see when things have happened.”¹ “‘Your majesty,’ said the jackal to the elephant, which it had brought to stick in the mire, ‘take hold of my tail with your trunk, and I will pull you out. You now reap the fruit of having placed confidence in my words.’”²

“The presentiment of a wise man,” says Ali, “is a prophecy [of what will happen].”³ “One need look for no better guide,” adds the Commentary. “The rat,” say the Spaniards, “that has only one outlet to its hole is soon caught.”⁴ “It is not enough for a man to repent at leisure of having made a mistake,” say the Mongols, “and act with wisdom at the present moment”⁵ [he should have bethought himself in time]. So Dion. Cato,

“Prospice, qui veniant, hos casus esse ferendos ;
Nam levius lædit quidquid prævidemus ante.”⁶

“Let a man,” said wise Vidura to Dhritarashtra, “consider obstacles in things beset with them. Then having deliberated, let him act, and accomplish his work unmoved.”⁷ “To judge of a thing without first considering it,” say the Tibetans, “will assuredly bring a man to trouble.”⁸ Therefore it is said in Këa-shwo : “In time of peace do not forget danger ; in government, do not forget disturbance.”

[Syntipa, and Sophos, fab. 10, the Hare and the Fox, and Esop, fab. 88, 91, and the Goat and the Fox, are also to the point.] So also Thales,⁹

“Εγγύη, παρὰ δ’ ἄτην”

“Pledge thyself, and trouble awaits thee.” [This saying is also attributed to Pittacus.] Best is the Sahidic : “Thou walkest where there is danger of thy being taken ; then gird thyself with this girdle against fraud [snares], that thou mayest be safe : ‘The God of our fathers, Abraham, Isaac and Jacob, shall guide thee in thy way.’ If thou doest so, of the many evils that might befall thee, not one will come nigh thy dwelling.”¹⁰

¹ Kobita R. 180. ² Hitop. i. 874. ³ Ali ben A. T. max. lvii. ⁴ Span. pr.

⁵ Mong. mor. max. R. ⁶ Dion. Cato, ii. 24. ⁷ Maha Bh. Udyoga P. 1101.

⁸ Legs par b. pa, 254. ⁹ Thales, ed: Orell. i. 142. ¹⁰ Sahid. Ad. 44—47.

4 By humility *and* the fear of the Lord *are* riches, and honour, and life.

Chald. and Syr. make 'the fear of the Lord, riches,' &c., to follow 'humility,' as a consequence of it. This is probably the true meaning, as humility and self-denial predispose the heart to 'the fear of the Lord,' and win the favour of men.

"*By humility,*" &c. In the She-King, as quoted by Meng-tsze, it is said: "Always speak according to the will of Heaven, and you will assuredly bring much happiness upon yourself."¹ "The wealth that consists in learning and riches is wealth indeed," say the Tamils, "if those who possess that wealth bow their head, like the poor beggar who stands before them."²

"Say not that fortune comes by chance," quoth the Telugu; "I mean that, from whencesoever fortune may come, it is a branch [result] of almsgiving and of good works."³ And the Chinese Tsze-hëa adds: "Death and life have their appointed time [lit. decree]; riches and honour are the gift of Heaven."⁴ And Horace:

"— aut virtus nomen inane est,

Aut decus et pretium recte petit experiens vir."⁵

"Through the practice of religious observances, a man gains a long life, a desirable offspring; and with it he acquires imperishable wealth. Such a life destroys the marks of evil fortune,"⁶ says Manu. [According to Vyāsa, the Bhārata [Mahā Bhārata] confers all these blessings: riches, long life, piety and Heaven.⁷] "The time one lives praised by men," says Vishnu Sarma, "for being possessed of learning, valour and fame, may be called 'life.' A crow, too, lives long; but [like a crow] it [feeds on carrion] and eats the consecrated cake."⁸

"The pure and holy God created thee out of the dust; be

¹ Shang-tneng, ii. 4.

² Nitinerivilaccam. 16.

³ Nitimala, ii. 37.

⁴ Ming-sin p. k. ch. ii.

⁵ Epist. i. 17.

⁶ Manu S. iv. 156.

⁷ Maha Bh. Adi P. 2309.

⁸ Hitdp. ii. 41.

therefore as humble as the soil on which thou treadest"¹ [*'humus, humilitas'*], says Sadi. And Theognis:

"Οὐδένα θησαυρὸν καταθήσεις παισὶν ἀμείνω
αἰδοῦς, ἢ τ' ἀγαθοῖς ἀνδράσι, Κύρν', ἔπεται."²

"No greater treasure, O Cynus, canst thou lay up for thy children than humility [shame-facedness, modesty], that belongs to good men." "The fruit of virtue," said Manibhadra, "always is—sovereignty [influence] and happiness in many ways. Let a man eat such fruits without bodily pain."³ "A third part of faith [piety] is—life; another third part of it is—wisdom; and the last third is—wealth [abundance];" but "words only [empty profession] are but a hollow drum,"⁴ say the Arabs.

An old book [the E-King] teaches that humility obtains abundance; "and humility consists in a harmonious yielding to others," says Wang-kew-po.⁵ "The service of God, O brother," says the Hindoo, "brings profit to every one according to what that worship is. Just as a mirror shows back an image according to the 'face made to it' [surface of the mirror, dull or bright and polished]."⁶

"Respect, modesty, contentment, gratitude, and the hearing of the law at stated times, is a 'great blessing,'" says the Buddhist.⁷ "He that acquires Tao [the way, &c.], finds assistance in many ways; but he who does not possess Tao, has 'few helps.'"⁸ "Wen-wang served Shang-Te carefully, leisuredly and brightly, and so he received forthwith [of course, 'yu'] great happiness."⁹ "I possess three valuable things," said Lao-tsze, "and I keep and treasure them as such. The first is called affection, the second is economy, and the third is humility: that prevents one from wishing to be first in the world."¹⁰

¹ Bostan, st. i.

² Theogn. 401.

³ Maha Bh. Shanti P. 9781.

⁴ Rishtah i juw. p. 78.

⁵ Kang-he, max. ix. p. 72.

⁶ V. Satas. 94.

⁷ Putt-ovada, and Maha mangala, p. 2.

⁸ Ming-sin p. k. ch. xi.

⁹ She-King, vol. iii. bk. i. ode 3.

¹⁰ Tao-te-King, ch. lxvii.

And Meng-tsze: "There is a heavenly nobility and an earthly nobility. Benevolence, justice, sincerity, good faith, and to rejoice in good without weariness, is heavenly nobility. To be prince, prime minister, or a high officer of state, is human nobility. The ancients cultivated heavenly nobility, and human distinctions followed it. But now-a-days men cultivate heavenly nobility, solely in order to gain human nobility. When once they have acquired this, they throw off the heavenly nobility. But this is the greatest delusion. It must end in the loss of both."¹

"Trust not to thy good fortune, O thou fortunate man!" says the Uighur Ajtoldi. "If thou wilt establish firmly thy happiness, then desire that which is good. If dominion and greatness are thy lot, then cultivate humility, and hold it ready, that thou mayest learn to know thyself."²

"For God is to thee the Lord [dispenser] of riches," says the wise Ptah-hotep [B.C. 2000?].³ "Then be humble at all times, for real wisdom [wit, knowledge] produces humility,"⁴ says Vishnu Sarma. Yet, as Vidura said to Dhritarashtra, "It generally happens that a man endued with great qualities is seldom modest and humble."⁵

"Virtues (or qualities)," says the Buddhist, "come from [manas] the mind; so that sorrow follows him who acts from a depraved mind. [See ch. xxi. 27.] But he that speaks and acts from a mind at peace and pleased, happiness follows him like a shadow that never grows less."⁶

"The devout worship [patanjali] of the disciple or devotee of Hari, in silent contemplation and for ever! 'He,' says the Kawi poet, 'who with his heart (or mind) undivided, who with compunction and sincerity of heart [worships Hari, Vishnu, &c.], finds success in his plans, and the work of him who openly serves Hari will be accomplished thereby.'"⁷

¹ Hea-Meng, ch. xi. 16. ² Kudatku B. xiii. 74, 75. ³ Pap. Pr. xiii. 8.
⁴ Hitop. Introd. ⁵ Maha Bh. Udyog. P. 1455. ⁶ Dhammap. Yamakai, 2. ⁷ Kawi Niti Sh. i. 1-4.

“O Asha! thou pure One! when shall I see thee? Come to me with a good mind. And O, thou giver of all good, Purity, give long life to the upright with thy words [give thy blessing]. O thou Pure [true], grant this purity, the boon of Vohu Mano, the Good Spirit”¹ [*ἀγαθὴ προνοία*].

“A well-conducted son, an affectionate wife, a master with a smiling countenance, an attached friend, relatives who are not given to backbiting, a settled income, and a mouth adorned with wisdom, are all gifts bestowed on mortals by Hari when he is pleased with them,”² says Bhartrihari. “These four good things [dhammo],” says the Buddhist, “age, beauty, happiness and strength, are increased in him who is naturally reverent and respectful towards the aged.”³

“O fortunate goddess [Sri], he on whom thou lookest always obtains a wife, sons, and other great wealth. Thou art the mother of all beings, and Hari is their father;”⁴ “thy many favours [food, wealth, strength, &c.] come to us like overflowing rivers.”⁵

“A quien Dios quiere, bien la casa lo sabe:”⁶

“The house of him whom God loves knows it right well,” say the Spaniards. “I could not in a thousand years,” says Vyāsa, “rehearse the gifts of Bhagavān [the Worshipful One]: life, health, supremacy, wealth, delectable things, and abundance of good, which he bestows on mortals.”⁷

Sophos, fab. 63; Syntipa, 55; Loqman, 34; Babrias, 18; Avienus, 4, &c., the Sun and the North Wind, the moral of which, as given by Sophos, is: “Humility with the fear of God gives everything;” and Loqman: “He with whom God is, receives from the Lord all good things of this life, according to his wishes.”

“When righteousness is reckoned first, and profit after that, then comes glory. But when gain is reckoned first, and

¹ Yaçna, xxviii. 5—7. ² Bhartrih. Supplement, 4. ³ Dhammap. Sahassav. 12. ⁴ Vishnu P. i. 9, 93, 94. ⁵ Rig V. ii. skt. clxxxi. 6.

⁶ Span. pr. ⁷ Maha Bh. Drona P. 9604.

righteousness only after it, then comes disgrace. He who has honour and glory always prospers; he who is disgraced is always destitute. The favoured man rules other men; the destitute is ruled by them. So great is the difference between the one and the other,"¹ say the Chinese.

Thus it was that the poor old woman Bayasgulang Shiduk-tchi [rejoicing in hope of Nibbān], said of herself while begging for a 'dsogos' [a Chinese copper coin, with a square hole in the centre]: "I must have committed some great sin formerly [in a former transmigration], that I should have become so poor, and be born of a bad family!"²

"Who is a son of eternity?" asks a Rabbi. "He who walks humbly and is lowly."³ "Be humble in presence of everybody,"⁴ says Rabbi Meir. "For he that perseveres, acquires learning and wisdom; and he that is humble, earns virtue, wealth and glory."⁵ "Virtue," says Tiruvalluvar, "gives glory; it gives wealth also. What greater boon is there for mortals?"⁶ "She who dances on the lotus [Lakshmi] will ever give prosperity to those that are without deccit. It will be to them like the water-shade of tufts of paddy in the ground"⁷ [like the water that covers and fosters tufts of paddy after it is planted]. "And from this sacred teaching ['nom,' sacred book; Altan Gerel, 'Golden Sheen']," said the Tathāgata, you shall rejoice together, and acquire an immense, infinite, and innumerable amount of riches."⁸

We read in the Ma-no atari, that "a man set up a light on the shelf on which the god of Wealth stood, and then prayed to it for wealth. But as he got no answer to his prayers, he tried another god. Then the god of Wealth stood at the man's pillow, and said to him: 'Thou hast prayed to me, but hast given no token of being in earnest. Yea, rather, hast thou turned thy back to the right way, and hast shown that

¹ Ming-sin p. k. i. ch. vi.

² Uligerün dalai [Sea of Parables], 4.

³ Sanhedr. 68, M. S.

⁴ Ep. Lod. 691.

⁵ Banarasht. 2.

⁶ Cural, 31.

⁷ Nalvarli, 21.

⁸ Altan Gerel, ch. iv. fol. 5.

thou hast no heart in it. And yet, for all that, thou prayest to me for wealth and happiness! Give up and forsake lust, selfishness and other evil passions, and dwell on what lies before thy eyes. Honour thy father and mother and thy relatives as gods; and then regularly, day and night, morning and evening, practise piety with all thy might. For that is, beyond all doubt, the god of good luck."¹

And Confucius, speaking of the excellent Shun, said: "How great was the filial piety of Shun! In virtue, he was a holy man; in honour, he was emperor; and as to riches, he had all that is contained within the four seas² [the whole world]."

5 Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.

Chald. omits 'thorns'; Syr. reads, 'nets and snares'; Vulg. 'arma et gladii.' But A.V. is right, inasmuch as צִנְרָה means 'a thorn' as well as 'a shield,' and 'thorns and snares' are more appropriate to 'the way' of the froward than shields and other weapons. 'Keep his soul,' or 'keep, watch over, himself.'

"*Thorns and snares*," &c. An old Chinese saying is: "He that does not deceive his own heart is not in danger of the mandarin's punishment; and he that commits no fault does not meet with any misfortune."³ "But in like manner as thorns on the mimosa-tree come out of the same seed as the tree and grow along with it, so also does the [buddhi] intelligence, such as it is, of the fool grow along with him,"⁴ says the Shivaite.

And he goes from bad to worse. "He has avoided the sting of a wasp, but has been bitten by a tiger,"⁵ say the Chinese. "The retribution to cheats and to thorns alike, is two-fold," says the Hindoo poet. "It is either to be crushed under one's shoe, or to be eschewed from afar."⁶ "To be near a bad man is like being near a bent and crooked ibara-tree

¹ Ma-no atari, vol. i. p. 1.

² Chung yg. ch. xvii.

³ Shin-sin-l.

vol. i. p. 89.

⁴ Vemana pad. ii. 210.

⁵ Chin. pr.

⁶ Kobitamr. 2.

[very thorny] in a bamboo plantation.”¹ “Therefore,” says the Arab, “I take no remedy but at the hand of those who love me; neither do I bestow my intimacy but on him who ‘closes my gap’ [helps and comforts me]; nor do I yet make known my intention to one who wishes me evil.”²

“A hauo ddrain, na fydded droed-noeth:”³

“Let him who sows thorns not go barefoot,” say the Welsh.

6 Train up a child in the way he should go: and when he is old, he will not depart from it.

Chald. and Syr. render this verse in the sense given in A.V. But Vulg. gives the strange reading: “Proverbium est: adolescens juxta viam suam, etiam cum senuerit, non recedet ab ea.” LXX. is not available. תִּלְמַד, however, means more than ‘to train,’ and answers to sundry meanings of ‘imbuere.’ The cognate verb in Arabic means ‘to put on the bit,’ ‘to curb;’ and has led some translators to render עַל-פִּי ‘on the mouth’ of the child. But needlessly. It means ‘according to;’ and A.V. is practically right.

“*Train up a child*,” &c. “It is not proper [lit. equal or just, by the child] that a child should not be educated,” say the Chinese; if not educated, what will he be when he is old?”⁴ “If when young,” say they also, “we do not know [learn] what it is to study diligently, while it is still early—when we are white-headed, we shall then repent of not having read books, when it is too late to do so.”⁵ “Therefore,” says Phocylides,

“Παῖδ’ ἔτ’ εὐόντα χρεῖδὸν δὴ καλὰ διδάσκειμεν ἔργα,”⁶

“it is right to teach good manners (or conduct) to one yet being a child.” “When he is old,” says Pindar,

“Ἀμέραι ἐπίλοιποι
μάρτυρες σοφώτατοι,”⁷

“his latter days will be to him and to others safe and true

¹ Do ji kiyō. ² Hariri Maqam. iv. p. 28. ³ Welsh pr. ⁴ San-tse-King, 11, 12. ⁵ Hien w. shoo, 163. ⁶ Phocylid. Mil. 9. ⁷ Ol. i. 59.

witnesses of what he did when young." "So, then," says Chung-hwuy, "if you wish to be in earnest about the end (or result); attend to the beginning."¹

"Ἀρχὴ δέ τοι ἤμισυ παντός."

"For the beginning is one half of the whole," said Pythagoras, as told in his life by Jamblichus² and by Lucian.³

"Train up a child," say the Chinese; "then you will know the goodness of his parents." "Train him up when quite young; do not let him rail at people, and do not let him tell lies. At four, teach him to make a bow, and also his multiplication-table; at seven, send him to school; and at seventeen, teach him a trade or business," &c.⁴

"As to your daughter, at six years of age, teach her to stay at home; at eight, to read books, to sweep, boil tea, to spin and to weave; all of which are necessary accomplishments. At ten, do not allow her to wander out of the house, or to play with young boys. At sixteen, she must learn to cook; also to be sedate, steady, to speak little, and seldom to laugh. You must not allow her to go out, gossiping and staring about in a strange and fascinating dress; you must not allow her to retire to rest early and to get up late, and to talk aloud and fast. Nor yet to pipe and harp, carol or sing; nor to pour over novels and light words [light literature]."⁵ [Very good training for other than Chinese girls.]

Wang-pih-kho, in his Commentary on the San-tsze-king, asks: "What is to train up a child properly? It is to be able to instruct him. A man who is not a holy man, how can he by nature be wise? If he has no parents, he cannot be reared; if he is not instructed, he cannot be perfect. A man who has a son and does not instruct him, thereby darkens the goodness which Heaven gave to his son; who by transgressing the rules of propriety, and following his passions, daily makes progress in that which is not good.

¹ Shoo-King, iii. 2.

² Vita Pyth. ch. xxix.

³ Somn. 3, ed. Bip.

⁴ Dr. Medh. Dial. p. 213, 235, &c.

⁵ Id. *ibid.* p. 216.

"Again, to instruct a child, what is it like? Of old, women who expected to have a family did not sit awry; did not sleep on one side; when walking, did not shuffle; they did not allow their eyes to look at improper objects, nor their ears listen to lascivious sounds; they did not speak improper words, and did not eat unwholesome food. But they always acted as led by sincerity, filial duty, friendly affection, mercy and kindness. So they always bare sons clever and intelligent, talented, wise, worthy, virtuous and excellent. This was the instruction received before birth, and while the child lay in his mother's womb."

"In like manner," says Vishnu Sarma, "as a mark made on a new earthenware vessel continues the same, so also is a thing taught to a young child."¹ "The precious stone, 'man,' is hammered [cut, wrought] by teaching [education]," says Asaph, "and is engraved by wisdom."² "Since infancy, youth and old age, only belong to the body," said Prahlaḍa, "therefore let the soul [spirit], even in childhood, strive to acquire discrimination."³ And Horace:⁴

"— Nunc adhibe puro
Pectore verba, puer, nunc te melioribus offer.
Quo semel est imbuta recens servabit odorem
Testa diu."

"Instruction in childhood is like graving in stone,"⁵ say the Arabs. "What is put into an earthen jar soaks into it,"⁶ say the Georgians. "And the mulberry-slip follows the early bent given to it,"⁷ say the Chinese.

"Branches when early trained [corrected] are straightened," says Abu Ubeid; "but a beam will not yield."⁸ "Train up thy son, and give him good manners ['adab,' education]; and his end will be accordingly,"⁹ says another Arab. The Shoo-King, as quoted by Yung-shing, says: "Holy, meritorious deeds, wisdom and the high road [to honour], all

¹ Hitop. Introd.

² Mishle As. xxxii.

³ Vishnu Pur. i. 17, 47.

⁴ Epist. i. 2, 67.

⁵ Meid. Ar. pr.

⁶ Georg. pr.

⁷ Chin. pr.

⁸ A. Ubeid, 166.

⁹ Arab. pr. Soc.

originate in a correct education.”¹ Siün-tsze, who opposed Meng-tsze’s doctrine that man’s original heart is good, taught that it is bad, but improved by education, and says: “The early [beginning of] good in man is called education [training]; the first [agreement] harmony in him is to obey; and the first evil is flattery.”²

“A tree,” said also Siün-tsze, “which is straight when young, is then bent with a rope into a wheel; and if it is crooked, it is straightened by rule. If thus treated when young and pliable, it will not return to its original form. We see, then, that the wood is straightened and shaped by using the rope; metal is sharpened on the grindstone. A wise man, therefore, spreads education, and examines himself every day: he thus knows what is clear [right, honourable], practises it, and does not transgress.”³

King-hing-lüh, as quoted in Ming-sin-paou-kien, says: “Man’s nature is like water. Water, once poured out, cannot be brought back: so man’s nature, let loose, cannot be restrained. As water must be kept in by dykes, so is man’s nature kept in by rules of propriety. One time of restraint of animal spirits saves a hundred days of sorrow. Little things accomplish great ones. Endurance [patient training] is a precious ordeal for a man; want of it is his misfortune.”⁴

“The training of a child,” says the Japanese Dr. Desima, “is not to be done carelessly, since on him will devolve the whole estate [character] of his ancestors: one’s whole heart should be set on his proper training. But it is the greatest injury to bring him up with overweening love.” Children from eight to fifteen should be taught to read books, and be treated kindly, but not too strictly.

“A boy should not be brought up by parents or elder brothers whose hands are full, but by a substitute. Boys brought up at home often lose their reputation.” “Yet, and

¹ Kang-he, max. vii. p. 1—47. ² Ming-sin p. k. i. ch. v. ³ Siün-tsze, i. ch. i. p. 1. ⁴ Ming-sin p. k. ch. viii.

anyhow, a boy must be educated strictly and suitably to his ability, without regard to the world [to people's opinion in the matter]. But the education of girls requires still greater care. For when a girl leaves her native village after the death of her parents, it is difficult for her to be happy all her life long."¹ "A man, by educating his sons, makes provision for old age, as one provides against famine by sowing and reaping corn,"² say the Chinese.

"Hast thou a son or a daughter for this life?" asks the Uighur Ajtoldi. "Bring them up at home, and nowhere else. Is thy daughter honest and pure? Bring her up so. Bring up thy son and thy daughter in wisdom and with good manners, for this brings honour and profit for both worlds. Bring up thy son with every virtue in perfection. A son so brought up will prove a treasure to the woman he takes to wife."³

"As soon as a child can feed himself," says the Siao-hio, "he should be taught to use his right hand. Boys are taught to answer 'wei' [it is, I do], firmly; and girls to say 'yu' [thus], gently. At six, boys and girls learn their multiplication-table; at seven, they are kept separate. They no longer sit and lie on the same mat, nor yet go out alone. At eight, they go in and out; and, when eating, they eat after their elders; and are taught to yield respectfully to others. At nine, they learn the days [almanack].

"At ten, boys go to board with a teacher, and learn to read, write, sum, &c.; from ten to thirteen, they join clubs [schools?]; at twenty, they put on the 'cap of marriage'; at thirty, he provides for his wife and children; and since, according to the common saying, his intellect then deepens, or settles down, he may take office as mandarin until he is fifty or seventy, when his toil is over.

"Girls at ten do not go out; but female teachers teach them to be yielding, kind, gentle and obedient; to spin and

¹ Gomitori, p. 6—12, 13.
xxviii. 1—4.

² Chin. pr. p. 71.

³ Kudatku B.

to weave, and other household duties, and propriety. At fifteen or twenty they marry, duly betrothed, and become wives. But if clandestinely married, they only become concubines. Let young women mind this."¹

"The first [most important] thing," says the Japanese Dr. Desima, "in the education of a child from fifteen to sixteen, when learning a business, is—to choose a good friend for him. For the old saying is true, 'that a great thing arises from a small one.' Therefore ought the small one [the child] to be attended to."²

"But as regards teaching boys and girls any accomplishments, one ought not to teach them useless ones. Songs, the guitar, &c., lead to no good. We cannot see the advantage of such accomplishments for either boys or girls. They make boys like drums—hollow within; while girls, with their 'koto' [harp or lyre] and their 'samisen' [a guitar of three strings], outstep the limits of propriety. What great things are such accomplishments?"³

"For, after all," says the proverb, "a man is what he is, according to his bringing up, rather than according to his family name."⁴ "And he who sows 'amu' [paspalum, a coarse grain] will reap 'amu,' as he who sows rice will reap rice," say the Cingalese. "No sowing, no reaping,"⁵ say they and others also. And the Shoo-King, as quoted in the preface to the Dzugung, says: "He that begins well, procures happiness for himself; but he that begins badly, only reaps sorrow."⁶

"Let no man," say the Rabbis, "accustom his son to meat and wine"⁷ [good cheer]. And Publius Syrus:

"Bonarum rerum consuetudo est pessima."⁸

"If," says Siün-tsze, "education is bad at the beginning, it will be bad to the end [end badly]. As to the plan of it, begin with 'humming' the Book of Odes [She-King, no trifle], and

¹ Siao-hio, at the beginning. ² Gomitori, iii. p. 8. ³ Wagatsuye, ii. p. 5, 6. ⁴ Jap. pr. ⁵ Athitha w. d. p. 4 and 43. ⁶ Pref. to Dzugung. ⁷ Chulin, 84, M. S. ⁸ Publ. Syr.

then read Classics on propriety [good manners, &c.]. As to merit (or object) of it, begin with being a scholar, and end in being a saint. For the sacred Books [the six Classics] are the record [guide] of correct conduct through life."¹

"But do not force children into prodigies," says a Rabbi. "For even the straw of a field, reaped before it is fit to cut, is worth nothing at the time it should be worth cutting. Likewise, if a vineyard is gathered before it is ripe, even the sweets made from the grapes of it are not good;"² nay, "not even the vinegar made from them"³ is good. For "the shroud alone," say the Arabs, "rids a man from a habit ingrained in him. If a cur's tail be tied forty days in a vice to straighten it, still will it come out of it crooked."⁴

"A good crop grows not from bad seed,"⁵ says the Pend-nameh. Sādi tells us that a vizier said he would train up the son of an Arab thief, and make him good. "For albeit Lot's wife was made bad by associating with the wicked, yet the dog of the Seven Sleepers became humane by following them a few days. To this the king replied: Knowest thou not what Zāl said to Rustum? 'Count no enemy small or miserable. In the end, the wolf's whelp becomes a wolf, though it grows up among men.'"⁶

The E-King, as quoted by Yung-ching, says: "In order to bring up a child correctly, instil into him holy principles (or meritorious deeds)."⁷ And begin early. "Teaching a child three years old," says Dr. Desima, "is like crossing a shallow stream [easy]."⁸ "The warm water and the oil with which my mother washed and anointed me when I was born, lasted until my old age," said a Rabbi, speaking of early impressions.⁹

"Instruct youth," said the emperor Kang-he, "in order to keep them from doing evil."¹⁰ "In like manner," says a

¹ Siün-tsze, i. ch. i. p. 5.

² Mior. Rab. in Shir ashir. M. S.

³ Buxtorf, Lex. s. v.

⁴ Arab. pr. Soc.

⁵ Pend-nameh, p. 33.

⁶ Gulist. i. st. 4.

⁷ Kang-he, max. vii. p. 1—47.

⁸ Sho ku go, p. 10.

⁹ Ep. Lod. 976.

¹⁰ Kang-he, max. xi.

Hindoo, "as young creepers in a jungle entwine themselves around the trees that support them, so also does good teaching learnt in childhood strengthen with age, as man grows up."¹ "But parents, as such, if they will give their children wealth and a position in society, ought to give them a profession,"² says the Buddhist.

"A man," says the Hindoo poet, "may tell his enemy's qualities ; but let him by all means always speak properly to his son and to his disciple."³ [A useful hint to sundry school-masters.] So thought Juvenal :

"Maxima debetur puero reverentia. Si quid
Turpe paras, ne tu pueri contemseris annos.
Sed peccaturo obstet tibi filius infans."⁴

"Learning acquired in childhood is like writing with ink ; but when acquired in manhood, it is like a smudge [or dirt] on a pot,"⁵ say they on the Hills.

"If the young tree is not trained," asks the Telugu, "will it bend when grown old?"⁶ "The rod is bent while it is tender, and the tree should be trained while it is young,"⁷ say the Hungarians. And the Tamils : "In like manner as a slip of bamboo, properly bent by force [with pain] in early growth, may adorn the king's crown, but if left to itself will only be fit for the low use of pole-dancers ; so also with those who are either trained and acquire excellence, or are left to themselves in ignorance and degradation."⁸ "If water is poured on a good tree, it will assuredly yield good fruit ; so is education on a good child."⁹

Meng-tsze replied to Sun-woo, who asked why superior men did not instruct their own children : "Because it does not promote a parent's authority (or influence). He who teaches, must teach what is right. If that 'right' be not acted upon, then follows anger. If the father is angry, then 'his level' is

¹ Bahudorsh. p. 33.

² Lokopak. 10.

³ Kobitamr. 99.

⁴ Sat. xiv. 47.

⁵ Burm. Hill pr. 245.

⁶ Tel. pr.

⁷ Hung. pr.

⁸ Nitivemba, 6.

⁹ Telug. st. 20.

changed ; [he is lowered in the eyes of his son, who says :] 'My teacher teaches me to do what is right, but himself does not proceed to do right.' Thus are the father and son relatively equalized [by the father having lowered himself]. And when that is the case, it is very bad. The ancients used to exchange their children [from one family to another], in order to teach them."¹ In either case, "bring up a son with the rod, but a daughter with reverence," say the Tamils.

"He who is not educated when young, loses credit when he is old,"² says Sādi ; yea, "even though he try to make up in his old age for what he failed to do when young," says the Arab.³ "If thou wishest to twist wood, do it when it is young ; when old, it can be bent only with fire"⁴ [sore trials, or punishment], says also Sādi.

"When a child is born, the parents should look for a nurse who is neither evil nor wicked, but whose heart is good ; because the child follows in his disposition the woman whose milk he has sucked. Moreover, a child is at the beginning pure, and free from all wickedness ; afterwards he follows his parents. He is like a mirror, which is bright at first, and reflects what is put before it, and nothing else,"⁵ says the Malay, Bochari Dejjohor.

The Welsh seem to think so too. "Trech anian," &c.: "Nature," they say, "is stronger than teaching ;" and, "Who knows what accidents may befall a child while he is being nursed?"⁶ Nay, Jefan Tyclai, in one of his addresses to a rough congregation of Welshmen, reminded them of the belief common among them "that a lamb who sucks a goat becomes gradually covered with goat's hair,"⁷ to show them how change takes place in man's heart.

To this the Georgians say : "Acquire no habit thou hast not, for when acquired it cannot be checked."⁸ But "bend

¹ Hea-Meng, vii. 18.

² Gulist. vii. 3.

³ Nuthar ell, 25.

⁴ Gulist. vii. 3.

⁵ Bochari Dejjoh. p. 161, 162.

⁶ Welsh pr.

⁷ Siencyn Penhydd, p. 12.

⁸ Georg. pr.

the twig while it is tender," say they also ; "it will then grow without unbending itself."¹ "And if thou art one of the wise among men, train up thy son in the love of God," says the aged Ptah-hotep. "If he is obedient and does thy will and manages thy affairs safely, give him a good place [treat him well]. But if he will not hearken, and transgresses, and if his mouth utters evil words, smite him on the mouth, since his conduct is opposed to thee."²

"A mind without education [manners, 'adab'] is a waste ; but education without mind is—alas!" say the Arabs. For "the glory of a man from his excellence is greater than that which is from his origin."³ "In order to form the manners of thy son," says the Kawi poet, "set before him, when five years old, a prince [well-educated man] for a pattern. At ten, teach him letters ; after that, place him with great and good friends, to learn reserve and modesty [discretion]. For if a man does not associate with wise men, the end of it will be that he shall have no place (or situation) among men."⁴

But begin early. "Will the old Maina bear training?" asks the Bengalee.⁵ "No." "But the flavour of that which is put into a new vessel lasts in it a long time,"⁶ say the Spaniards. And "what a man learns when young," say the Finns, "he remembers when he is old."⁷ "What a child learns on Sunday," say the Welsh, "he remembers on Monday."⁸ [Not always.] "It is easy to fill the footprint of an ox with water, as it is easy to satisfy a small understanding with knowledge,"⁹ say the Mongols. At the same time,

"fâr er hvatr
er hrörask tekr
ef í barnæsko er blaudhr:"¹⁰

"few are brave [strong, hale] when the [grown up] time comes to take up arms, if they were weak in childhood," said Sigurdr.

¹ Georg. pr. ² Pap. Pr. vii. l. 10. ³ Meid. Ar. pr. ⁴ Kawi
Niti Sh. p. 20, 30. ⁵ Beng. pr. ⁶ Span. pr. ⁷ Finn. pr.
⁸ Welsh pr. ⁹ Saïn ügh. 66. ¹⁰ Fafnismál, 6.

7 The rich ruleth over the poor, and the borrower is servant to the lender.

"The rich ruleth," &c. "In the Kali-yuga [Kali age, the present], a man who gives much will be lord over men, and family connection will no longer be a title to superiority of any kind;"¹ so told in the Vishnu Purana. "For money cleanses even bastards,"² says R. Levi. "L'argent fait le comte, marquis, duc, empereur,"³ say the French and the Hindoo.

"A man of no family, but rich, is held superior [more excellent] than if he were of noble birth,"⁴ says the Hindoo. "For," says Publius Syrus,

"An dives, omnes quærimus, nemo, an bonus,"⁵

"we all ask, 'Is he rich?' But, 'Is he good?'—nobody." "Of him who has white silver," say the Osmanlis, "do not inquire about the blackness of his face."⁶ "And if you catch a monkey," says Vema, "and dress it in scarlet cloth, all the monkeys on the hill will worship it."⁷ On the other hand: 'If a 'kunsî' [a great man, by comparison; Ch. kiün-tsze, 'son of prince'] does not praise a man, people at once dislike this one,"⁸ say the Japanese.

"Therefore," says Ptah-hotep, "if thou art of low condition [miserable], attach thyself to some prudent and wise man. It is well that all thy goings should agree with God's will."⁹ "For he who wishes to succeed [to be victorious] should associate with the great," says the Hindoo.¹⁰ Yet it depends on circumstances.

"Δαιμονίη, τὸ λέλακας; ἔχει νύ σε πολλὸν ἀρείων.

Τῇ δ' εἶς, ἢ σ' ἂν ἐγὼ περ ἄγω, καὶ ἀοιδὸν εὐδσαν."¹¹

"'Lucky one, why chatter so?' said the kite to the nightingale it held in its claws. 'A much stronger one than thou

¹ Vishnu P. vi. 1, 19. ² Qiddush. 71, M. S. ³ Fr. pr. ⁴ Patya Vākyaya, 168. ⁵ Publ. Syr. ⁶ Osm. pr. ⁷ Vemana pad. ii. 64.

⁸ Do ji kiyō. ⁹ Pap. Pr. vii. 7. ¹⁰ Patya Vākyaya, 130. ¹¹ Hes. l. κ. η. 205.

has thee in his power ; and thither thou shalt go, whither I take thee, nightingale as thou art.'” So said Hesiod.

In such a case, “to be one’s own master,” say the Tibetans, “is always best. To be in the power of another is hard ; it is a sign of weakness.”¹ At other times, however, says Martial,

“Cedere majori, virtutis fama secunda est,
Illi gravis palma est, quam minor hostis habet :”²

“Discretion is the best part of valour ; and he cannot boast of much who gets the worst of it.”

“For, after all,” says the Siao-hio, “there is a time when all must serve. The small serve the tall ; the poor serve the rich ; the young serve the old ;” “therefore,” adds the Japanese Commentary, “ought one all the more to serve one’s father and mother, and one’s father and mother-in-law, without ceasing.”³

“For the poor feed the rich,” say the Telugus ; “but the rich feed the rich,” from whom they receive in return. “The ass toils, and the horse eats.”⁴ “Some work hard at the anvil, and others say, Ah!—at the sight of the sparks that fly upwards,”⁵ say the Arabs. Yea, “the poor turns the cake over the fire, but another takes it from him,” say the Rabbis.⁶ For “a poor man is deserted even by his wife.” Nay, “the world would despise Indra himself if he had no money,” says the Patya Vākyaya.⁷

“*and the borrower,*” &c. “I have tasted many bitter things,” says a Rabbi, “but none so bitter as having to borrow from others.”⁸ “One egg borrowed from the ruler’s house,” say the Tamils, “will break the grindstone in the peasant’s house⁹ [through haughtiness and exaction].” “It is better to submit to Asidhārā [lit. the edge of a sword, extreme austerity] ; to live under a tree ; to beg or to fast ; it is even better at death

¹ Legs par b. pa, 214. ² Mart. De Spect. xxxi. ³ Siao-hio, ch. ii.

⁴ Telugu pr. ⁵ Arab. pr. Soc. ⁶ Khar. Pen. xv. 20. ⁷ Patya Vākyaya, 166, 167. ⁸ Ep. Lod. 1046. ⁹ Tam. pr.

to descend into the awful Naraka [hell]," says the Hindoo, "than to be dependent on a purse-proud relative."¹

"A borrowed cloak does not keep one warm," say the Arabs.² "Freedom from sickness and from debt, living at home with sufficient means, and secure in intercourse with good men, are six happy states on earth, O king," said the ape to king Vikramaditya."³ "Borrowing, the lands of the village [quarrels], traffic, the hatred (or anger) of other men, and proclaiming the faults of others—these five ruin a family like the waning last half of the moon,"⁴ says the Buddhist.

But "lend money and buy a head-ache," say the Persians;⁵ and the Arabs: "Lending is the scissors of friendship."⁶ For "the beginning of a loan is in friendship; but it ends in a quarrel,"⁷ say the Rabbis. But if one lends, "one of the five ways of helping others is not to boast of one's kindness in lending, neither to feel cool or angry towards one's debtor,"⁸ says Dr. Desima. And says Tai-shang,⁹ "It is a sin to desire the death of him to whom we owe money;" "however much ulcers about the waist, and debts to next door, be alike,"¹⁰ say the Tamils.

"When you borrow money," say the Mandchus, "think of the time when you must refund it."¹¹ Yet we cannot be free from debt-duty. "Men," said the rishis [sages] to Pandu, "come into the world bound by four sets of debts or duties—to the manes [departed spirits], gods, rishis and ancestors, all of which debts are to be paid religiously. He that does not think of them at the proper time, does not reach the highest worlds."¹²

But as regards getting into debt, "the sin of it is called great indeed. The fire of debt burns the sin of it, here and in the world to come,"¹³ says the Hindoo. "The father, then,

¹ Kavivakya in Kobita R. 186. ² Egypt. pr. 172. ³ Banarayashataka, 3.
⁴ Lokan. 99. ⁵ Pers. pr. ⁶ Ar. pr. ⁷ Buxt. Flor. ⁸ Tamino
nigiw. iv. p. 9. ⁹ Kang-ing-p. ¹⁰ Tam. pr. ¹¹ Ming h. dsi, 140.
¹² Maha Bh. Adi P. 4656. ¹³ Bahudorsh. 9.

who contracts debts [which he leaves to his children] is an enemy,"¹ says Chānakya. "Out of debt, out of danger"²—"out of deadly sin,"³ say the Hindoos.

"Εὐδαίμων ὁ μηδὲν ὀφείλων"⁴

"Happy is he who owes nothing," says the Greek proverb. "Lending," say the Arabs, "fosters enmity,"⁵ "But," says the Telugu proverb, "the annoyance at having to refuse to lend, is comfort compared with the risk and discomfort of lending."⁶

"If lending gives a head-ache, owing makes the cheeks black,"⁷ say also the Arabs, who add, that "paying a debt is a part of religion." For, "Is it always repaid to the creditor when he needs it and is hungry?"⁸ asks the Telugu. Another one answers: "A debt is a misfortune; a debt is the worst kind of poverty." "The creditor will pray for your welfare, but the debtor will wish you ill," say the Telugu proverbs,⁹ also truly.

"Borrowed ornaments hurt by their weight."¹⁰ For, of a truth, and look at it as you will,

"Τὰ δάνεια δούλους τοὺς ἐλευθέρους ποιεῖ"¹¹

"Debts make free men slaves," say the Greeks. And the Telugus again: "Without debt, salt and rice-water is good fare."¹² "In this world," says the Putsha pagienaga, "there are five classes of men that are reputed dead while they live. The third class consists of men in debt."¹³

In the Dhammathat [Burmese Institutes of Manu], we read: "It is decreed that borrowed grain shall be restored four-fold, but borrowed silver only two-fold. If a man borrows from a richer one, and after all has nothing to pay back his debt, let his person be sunk [let him be degraded in rank], and his wife and children become slaves."¹⁴

¹ Chānak. 45. ² Eng. pr. ³ Hind. pr. ⁴ Gr. pr. ⁵ Egypt. pr. 108. ⁶ Tel. pr. ⁷ Egypt. pr. 127. ⁸ Nuthar ell. ⁹ Tel. pr. ¹⁰ Id. ¹¹ γμων. μων. ¹² Tel. pr. ¹³ Putsha pagien. Q. 70.

¹⁴ Dhammath. i. 10, 11, and iii. 2.

"For he who borrows," say the Cingalese, "is the servant of him who lends."¹ Ali said: "I am the servant of him who taught me one letter; for I have thereby contracted the greatest of debts—the debt to a teacher. To him ought one to offer gifts in token of respect. A thousand gold pieces for the teaching of one letter:" quoted by Borhān-ed-dīn.²

8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

The second part of this verse is variously rendered. יְקָלָהּ may be taken to mean 'is finished,' i.e. ready for his punishment; or with Chald., 'shall be finished, completed,' i.e. he will receive full retribution for his anger. This rendering seems preferable to A.V., which is not clear.

"*He that soweth iniquity,*" &c. We are reminded every day that we shall reap what we sow; even though what we sow is a long time growing for our harvest, later in life. "In uprightness," says Ebu Medin, "lies safety (or prosperity); but he that sows evil shall reap repentance (or sorrow)."³ "He that sows thorns," says another Arab, "shall not reap grapes from them."⁴ "But he that sows enmities, reaps blows (or quarrels)."⁵

9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

"*He that hath,*" &c. "I tell thee, father," quoth Menander, "so long as thou art master, to deal generously, to help everybody, and to support as many as thou canst, through thy care of them; for,

Ἀθανάτον ἐστὶ, κἂν ποτε πταίσας τύχῃς
ἐκείθεν ἔσται τὸ αὐτὸ σοὶ πάλιν,

¹ Athitha w. d. p. 41. ² iv. p. 42. ³ Ebu Med. 273. ⁴ A. Ubeid. 99.
⁵ El-Nawab. 13.

it is an immortal deed ; so that when thou happenest to fall in circumstances, thou shalt receive the same in return from thence [above]."¹

Tchou-hi says rightly, that "the benevolent man extols his own person by the use he makes of his riches. But the man who has no benevolence extols his riches by the use of them for his own person."²

"The gentle, kind and bountiful giver is he who befriends (or assists) the very poor. But is he a bountiful giver who gives to the rich? He does it only for the sake of applause," says Vema.³ "Whether his wealth comes to him from his father or from other relations, he alone can be considered truly virtuous who gives to the poor with kindness and liberality."⁴ For "what is liberality without kindness?"⁵ "But the hand that gives is above the hand that takes;" and "No one will ever cut off the hand that gives," say the Osmanlis.

"He truly lives," says Tiruvalluvar, "who knows the duties of benevolence. But he who has forgotten them will be reckoned among the dead."⁶ "As the sun by day shines on the lotus-pond, and the moon by night reveals the belt of water-lilies ; and as clouds drop down the rain of their own accord, and without being asked—so is the disposition of good and true men in their efforts to do good to others,"⁷ says the Hindoo.

"Let him speak kindly," says Vishnu Sarma, "and without niggardliness ; let him be courageous, and without boasting ; let him be bountiful, and pour down his gifts on them that are worthy ; and let him be agreeable, without contumely. Such is the character of the great man."⁸ For "what is the use of wealth unknown to the poor? [which they do not share]. And what good is a physician unknown to the sick?"⁹ asks Vema.

¹ Menand. *δυσκολ. α.* ² Ta-hio, Com. ch. x. ³ Vemana pad. ii. 198.

⁴ Id. iii. 133. ⁵ Id. iii. 216. ⁶ Cural, xxii. 214. ⁷ Nitishat. 65,

Calcutta ed. 84. ⁸ Hitop. iii. 105. ⁹ Vemana pad. ii. 116.

"He is a well-taught man [a pandit]," says Vishnu Sarma, "who considers all beings as part of himself."¹ "Good men show compassion even for beings bereft of qualities. The moon does not withhold its beams from the house of a chandāla [a pariah, outcast]." "To ask, 'Is this man one of us?' or 'Is he of some other nation?' is the conduct of thoughtless men. But for large-hearted men the earth is but one family."

"What, then, is wealth to him who does not give? He does not enjoy it. What is strength to the valiant man if he does not use it against evil? What is the use of studying Scripture if we do not practise virtue? And what is 'the soul' [Brahmā] to him who does not keep his senses under control? He alone on earth is praiseworthy and the best of men, a true man and alone happy, from whom others that are in want, and who come to him for help, are not turned back with their hopes disappointed."²

"Almsgiving to the poor is a real gift [true charity]. All other gifts," says Tiruvalluvar, "are made more or less with a view to some return."³ "Give much," says Tai-shang,⁴ "and keep little for yourself." "Real benevolence looks for no return. What does the world give to the clouds in return for the rain?"⁵ "Yea, part with your wealth," say the Chinese, "in order to perfect the happiness of others."⁶

"I will tell you," says Lao-tsze, "what men ought to adhere to. Show outwardly simplicity; preserve inward purity; cherish few private interests, and have few desires."⁷ For "if there is food left in the larder," say the Mandchus, "there are on the road beggars [in want of some]."⁸ And trust not to other men's readiness to give to the poor; "for if my thoughts," say again the Mandchus, "are like the three 'kiangs' [principal rivers of China], the heart of other men is not like the four seas [large]." "For he that deals towards others with

¹ Hitop. i. 13.

² Id. i. 68, 72, 169, 201.

³ Cural, xxiii. 221.

⁴ Kang-ing-p.

⁵ Cural, xxii. 211.

⁶ Hien w. shoo, 86.

⁷ Tao-te-King, ch. xix.

⁸ Ming h. dsi, 64.

benevolence shall never be rich ; and the rich shall never find comfort in benevolence.”¹

“Yet the virtuous merit [bliss] of him that gives always goes on increasing,”² says the Buddhist. “Therefore,” says Avveyar,³ “desire to give in charity.”

“Benignus etiam dandi causam cogitat.”⁴

“The liberal man,” says Hariri, “is he who, when he has a mote in his eye, hides it in his eyelashes from those who look at him” [that is, he reckons his own gift a mote, and hides it from others]. “And the godly man does not close his hand.”⁵ “The liberal man rises in power, and disgusts those who hate him,” says Ebu Medin.⁶ “Let thy hand give as being full,” says Ben Syra ; “and not as being hungry and then full”⁷ [as grudging the gift and wishing to keep it back].

“But by meekness and by scattering gifts [liberality] shalt thou rise above others, and influence and rule them,”⁸ says again Ebu Medin. “Of all that Heaven overspreads, of all that the earth bears and that man treads, there is nothing so great as liberality,”⁹ say the Chinese. “The benevolent man lives by his benevolence,”¹⁰ say the Telugus. “A good and worthy man, when he has acquired wealth, scatters it about for the good of others,”¹¹ says Choo-he.

“Generosity is ‘manliness [geniality] and giving of bread.’ Vain words are but an empty drum,”¹² says Sādi. And a poet, quoted in Eth-Thealebi, says that “the wide world lies before the man whose disposition is not straitened [narrow-minded and stingy] ;”¹³ but, like Hatim Tai and the king of Yemen, said to be “a cloud of liberality that scattered money like rain.”¹⁴ “Blessing is poured down upon wealth that is spent liberally, with trust in God,”¹⁵ says the Arab.

¹ Ming h. dsi, 70, 72.

² Mahaparanib. fol. dhi.

³ Atthi Sudi, 1.

⁴ Publ. Syr.

⁵ Hariri, vi. p. 230, 241.

⁶ Ebu Medin, 180.

⁷ Ben Syra, 22.

⁸ Ebu Medin, 35.

⁹ Chung-King, ch. i.

¹⁰ Nitimala, ii. 18.

¹¹ Siao-hio, ch. iii.

¹² Bostan, ii. 17 st.

¹³ Eth-Theal. 246.

¹⁴ Bostan, ii. 19 st.

¹⁵ El-Nawab. 11.

"He," says the Tibetan, "that earnestly seeks his own interest, must first seek that of others. But he who seeks only and principally his own profit, for that very reason does not forward (or find) it."¹ "In this world, if you lend on interest, you are not sure to recover your property. But if you give it in alms, it will increase a hundred-fold."²

"Almsgiving is the best part of riches," and "the greatest good is to have the mind at ease."³ "He that wishes to rise above the rest, can only do so by doing good to others. People who wish to wash their face clean, must they not first of all cleanse their looking-glass?"⁴

"Men," say the Tamils, "who are like a fertile palmyra in the sacred court, in the centre of the village [who are kind and liberal], are desired and praised by very many."⁵ "Let those that are wealthy give what they can to those that come to them. But if they have nothing to give, like the muni Agastya, they, like the ocean, give water to the clouds [in kindness and good-will]."⁶ "Excellent, high-minded men do not so much care about satisfying their own wants, as about alleviating the wants of others by compassion for them. The moon, without caring to remove its own dark spots, thinks of dispelling the darkness spread over the earth."⁷

"*a bountiful eye*," &c. "Benignity is a very great beauty,"⁸ says Tiruvalluvar. "Men who, though with eyes in their head, have no benignity in them, are only like trees. Men without clemency, are men without eyes."⁹ "Benignity is the ornament of the eye. Without it, the eye is but a sore."¹⁰ "A cheerful expression of the countenance is a sure token of liberality, as blossom is of fruit,"¹¹ say the Rabbis.

"An agreeable, gentle speech, pity, almsgiving, and a feeling of supporting the poor, is the way and practice of good men." "Let a man assist the poor with heartfelt pity, for

¹ Legs par b. pa, 423.

² Id. 399.

³ Id. 250.

⁴ Id. 377.

⁵ Naladiyar, 6.

⁶ Nitivempa, 35.

⁷ Nanneri, 10.

⁸ Cural, 571.

⁹ Id. 576, 577.

¹⁰ Id. 575.

¹¹ Ep. Lod. 800.

there are not too many," says Kamandaki, "who thus assist the poor man sunk in a sea of mire and sorrow. Let the king, therefore, ever feel compassionate, and wipe the tears of those that are oppressed and without a protector."¹

"Nid rhodd, rhodd, oni bydd o fodd :"²

"A gift is no gift," say the Welsh, "unless it be with goodwill." "Bountifulness," says the Chung-King, "implies sincerity; so that he who is humane, but not sincere, only seeks his own interest. So also he that is knowing, but not sincere, only covers (or adorns) deception."³

"On the other hand," says the Kawi poet, "the kind and good bearing (or demeanour) that comes from good qualities shows thee to be a good man."⁴ "Generosity [nobleness of character], however, is innate in a man : it cannot be acquired. But it is rare among men," say the Arabs.⁵ "Truly the generous man is good," says the Turk; "he is going to ['behesht'] paradise."⁶

"What thou givest," says the teacher, "must be given in faith. It is not to be given without faith ; but with grace (or courteously), modestly, reservedly [with timidity], and affectionately."⁷

"Looking up and down for the great truths of Buddhahood," said Sudheva, "I beheld the first pāramī [perfection] of alms-giving, the great path trodden by the rishis of old." "Give all thy wealth to him that asks of thee ; like a water-jar which, when upset, pours out all its contents and leaves nothing within. This is the first pāramī [perfection]."⁸ "Benevolence is great indeed !"⁹ says the Tamil proverb.

"The heart of a great man," says Chu-he, "embraces the whole world ; but the hearts of men of the world only look to what they see and hear. The holy man alone 'exhausts his disposition' ['tsin-sing,' does his utmost] ; and therefore he

¹ Nitisara, ii. 2, 19.

² Welsh pr.

³ Chung-King, ch. xiv.

⁴ Kawi Niti Sh.

⁵ El-Nawab. 59.

⁶ Saad w. Vakkas, 7, 8.

⁷ Taittiriya Upnd. Anuv. xi.

⁸ Dānapāramī jat. p. 20.

⁹ Tam. pr.

does not 'shackle' [tüh] his heart with what is only seen and heard."¹ "He is not liberal who gives aught in order to receive something in return; but he is liberal who freely gives alms to those that are afflicted and sore of heart,"² say the Rabbis.

"The shadow of the liberal man is broad," say the Arabs. "Generosity was a vine in the garden of Iram, of which every one ate plentifully. All whispered to one another in the ear: 'Generosity (or benevolence)! Generosity!'"³ "A man of God, if he eats one half of his loaf, gives the other half to the poor. But if a king owns one province, he ever longs to get another," said Baber.⁴

"O Radjor," says Bchom-Idan-das [Buddha], "the benefit to him who gives, under whatever circumstances, is a heap [of good]—enormous, and not easily ascertained."⁵ For "reputation is acquired by liberality,"⁶ say the Telugus.

"Five things, said the parrot, tend to make a man glorious:—to do no injury; to be well educated; not to heed common reports; to cultivate propriety and honourable dealing; and to be munificent indeed." "On the other hand, wealth that is not shared by others injures its owner."⁷ "Even were your food ambrosia," says Avveyar, "eat it in company"⁸ [share it with the poor].

"For my part," says the Buddhist, "I will enjoy giving and supporting my relations, and I will protect the rest; for this is the part of a wise man."⁹ "If there is no barley, give wheat; if there is no wheat, give treacle; give something."¹⁰ "But as to him who shows kindness neither to himself, to his teacher, to his poor servants, nor yet to his friends or relations, what fruit does he reap of his life in this world? Even a crow lives a long time, and a hog eats as well as he,"¹¹ says Vishnu Sarma.

¹ Choo-he, xliv. p. 11.

² Ep. Lod. 121.

³ Rishtah i juw. p. 152.

⁴ Baber nam. p. 148.

⁵ Ther-wa, p. 132.

⁶ Nitimala, ii. 11.

⁷ Σρέφ κ. 'Ιχγ. p. 412.

⁸ Kondreiv. 70.

⁹ Dasaratha jat. ed. F.

¹⁰ Kobita R. 117.

¹¹ Hitop. ii. fab. 2.

"Therefore," says the Chinese, "practise charitable giving day by day, and show forth a good heart."¹ "From this time forth," said Dipankara to Sumedha-pandita, "practise the *dāna-pāramī*—the first of the ten Buddhistic perfections—liberality, almsgiving."²

"The bountiful man walks first and is saluted first. He walks first at the head of the community. I even call him prince [king of men], who first showed forth liberality,"³ as chanted of old in Hindostan. "Let a man have a bountiful eye," says Rabbi M. Maimonides, "and he will rejoice in the little that God gives him."⁴

"There is one who says: 'Mine is my own, and thine is thy own;' but this is not saying much. He, however, who says: 'Mine is thine, and thine is thy own,' is indeed 'khasid,' pious (or a saint)."⁵ "To whom do the gods bow as a matter of course? To him who excels in kindness [liberality],"⁶ says the Hindoo. "Breadth of breast [largeness of heart] is better than largeness of house,"⁷ say the Arabs.

And they of Tibet: "He whose mind is to scatter gifts freely, and who likes to give alms, his good name spreads abroad, scattered about by the wind; and the poor whom he benefits praise him together in common."⁸ "The heart of a good man is soft like oil and ghce; but it is not made such by the praise of bards. It warms up at the sight of other people's sufferings."⁹ "Do good to others," say the Georgians, "and live anywhere."¹⁰ "It is good to give of one's little," say the Finns; "but it is evil not to give of one's abundance."¹¹

"O Nefer-hotep!" says the Egyptian, "thou of clean hands; give bread to him who has none in his field. So shalt thou make to thyself a good name for ever after."¹² "The heart of

¹ Ming-sin p. k. ch. i. ² Durenidana jat. p. 20. ³ Rig V. Mand. x. skt. cvii. 5. ⁴ Halkut de'ot. ii. 7, fol. 12. ⁵ P. Avoth. v. 11.

⁶ Ratnamal. 55. ⁷ Meid. Ar. pr. 14. ⁸ Sain ügh. fol. 8. ⁹ Subhasita, 61.

¹⁰ Georg. pr. ¹¹ Finn. pr. ¹² Song of the Harpers, xviii. dyn. Zeitschr. June, 1873.

the gods [a godly heart] was in him [said of the embalmed corpse] in all he did. He gave bread to the hungry, and water to the thirsty, and clothing to the naked. No one can tell all he did in presence of the gods. Let him now enter into glory [amenti]."¹

"The house of him who cherishes poor guests that come to him every day shall suffer no decay," says Tiruvalluvar. "For the object of a household is to welcome such guests, and to confer benefits on them and others."² "Let thy house be wide open," says Rabbi Jose ben Jochanan, "and let the poor be the children of thy house."³ "Give into the poor man's hand; the poor man has a warm fist [is grateful for thy alms],"⁴ say the Finns. "He," says Buddhaghosha, "who makes excellent offerings, shall receive an excellent reward," said Phara Thaken. "Therefore make the most excellent offering of rice to Rahans and to other bhikkhus⁵ [mendicants]." "O thou sensible [wise and good] man, hold thy hand wide [expanded] over 'the bread and salt' [hospitality and charity], that when occasion offers thou mayest be a giver of bounties, like God [a ruler, through liberality]."⁶ "Like a tree that bears flowers and fruit, he that likes giving causes joy among men and is liked by them,"⁷ says the Tibetan.

"This," says the Mongol, "is the great sign of a godly man [bokhda]:—when giving, to take nothing for himself; to bear patiently the slight of inferiors; and not to neglect even the least opportunity of doing good."⁸ "Overcome thy inferior with favour, thy equal with justice, and thy superior with prudence in management [tact and discretion],"⁹ say the Arabs.

"Hatim Tai, being asked if he had met with a man more liberal than himself, answered: 'The poor man who gave me

¹ Shai-n-sin-sin, ii. 21.

² Cural, 81, 83.

³ P. Avoth. i. 5.

⁴ Finn. pr.

⁵ Buddhagh. Par. xiv. p. 131, ed. Rangoon.

⁶ Pendeh

i Att. xxi.

⁷ Rgya-tcher r. p. ch. xiii.

⁸ Saïn ügh, fol. 8.

⁹ Meid. Ar. pr.

all he had.' For the poor beggar who had only half a loaf, and gave it all away from his store, gave more than the Shah who only gave one half of his treasure."¹

"It so happens," said Odin, "that one oftens gets praise for very little :

'medh hálfum hleif
ok medh höllu kerí
fekk ek mer fêlaga :'

with half a loaf, and with a cup of water kindly offered, I got to myself a fellow [friend]."² "Bestow thy alms," say the Telugus, "on objects worthy of them ; but first give alms, and only after that eat thy own meal."³

So also in Japan. We read in the Atsmegusa⁴ that "in a time of famine, a lad, pale and famished, was eating a cold 'meshi' [ball of rice], when such another lad passed by, who looked so hungry that the first gave him his 'meshi.' 'Thanks!' said this one ; 'I have not tasted food since yesterday morning.' 'But I,' said the first, 'not for three days.' 'Why, then, did you give me your 'meshi'? 'Because you looked so ill that I could not bear it. So, forgetting myself, I gave it you.' 'Are you then a Bodhisat?' Not one in ten thousand would act thus."

Rabbi Jehudah said : "If thou givest alms to a poor man at dawn, and another comes after that and stands before thee in the evening, give also to this one. For how knowest thou that they will not be kept alive by thy hand, and are both good men?"⁵

"Excellence dwells in the soul of the liberal (or generous) man. If he has no money, what is the loss to him? Think not that if a mean man became as rich as Qarun [Korah], he would change his miserly nature. If the generous man has no bread, yet his disposition continues the same—generous. Liberality is the soil, and the seed-stock. Give, that the root may not continue barren,"⁶ says Sādi.

¹ Beharist. R. 4.
Nagawai, iii. i. p. 2.

² Hávamál, 51.

³ Nitimala, iii. 43.

⁴ Tamino

⁵ R. Nathan, fol. 5.

⁶ Bostan, vi. st. 13.

"Good men," says Shwo-yen, "hold wealth very lightly, whereas the mean man prizes wealth very highly, but thinks little of the social duties of life."¹ "In three respects, however," say the Rabbis, "does genuine piety excel mere almsgiving. This consists in giving money only, but that implies personal exertion. Almsgiving is to the poor only, but real piety exerts itself also in behalf of the rich. Almsgiving is only to the living, but piety extends to the dead also."² "Any how, let not thy alms exceed one-fifth of thy income,"³ says another authority. "And when thou givest," says the Arab, spoil not the good of the gift by reproaching it [to him who receives it]."⁴

"Alms are but the salt of wealth,"⁵ says the Jerusalem proverb [to keep wealth from decay]. "You know a horse by his ears, and a liberal man by his gifts,"⁶ say they in Bengal. The Arabs, however, alluding to the looking at a horse's teeth, say that "the eye of a bountiful man is the looking at his teeth"⁷ [shows what he is]. But even if these 'show age,' the Tamils tell us that "a charitable man continues such, even in his old age."⁸ "Ὡς ἀγαθή, giving is a good action," says Hesiod,⁹

"Ὅς μὲν γὰρ κεν ἀνὴρ ἐθέλων, ὅγε κἂν μέγα δόψῃ,
χαίρει τῷ δώρῳ καὶ τέρεται ὃν κατὰ θυμόν,"

"and he that gives freely, be it ever so much, rejoices in his gift and feels satisfied with himself." We read that "a sage asked the spirit of Wisdom, 'Which is best, liberality or truth?' The spirit of Wisdom answered: 'In the soul, liberality; and all over the world, truth. Thankfulness towards God, and wisdom in the heart of man.'"¹⁰

"Let thy alms," say the Mongols, "go to worthy people; mind thine own business, and teach others to distinguish truth

¹ Ming-sin p. k. ch. xi.

² Succah, 39, M. S.

³ Ketuboth, 50, M. S.

⁴ Rishtah i juw. p. 55.

⁵ Ketuboth R. Bl. 498.

⁶ Beng. pr.

⁷ Meid. Ar. pr.

⁸ Tam. pr. 5392.

⁹ *ἔ. κ. ἡ.* 354—356.

¹⁰ Mainyo

i kh. iii. 6.

from falsehood. Then if fallen in thy circumstances, thou wilt recover thyself afterwards. Honour the great and support the small; devote thyself to the religion of Buddha; and give thyself up to the good of others, for a happy life and death.”¹

“Non ebur neque aureum
Mea renidet in domo lacunar—
At fides et ingeni
Benigna vena est, pauperemque dives
Me petit;”²

“I cannot boast of much that glitters in my humble abode,” says Horace; “but I can be trusted, and I have a kindly disposition. So that even the rich come to see me, poor as I am.”

It is the same in all countries. “He,” say the Japanese, “whose heart overflows with justice and equity towards all men, walks of his own accord, in the way of filial and other duties, by merely considering others as well as himself.”³ “The affable who have left off niggardliness shall obtain glory (or renown).”⁴ “But the sixth door to decay is, when a wealthy man, who has gold and good things, enjoys them alone.”⁵

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

“*Cast out the scorner,*” &c. “In Sing-li it is said, as regards the teaching of man, nourish good in the heart, and evil will disappear of itself. And as regards the government of the people, teach them respect, and wrangling and quarrelling will cease of themselves.”⁶ “And quarrel (or dispute) neither with thy superior nor with thy equal,”⁷ wisely says the Patya Vākyaya; and to this we may add, nor yet with thy inferior.

11 He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend.

¹ Oyun tulk. p. 12, 13.

² Hor. Od. ii. 18.

³ Onna go kiyo, ch. vii.

⁴ Sigal V. Sutta fol. nau.

⁵ Parabhava Sutt. 6.

⁶ Ming-sin p. k.

ch. xii. ⁷ Patya Vākyaya, 53.

Chald. and Syr. render this passage thus : "God loves pureness of heart, and [a man] for the kindliness [mercy] of his lips will become the king's companion."

"*He that loveth*," &c. "In like manner as the flowing river runs to the sea, so also will wisdom bring a man in the awful presence of the king,"¹ says Vishnu Sarma. "Covetous men," say the Tibetans, "are pleased with money; conceited, proud or ambitious men are pleased when they hear their own praises; fools, when they meet with their fellows; but a good man rejoices when he hears the truth."²

"The beauty of a man," say the Arabs, "lies in the grace (or eloquence) of his tongue, or in gentleness. For the beauty of disposition is better than that of form."³ "A well-made [or well-arranged, 'prakritam'] speech is difficult to get,"⁴ says Chānakya. And Diinnah: "By wise management I hope to rise in estimation with the king [the Greek adds, καὶ κολακευτικῶς, 'and by flattery']; and that he will see from me what he will not see from another [in Greek, 'so that he will take to (love) me, and distinguish me from the rest']"⁵

"If we wander about the woods," says the Shivaite, "in search of holiness or of godliness, it is not there; or to the sky, it is not there; nor yet on the earth at sacred places of pilgrimage. When thou hast made thyself pure, then shalt thou see the King [God]."⁶

12 The eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor.

נִצְרֵי is not only 'preserve,' but also 'watch, observe;' and דַּעַת is not mere knowledge of the head, but here means the inward knowledge or voice of the conscience, in contrast to 'the words' of the perfidious, who pretends to be what he is not.

"*The eyes of the Lord*," &c. "Knowledge (or learning) is

¹ Hitop. i.

² Legs par b. pa, 222.

³ Meid. Ar. pr.

⁴ Chānak. 54.
pad. i. 94.

⁵ Calilah u D. p. 86; Στφ. κ. 'Ιχv. p. 24.

⁶ Vemana

imperishable wealth. All other things are not real possession,"¹ says Tiruvalluvar.

13 The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

Chald. adds, 'in his sloth, or indolence;' and Syr. "The slothful man saith, Why am I sent out? A lion," &c.

"*The slothful man saith*," &c. "The slothful man says: My trust is in the Lord, and God is my refuge; I will sit still, and He will do it."² "Divination for the slothful man,"³ say the Cingalese ["it must come by chance or fate," as quoted already,⁴ "I will not exert myself"].

"Low individuals do not begin a thing for fear of obstacles; mean men give up what they have undertaken because of obstacles in the way. But best men never give up what they have undertaken, though beaten over and over again by difficulties,"⁵ says the Hindoo. "So, then, let a man wholly destitute of qualities decide on never undertaking anything,"⁶ said Arjuna to Yudhisht'ira.

14 The mouth of strange women *is* a deep pit: he that is abhorred of the Lord shall fall therein.

אִשָּׁה זָרָה is 'one that has incurred wrath to the uttermost.' Chald. and Syr. render it correctly, 'that has provoked the Lord's anger to the uttermost;' who is accursed.

"*The mouth*," &c. "The ninth door that leads to decay," says the Buddhist, "is when a man, no longer satisfied with his wife, looks upon harlots and upon the wives of other men."⁷ "Such disposition," say wise men, "can never be satisfied."⁸

"Playing with your king, with your weapons, with fire, and with a strange woman, will, you know, surely end in your

¹ Cural, 400.

² Mishle As. i. 3, 8.

³ Cing. pr. M. S.

⁴ Hitop. Introd.

⁵ Nitishat. 73.

⁶ Maha Bh. Sabha P. 674.

⁷ Parabhava S. 9.

⁸ Rgya-tcher r. p. ch. xxi. p. 234.

ruin,"¹ says the Shivaite. "All rivers are crooked," says the Buddhist; "all wooden articles come from the forest; and all women provoke (or cause) sin in their actions, even very low indeed."²

15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

"*Foolishness is bound*," &c. "At the beginning one's evil disposition is like a spider's web; but in the end it is like the traces of a wagon-harness,"³ say the Rabbis. "Man," says Siün-tsze, "follows his nature, yields to his passions, and disturbs reason; therefore must he have laws and teachers to turn him back into the way of propriety and justice; and when so taught, he follows in the way of propriety, &c. Considering this, it is evident that man's nature is evil, and that the good in him is factitious [added on to his nature, wrought on; 'wei wei yeh' is false, not genuine or natural]. Man must be treated like a slip of willow, which is straightened by being tied and steamed."⁴

Theognis agrees with Siün-tsze:

“Οὐδένα, Κύρν', ἀνγαὶ φαεσιμβρότον ἡελίοιο
ἀνδρ' ἐφορῶσ', ᾧ μὴ μῶμος ἐπικρέμαται.”⁵

"O Cyrnus, my son, the rays of our brilliant sun do not shine on any one to whom folly is not attached" [lit. dangling]. Pindar—already quoted elsewhere—thinks also that

“ — ἀμφὶ δ' ἀνθρώ-
πων φρεσὶν ἀμπλακίαι
ἀναρίθματοι κρέμανται.”⁶

"numberless errors hang about the wits of men." "A man's nature is in him like a snake hidden among the grass,"⁷ said Vidura. "Therefore, cut down the thorny tree while it is yet

¹ Vemana pad. ii. 35.

² Andabhuta jat. 62.

³ Sota, Millin, 299.

⁴ Siün-tsze, ch. xxiii.

⁵ Theogn. 357.

⁶ Ol. vii. 43.

⁷ Maha Bh.

Udyog. P. 2723.

tender; when it is hard and strong, it will cut the hand that attempts to cut it,"¹ says the Tamil. "If you do not make a child ashamed of small faults, they soon grow greater,"² say the Japanese.

"Yet," say the Persians, "you cannot make an ass into a horse by beating."³ "The washerman torments the cloth in order to remove a stain, and then folds it up properly. What, then, if he who teaches thee wisdom [stings or] punishes thee?"⁴ says the Shivaite. "But one cannot always be certain of the character of men who from fools have become wise. When the sun rises, do all goblins decamp in the light of day?"⁵ says the Tibetan. [But the Mongolian version affirms that they do.⁶]

16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, *shall* surely come to want.

Syr. and Chald. "He that oppresseth the poor, to him evil increases," &c.; "and he that gives to the rich, it only tends to his want."

"*He that oppresseth,*" &c. "Where underlings are yielding [weak, soft], there haughtiness prevails over them,"⁷ says Ali. "If you can acquire wealth by fair means, do so certainly," say the Chinese; "but if you cannot do it fairly, by no means do it with violence."⁸ "All wealth gotten with the tears of others shall also depart with one's own tears flowing. Wealth well gotten, however, will, even if lost, bring profit to the owner,"⁹ says the Cural. But as regards

"*giving to the rich,*" &c. "It is," say the Japanese, "to heap up flowers on rich gold brocade;" also, "to add frost to snow."¹⁰ Or it is "to salt the sea," or "to throw salt into the sea," as

¹ Cural, 879. ² Japan. pr. p. 174. ³ Pers. pr. ⁴ Vemana pad. ii. 72. ⁵ Legs par b. pa, 84. ⁶ Sain ügh. fol. 15. ⁷ Ali b. a. T. max. lxiii. ⁸ Chin. max. ⁹ Cural, 659. ¹⁰ Japan. pr.

they say in Java.¹ "He that gives even a small thing to a rich man, who accepts it," says the Buddhist—"it is like lighting in worship, a lamp to the sun that scatters away darkness."²

"Feed the poor, O thou son of Kunti, and give not thy money to the rich. Medicine is for the sick. What have the healthy to do with remedies? Whatever is given should be given to him who is in want of help, at the proper place and proper time, to a deserving object,"³ says Vishnu Sarma.

"If thy alms," says Nebi Effendi to his son, "are given with hypocrisy [for show and to be seen of men], it will profit neither thyself nor him to whom it is given. Better it is to show kindness to a friendless man, than to spread a feast for rich acquaintances, who, after eating at thy board, will make fun of thee and talk over all thy defects."⁴ "He that gives to the rich," says another Turk, "only brings water to the sea."⁵

"On the other hand, though a man be an evil-doer, a reviler, or a spiteful gainsayer of the Vedas—if he is poor and destitute, he is a fit object of charity; but it is not fitting to those who have already."⁶ So says the Shivaite. And the Mandchu: "It is better to give boiled rice to the poor three times a day, than to draw wine for one's friends and acquaintances."⁷ It is not, however, the general practice in the world. Thus Martial:⁸

"Semper eris pauper, si pauper es, Æmiliane.
Dantur opes nulli nunc, nisi divitibus."

See Babrias, fab. 67, and Esop, fab. 299, on 'the Lion's share;' on which a Chinaman says: "In worldly affairs, rather yield three-tenths [willingly] than have to say 'that others are oppressive and that you are weak,' when made to yield more. But resign yourself to this state of things. What else can you do?"⁹

¹ Javan. and Malay pr.

² Lokopak. 114.

³ Hitop. i. fab. 2, 14.

⁴ Nebi Eff. Khair nam. p. 12.

⁵ Osm. pr.

⁶ Vemana pad. iii. 206.

⁷ Ming h. dsi, 23.

⁸ Epigr. v. 81.

⁹ Mun Mooy.

17^{*} Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

This looks like another division of the Proverbs, although not so stated, as in ch. x. xxv. It is somewhat similar to ch. v. 1.

"Bow down thine ear," &c. "Listen," says Avveyar, "to the words of the wise."¹ "O Radjor," said Buddha, "hide my words within thee, and meditate on them."² "Dust thyself with the dust that is on the feet of the wise [sit at their feet]," said Rabbi Jose, "and learn of them."³ "For their words are few in number, but many and great in excellence."⁴

"Hearken," says Confucius, "and do not make a way for thyself; but follow good example. Laou-p'hang is my own private model."⁵ And, speaking of Maku [Meng-tsze] and of Si-Kio [Yu], the Japanese commentator says: "Propagate their good teaching (or maxims), and be diligent to keep what they have taken pains to establish. For they, having hearkened to the voice of their teachers, have taught [us] the right way."⁶ And D. Cato:⁷

"Disce aliquid, nam quum subitò fortuna recessit,
Ars remanet, vitamque hominis non deserit unquam."

18 For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

"For it is a pleasant," &c. So thought also Kaqimna, scribe under Snefru [third Egyptian dyn.]: "Men can best teach their own offspring, whose advantage is to follow in the steps they have prepared for them." "If to all that is written in this book of proverbs," says again Kaqimna, "people will listen, as I have spoken for the breath [life, welfare] of the living on principles of conduct, &c., they will lay it within them; they will read

¹ Atthi Sudi, 94.

² T'har wa, Mahajana, p. 146.

³ P. Avoth, i. 4.

⁴ Ep. Lod. 595.

⁵ Shang-Lun, vii. 1.

⁶ Gun den s. mon. 689, 697.

⁷ iia. 19.

[repeat] it as it is written ; it will be good for their heart, far above all that is on the whole earth."¹

"He who thus labours, not for pleasure, but for profit, will remove trouble from his family, and be the support thereof,"² says Tiruvalluvar. "So, then," says Ptah-hotep, "thy receiving my words [the words of the wise] is for the life of thy house and family."³ "For the son who receives his father's instruction becomes an old man thereby," says also Ptah-hotep.⁴ ["Honour thy father, &c., that thy days may be long," &c.]

"For he that gives suitable advice for comfort [or consolation] to those who come to him, is a spiritual instructor [guru],"⁵ say the Tamils. "So did king Amenemha I. speak a choice of truths to his son Neb-er-tjer."⁶ "And Ameneman to Pentaour : 'I am told that thou abandonest letters for a life of pleasure, and that thou hast put behind thy back the divine words [Holy Scripture].'"⁷ "But if thou wilt receive my words," said Ptah-hotep to his son, "words of the wise men of old, all thy affairs will prosper. The praise of those sayings of old is in the mouth of men ; they have a good [firm] standing. Every one of them has come to pass unquestioned, but ever true in the whole land."⁸

"Do not, therefore, take away one word, nor add one word to them, nor put in one word in the place of another. But let thy judgment 'occupy its seat' [be deliberate and settled]."⁹ For says another old Egyptian : "The heart [interior] of man is a public store full of all manner of answers. Choose what is good for a good word ; if bad—shut it up within thee."¹⁰

"Who, then, is fit to be a 'lama' [spiritual teacher, scholar] ? He who judges of the truth [nature, essence] of things ; and who earnestly strives for the good of all living beings," says the Tibetan philosopher.¹¹

¹ Pap. Pr. ii. l. 4—6.

² Cural, 615.

³ Pap. Pr. xii. l. 11, 12.

⁴ Id. xvi. 6.

⁵ Tam. pr. 131.

⁶ Inscript. Br. Mus. Zeitschrift Eg.

Apr. 1874.

⁷ Pap. Sall. i. vi. 1, 2.

⁸ Pap. Pr. xv. 8—10.

⁹ Id.

xviii. 7—9.

¹⁰ Ani, max. xxxiv.

¹¹ Drislan t'sheng wa, 3.

19 That thy trust may be in the Lord, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsels and knowledge.

שְׁלֵשִׁים, 'excellent things,' A.V. correctly; LXX. *τρισσῶς*; Vulg. tripliciter; Chald. 'three times;' but הַיּוֹם, 'to-day,' negatives this rendering. We may, however, compare שְׁלֵשִׁים, tristata, *τριστατης*, one of the three warriors who fought from a chariot, and were thus singled out as higher in rank—with נָגִיד, prince, leader, foremost, best; and שְׁלֵשִׁים in this place with נְגִידִים at ch. viii. 6.

"*That thy trust may be in the Lord,*" &c. In whom else? Not "in man nor in any child of man," assuredly. Gautama [Buddha], poor man! found refuge in himself. "I leave you and go my way," said he to the bhikkhus, "having made myself my own refuge."¹

"And now, my son," said Enoch to Methuselah, "I will tell thee and write for thee all those things. I have revealed to thee everything, and I have given them to thee in writing. Keep, O my son Methuselah, the writings of my father's hand that thou mayest transmit [his teaching] to the generations of men in the world. I have given thee wisdom, to thee and to thy children and to thy children's children, to transmit it to their posterity from generation to generation."

"This wisdom, cherished in their thoughts, will keep those who understand it from slumbering, but will make them hearken to it with their ears, that they may learn that wisdom, and be found worthy to eat of the good food that is prepared for them. Happy are all the righteous! Happy are all those who walk in the way of righteousness, who are free from sin; unlike sinners whose days are numbered,"² &c.

"Therefore do not cast away from thee thy trust in God; for thou hast it for thy help," says the Sahidic.³ And the

¹ Mahaparanibb. fol. 55a. Ad. 53.

² Bk. Enoch. ch. lxxxii. 1—4.

³ Sahid.

Brahman: "Have faith in Him. He is Indra, the Creator of heaven and earth," &c. "And withal be wide awake, earnest and diligent, full of good thought and of good principle of action, of good morals,"¹ said Gautama to the bhikkhus [mendicants] when he parted from them. "And they will teach the law [of Buddha], the truth that dispels all misery. He who learns to know this truth attains Nibbān without guilt."²

"I speak," said Nārada, "that which is true, and most beneficial to human beings—that the word of truth is best, hard though it be to find out the truth, to leave off pride, drunkenness, and the like."³ "My son," said Ajtoldi to Ilik, "I give thee my advice; hearken unto me. If silver and gold should remain [after my death] and pass from me to thee, trust it not; but hearken to this word: 'A man who only has money is often deceived thereby.' But keep my words; they will be thy wealth."⁴

"He wastes his time," say the Arabs, "who hopes in any but God Most High." "And the indolence of man in prayer comes from the weakness of his faith."⁵

"I," says the Parsee, "believe in the existence, purity and certainty of the good Mazdayasnan religion; in the Creator Hormuzd, and in the Ameshaspents; in the giving of account at the last day; in the retribution; and in the resurrection in a new body. I stand in this religion and abide in the faith which Hormuzd taught to Zarathust [Zoroaster]. And I do not reckon death as death; but I repent of the evil I have done in thought, word and deed."⁶

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

¹ Mahaparanibb. fol. ña.

² Viharam. jat. p. 94.

³ Maha Bh.

Shanti P. 10572.

⁴ Kudatku B. x. 23—26.

⁵ Nuthar ell, 142, 26.

⁶ Mainyo i kh. v. 27, 28.

אֱמֶת, 'words of truth,' אֱמֶת, 'words that are truth itself.'

"*the certainty of the words,*" &c. "An accomplished teacher is the beginning [foundation] of knowledge,"¹ says the Buddhist; who adds elsewhere: "The true friend who gives soul-advice [attakāyī, but in my olla MS. sattakāyī, truth-telling] is seen in four ways: (1) he restrains his friend from sin; (2) he attaches him to what is good; (3) he makes him hear things he had not heard before [gives information]; and (4) he shows him the way to heaven."²

"Therefore does the Tathāgata fight, and confidently contend for all his love;"³ that is, "truth, that results from the boundless teaching of Buddha, and is compared with the intrinsic wisdom [or knowledge] of the nature of things."⁴ "Truth is not acknowledged as truth for the sake of him who tells it, but by being proved to be true,"⁵ say the Rabbis.

"Truth," say the Osmanlis, "is straight and right."⁶ "Thus the word of great and good men, once gone forth, is not again drawn in, but stands like an elephant's tusk; while the word of mean men is like the head of a tortoise, in and out," says the Hindoo;"⁷ who adds: "Therefore let thy words be right and true, correct, without 'and' or 'other' [prevarication]. Warp not the truth. In dark night only does the snake slink about."⁸

"For the word of an honest man," say the Osmanlis, "is an iron coat of mail."⁹ "Propos d'homme loyal," say the French, "pourpoint de métal."¹⁰ And the Chinese: "The words of the wise are sincere and not adorned [artificial]; but the words of mean men are artificial and not sincere, and often confused."¹¹

"Yea," says the Hindoo, "though the sun rose in the west,

¹ Lokaniti, 151. ² Sigala V. Sutta, fol. nāu. ³ Altan Gerel, ch. iv.

fol. 52. ⁴ Id. ch. ii. fol. 25. ⁵ Ep. Lod. 1287. ⁶ Osm. pr.

⁷ Kobitamrita, 22. ⁸ Subha B. 181. ⁹ Osm. pr. ¹⁰ Fr. pr.

¹¹ Chung-King, ch. xiv.

and Mt. Meru was moved, yet the word of true men never alters.”¹ But his choice words,

“— λόγων κορυφαὶ
ἐν ἀλαθείᾳ πετοῦσαι,”²

all come true; “for the lips of him who speaks to the purpose, still speak in the grave,”³ say the Rabbis; “and sound teaching is like a song of praise,”⁴ say they also; it spreads far and wide.

“Therefore, O bhikkhus,” said Gautama, “having seized and well understood the truths which I mastered and clearly made known to you—from henceforth follow them, spread them abroad and make them known far and wide for the happiness of mankind.”⁵

“*the certainty of the words*,” &c. “Some reasoners [takikā] say there are two sides to truth [reality, ‘apannakam’]; the wise man therefore, knowing that, takes to truth [reality] and holds by it.”⁶ “For truth is known through its own steadiness [standing firm],” says the Telugu.⁷ Compare Buddha’s ‘Mirror of truth’⁸ [dhammādāsanam] that makes the worthy, well-endowed disciple, declare as regards himself: “I am sure of salvation! O Ananda, there is not in [me] the Tathāgata, a ‘fist clenched and holding things back.’ But I have taught these truths in and out, and plain for everybody.”⁹

“For the lama [religious teacher],” says the Tibetan, “should be able, among other accomplishments, to teach extensively, from his having heard much; and from his knowledge be able also to [cut asunder] clear other people’s doubts; and from himself, he should be able to set the example of purity as opposed to sin.”¹⁰

“Prahāda said to the Daityas: “O Daityas, hear from me the teaching best worth knowing. For, on the one hand, there is nothing else to be minded, and, on the other hand,

¹ Kobita R. 135.

² Pind. Ol. vii. 125.

³ Jebamoth B. Fl.

⁴ Beza, B. Fl.

⁵ Mahaparanibb. fol. ña.

⁶ Apanna jat. p. 104.

⁷ Telugu pr.

⁸ Mahaparanibb. fol. ñī.

⁹ Ibid. fol. ñū.

¹⁰ T’hargyan, ii. fol. 18.

nothing better worth acquiring"¹ [than truth]. "Those who are acquainted with virtue say that the best of it is in sincere truth. The eternal duty (or virtue) is hard to ascertain; but it is placed in truth. Let also duty [virtue, law, 'dharma'] be proved from Scripture; for 'it is often difficult and delicate, O brahman, to find it out [otherwise],' said the crane to Kaushika."²

"Adoration to Osiris," said the Egyptian [kissing the earth], "prostration to the Eternal Lord; pacification with the god through what he likes; that is, speaking the truth—the truth that owns no master [that is uppermost, supreme]."³ "If thou wilt hearken to my words," says Ptah-hotep, "[it is] they are a foundation of truth, a choice, excellence of truth to accompany other ornaments of virtue" [truth as a base for all other acquirements].⁴

"Let [my words] so act as that those who hear them [from thy mouth] say: 'That son is his;' and hearing them, praise his father. Let thy heart be at ease when thou speakest, so as to speak words worthy of thee; and the aged and wise ['saru'] who hear them say: 'Beautiful is that which comes out of his mouth.'"⁵ "So also is the beginning of the instruction of Ra-s-hotep-het, son of the Sun, Amen-hem-ha, who speaks the truth, in his truthful injunctions to his son [Osortasen], Lord of all. 'Rise like a god,' said he, 'and listen to the words [of truth] which I tell thee.'"⁶

"Ἐπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.
ἀλλ' ἔστι —"⁷

"If so be there is force in truth," said old Tiresias. "Ah! but there is," answered Œdipus; and with him every one who knows the power of truth. "All light is not light to the perfect and wise," says the Cural; "but the light in which there is 'no lie' [truth] is light indeed."⁸

¹ Vishnu P. i. 17, 29.

² Maha Bh. Vana P. 13692.

³ Pap.

Sutimes, pl. i. 1, 2.

⁴ Pap. Pr. xv. l. 8, 9.

⁵ Id. ibid. xix. l. 1 sq.

⁶ Pap. Sall. ii. l. 1, 2.

⁷ Œdip. T. 369.

⁸ Cural, 299.

"Earnest practice in religion," says the Buddhist, "is a door to religious enlightenment; it makes a man trust in the reality of religion."¹ "A man who is faithful, endowed with moral qualities, and blessed with glory and with this world's goods, is honoured in whatever country he may reside."²

"Even from a child may be learnt what is proper and what is not right," says Vishnu Sarma. "When the sun is set, is not the light of a lamp of use?"³ "Even from children," says the Tibetan, "wise men may receive right answers. Musk is obtained from the small musk-deer [or civet-cat]."⁴

22 Rob not the poor, because he *is* poor : neither oppress the afflicted in the gate :

23 For the Lord will plead their cause, and spoil the soul of those that spoiled them.

"Rob not the poor," &c. In the Kukkura jataka we read that a king ordered all dogs to be killed because the royal dogs had eaten the harness, but that these were not to be put to death because they were of a good stock. Upon this, a Bodhisat [one who is to be a Buddha] went to the king, and said : "O, great king! this is not justice. By so doing you will be guilty of the 'agati' [wrong course] of partiality. For it behoves a king in the administration of justice to act as with a balance in hand. It is not a righteous slaughter ; it is a slaughter of the weak."⁵ [The four 'agatis' are : partiality, ill-will, ignorance and fear.]

"Do not oppress him who walks righteously," says the Mongol.⁶ "If there is no justice (or judgment) here below, there is judgment above,"⁷ say the Rabbis. Kosru said to his son Hormuz : "Take good care to defend the poor, and be not bent on thy own ease. Go! and take care of the poor ;

¹ Rgya-tcher r. p. ch. iv. ² Dhammap. Pakinnav. 14. ³ Hitop. ii. 78.

⁴ Legs par b. pa, 10.

⁵ Kukkura jat. p. 176.

⁶ Oyun tulk, p. 12.

⁷ Midrash Rab. M. S.

for the Shah holds his crown from the people. The subjects [raiyat] are the root in the ground, and the Sultan is the tree; and, O my son! the tree draws nourishment from the root. Do not, as far as in thee lies, wound the heart of the people; for in so doing thou diggest up thine own root,"¹ says Sādi.

And Kamandaki: "Let not the king oppress the poor to seek his own interest; for the poor who is oppressed slays the king through his resentment."² "What well-born man, indeed, would oppress, without consideration, a poor man of slender means, for the sake of greed and of a little personal comfort?"³

"It is, however, the part of kings," says Vishnu Sarma, "to seize the wealth gotten by men in office, to examine and prove them; to bestow emoluments of office; and also to make changes among their officers. Unless they are pressed, they do not give up the king's revenues. For men in office are, in general, like a bad ulcer that must be pressed."⁴ "However," says the Mandchu, "men who take possession of the lands of others, and rob them of their money, for ever and ever shall not enjoy years of happiness and of plenty."⁵

"For the Lord will plead their cause, and spoil," &c.

כִּבֵּי, that means 'to cover,' 'hide,' has been rendered in many ways by the several versions: Chald. and Syr. 'the Lord will avenge the injury done to their souls' [to themselves]; Vulg. 'configet eos Deus;' LXX. ῥύσῃ σὺν ἄσυχλον ψυχὴν; Vcnct. βιάσεται τοὺς βιάζομένους αὐτὸν ψυχῇ, &c., in the sense of A.V. The idea of concealment implied in כִּבֵּי is with a bad intention—to injure. The Lord who is hidden, unseen, will retaliate.

"Men," says Vema, "after smiting others on the face, devour their substance; but the day of death smites them in turn also on the face. Do not certain fishes devour whole tribes of fish? So also do men-fishes destroy one another [in retaliation]."⁶ "For the oppression of him that is oppressed is not for nothing" [it will be punished], say the Arabs; "and the

¹ Bostan, i.

² Kamand. Niti S. iii. 7.

³ Id. ibid. 8.

⁴ Hitop. ii. 104.

⁵ Ming h. dsi, 156.

⁶ Vemana pad. i. 133.

tyranny of the cruel leads him to his own slaughter [destruction]."¹

"For God destroys the destroyers," say the Tamils.² "He is the help of men in extremities," and "protects the child." "It is said," quoth Eth-Thealebi, "Beware of the prayer of the afflicted, for it has easy access to God."³ "For," say the Rabbis, "there is nothing nearer and dearer to Heaven than the prayer of the oppressed."⁴

"O Amun!" says the Egyptian, "thou protector of the miserable! thou art not one to take presents from the wicked, and thou hast no dealings with men that warp judgment (or witness)."⁵

"*in the gate.*" "The high-sheriffs, high-priests of Amun, the patriarchs, &c., sat in state by the two stèles [obelisks] of Amun, on the causeway of Amun, at the gate of the temple of Rakhis, to hear a complaint."⁶

24 Make no friendship with an angry man ; and with a furious man thou shalt not go :

25 Lest thou learn his ways, and get a snare to thy soul.

"*Make no friendship,*" &c. "Make no friendship with a man who is not more excellent than thyself,"⁷ say the Japanese. "Let no one make agreement, friendship or accord, with a bad man. Charcoal when hot burns the hand, and when cold smuts it,"⁸ says Vishnu Sarma. "And he," says Chānakya, "who renews friendship with a man who once proved false, embraces death."⁹

"Do not cultivate the friendship of sinful men, nor that of mean ones," says the Buddhist ; "but cherish honest friends,

¹ Nuthar ell. 159, 160.

² Tam. pr.

³ Eth-Theal. 47.

⁴ Eman, B. Fl.

⁵ Bologna Pap. iv. let. Chabas Mélanges, ii. 145.

⁶ Pap. Abbot, vii. 1.

⁷ Rodriguez Gr. p. 95.

⁸ Hitop. i. 81.

⁹ Chānak. 19.

and cultivate acquaintance with the best of men.”¹ “Let him guard against anger, and be restrained in body; and, forsaking evil deeds of the body, let him practise good with his body.”²

“Do not join obstinate men,” says Avveyar.³ “Make no friendship with a contentious man,” says Ali; to which the Persian adds: “He is a fool who is ever quarrelling; but how can such folly be cured? Guard as much as thou canst against litigiousness; it is the bane of friendship.”⁴ “Three poisons, three roots of sin—ambition, anger and ignorance,”⁵ say the Japanese. “A bad companion thinks sin, speaks it, and commits it. The good qualities of him who has entered the ways of sin are all destroyed;”⁶ as “iron floats through bad association”⁷ with wood, says the Bengallee.

“One of the many things to be avoided in this world is a gruff and sullen man,” says the Buddhist Catechism.⁸ “Friendship with a fool is like the embrace of a bear,”⁹ says the Persian proverb. The old Egyptian scribe says also: “Keep aloof from contentious people, and do not associate with them.”¹⁰ “For,” says Odin,

“Eldi heitari
brennr með illum vinum
fridhr fimm daga:”

“friendship hotter than fire among evil men only lasts five days. It slackens on the sixth day, and all friendship is at an end.”¹¹

“The wrath of a good man,” says the Buddhist, “and the friendship of a bad one, do not last long. If they do, both are out of place.”¹² “Be not too friendly with a low individual ‘who makes a noise’ [is fussy], like a pitcher half full of water carried on the head.”¹³

“As a rule, the great and good dread friendship with the

¹ Dhammap. Panditav. 3.

² Id. Khodav. 11.

³ Atthi Sudi, 92.

⁴ Ali ben A. T. max. xx.

⁵ Jap. pr. p. 695.

⁶ Maha Bh. Vana P.

13906.

⁷ Beng. pr.

⁸ Putsha pagien. Q. 77.

⁹ Pers. pr.

¹⁰ Anī, max. xvi.

¹¹ Hávamál, 50.

¹² Lokopak. 6.

¹³ Lokaniti, 66.

vile,"¹ say the Tamils. "Though a bad man be in great prosperity," says the Tamil teacher, "yet do not associate with him. Why not? If we go near a snake knowing there is a gem in its head, it will only bite us and not give us the gem."² "Yet it is even better to associate with snakes," says Kaman-daki, "than with bad men."³

"Do not make fellowship anywhere with a bad man; he will reveal thy secrets to others. A stick is better than a bad guide, who would show thy enemies the way thou goest,"⁴ says the Arab. "Beware of thy fellow, and of his security. And do not ask what a man is, but look at his fellows [associates], and see if they go well in the leash,"⁵ says the Persian. "Do not inquire about the man," says Borhān-ed-dīn, "but see who his associate is; for one fellow herds with another like him. If bad, flee from him; if good, draw nigh to him, to be directed by him. Make no friendship with an idle man. How many honest men are corrupted by corrupt companions! As regards the choice of a companion, choose one who is renowned and cautious, of an upright disposition. But flee from one who is idle, lazy, talkative, corrupt, and who tempts thee to evil."⁶

"A man's friend," says another Arab, "is an indication of what that man is;" "that man's course is made clear by the walk [goings] of his friend,"⁷ adds the Turkish Commentary. Therefore, "Let no wise man," says the Buddhist, "take up his abode with a revengeful man, not even for a night or two. Trouble and sorrow abide with the revengeful."⁸ "Choose not for thyself a bad man for companion; neither walk with a fool, nor stop to hear what he says,"⁹ quoth an Egyptian.

"Meddle not with a bad man who is a great talker," says the Mongol; "neither take counsel with a jealous [envious]

¹ Tam. pr. ² Balabod Orup. 12. ³ Nitisara, ii. 18. ⁴ Ahmed u Yusuf. i.

⁵ Rishtah i juw. p. 88.

⁶ Borhan-ed-d. iii. p. 38, 40.

⁷ Rishtah i juw. p. 110, 117.

⁸ Veri jat. p. 413.

⁹ Demotic max.

MS. in the Louvre.

one; nor exert thyself to spread the teaching of bad men.”¹ “Let no man make friendship with a man who has abandoned virtue and truth; for when joined in fellowship with him, the man who joined him will soon alter his [good] intentions from the want of truth found in his companion,”² says Vishnu Sarma.

“The wrath of weak men is always hurtful to themselves and others. If seeds (or weeds) burn too fiercely on the bank, they set fire to the boat in which we are.”³ “Never form a bad companionship; once done, it will injure thy character (or nature).”⁴ “In company with a stolen cow, even Kapila [a celebrated ‘muni’ and philosopher] would be fined,”⁵ say the Bengalees. [Esop, fab. 26, the Man and the Satyr; fab. 130, the Wayfaring Man and the Viper; also fab. 134, the Ass and the Wolf; and fab. 191, the Geese and the Cranes; Sophos, fab. 54; Syntipa, fab. 60; Loqman, fab. 37, the Goose and the Swallow; a Telugu fable of the Man and the Scorpion, and others, bear on this subject.]

“‘Ah! but I fear thy friendship,’ said the mouse to the cat, ‘For what is inbred by nature does not depart; if it departs. it does not change; and if it changes, it does not hold together long. How, then, shall I come near thee, I thy food, and thou ready to eat me?’”⁶ “Therefore,” says the Mongol, “make no friendship with one that does not agree with thee.”⁷ “For if you bind black with white, either the colour or the manner will alter,”⁸ say the Georgians. “And the sins of the teacher are teachers of sin,”⁹ say the Welsh.

“Thus a good man in the company of the wicked becomes ‘tasteless’ [loses his moral flavour, virtue or wisdom],” say the Cingalese, “just as a path which is plain by day becomes frightful and dangerous at night.”¹⁰ “So also, as fragrant sandal-wood is often made into fire-wood [and charcoal], does

¹ Oyun tulk. p. 5.² Hitop. iv. 52.³ Pancha T. i. 361⁴ S. Bilas. 42.⁵ Beng. pr.⁶ Στεφ κ. 'Ιχν. viii. p. 388.⁷ Mong. mor. max. R.⁸ Georg. pr.⁹ Welsh pr.¹⁰ Subhas. 87.

a great and good man make himself contemptible by a daily bad habit [learnt from a bad companion]."¹ "A good bullock yoked together with a bad one, becomes bad also,"² say the Cingalese.

And we read in the Mahilamukha Jataka that "even the king's elephant that was gentle and docile, became mad and killed everybody he met, after listening to a conversation between robbers. But he returned to his former good ways by hearing pious Samana Brahmans."³ "A rogue for associate (or friend) is no friend, as 'kasa' wood is no fuel,"⁴ say the Tamils. "Therefore," say they on the Hills, "before making a friend of a stranger, prove him."⁵ "For friendship formed by the good improves day by day; not so, friendship with the bad,"⁶ say the Tamils.

"So, then, eschew the company or touch of him or of that which defiles,"⁷ says the Hindoo. "For," says Chānakya, "where is the good man who, associated with the bad one, does not sink lower and lower? Even milk in the shop of a vendor of spirits is said to intoxicate."⁸ "Never and nowhere dispute with a low individual; intercourse with him is naught. A stone thrown into the mud will splash up some of it, to thy injury,"⁹ says the Hindoo.

"For it is better," say the Arabs, "to carry a load of stones with an intelligent man, than to drink red wine with a fool."¹⁰ So, then, "have no contention with a malicious man, nor dispute with a foolish one,"¹¹ says the spirit of Wisdom. And as to making friendship with an angry man, "every one," say the Rabbis, "who is wroth does not think that the Shekinah [God's presence] is as it were before him."¹² Therefore "give no place to wrath,"¹³ say the Telugus.

"*Lest thou learn his ways,*" &c. "A wicked man with a

¹ Subhas. 74.

² Athitha w. d. p. 73.

³ Mahilam. jat. p. 187.

⁴ Tam. pr.

⁵ Hill pr.

⁶ Tam. pr.

⁷ Vr. Satasañ, 127.

⁸ Chānak. 152, J.

⁹ S Bilas, 78.

¹⁰ Arab. pr. Soc.

¹¹ Mainyo i

kh. ii. 54, 61.

¹² Nedarim, 22, M. S.

¹³ Nitimala, ii. 14.

good, clever youth," says the Kawi poet, "always [injures] weakens his strength [merit, virtue]."¹ "Do not even walk with a bad man," say the Greeks; for,

"Κακοῖς ὁμιλῶν καὶ τὸς ἐκβήσῃ κακός,"²

"by fellowship with the wicked, thou shalt become bad also." And "bad morals or bad manners change a man's character."³ So also Menander, and after him S. Paul [1 Cor. xv. 33]. "O my son," says Rabbi J. A. Tibbon in his Testament, "know thou that the wisdom of the wicked is injurious, and that it cleaves to one like leprosy."⁴

"In the Dadhivahana Jataka, we read of the sweet 'amba'-tree [mango], around which the gardener planted 'nimbas' and 'pagga-vallis' [bitter shrubs and creepers]. The nimbas grew up gradually; their roots and branches intertwined with those of the amba, whose sweet fruit thereby became sour and tasted of the nimba-leaf. When the king, who had taken such great care of the amba, wondered at it, the Bodhisatwa said to him: 'Thy amba-tree, O Dadhivahana, is surrounded by nimbas, and their roots and branches are intertwined. Thus by consorting with the bad the amba-fruit has become bitter.'"⁵

"By friendship with sinful men," says the Mongol, "sinful deeds are added and multiplied."⁶ "And think not that an old habit will take its abode in the heart only for a short time. A snake fed with milk when it is growing up, will not, for all that, change its venom,"⁷ says the Buddhist. "Even a great man, endued with many virtues, becomes small by associating with a bad one, just as an elephant appears small in a looking-glass."⁸

"A stream of water, or even the Ganges itself," says Kaman-daki, "when once it has reached the sea, becomes undrinkable, so also the wise man who harbours an unclean mind [loses

¹ Kawi Niti Sh.

² γνωμ. μον.

³ Id. ibid.

⁴ R. Tibbon's Test.

⁵ Dadhiv. jat. ed. F.

⁶ Mong. mor. max. R.

⁷ Lokopak. 204.

⁸ Kobitamrita, 102.

his wisdom]."¹ "And he," says the Hindoo, "who makes a bad fellowship, injures himself needlessly; like a hatchet lying at one's feet, taken in hand by a fool."² "On the other hand," said Vidura to Dhritarashtra, "virtue is to be practised according to the place we live in, and the people among whom we move. A hypocrite [or deceiver] moves in deceit; but the good and honest man goes with the good."³

"But vice," said Bhimasena, "is always practised by him who has learnt it of another."⁴ "And he," say the Arabs, "who keeps company with the smith, gets covered with sparks."⁵ "It is a gain, therefore, to lose the companionship of fools," says the proverb, "and to cultivate relationship with men free from faults."⁶ For "evil is easily learnt," say the Chinese; "but it is not easy to learn what is good."⁷ "Inasmuch as learning alone will not do, unless the mind be given to it,"⁸ says Tovo-katso.

"In short," say the Tamils, "good people in company with bad people are taken for bad; just as a rope of straw, though it be but grass twisted together, may be taken for a serpent."⁹ And Juvenal, to the point,

"Summum crede nefas animam præferre pudori,
Et propter vitam vivendi perdere causas :"¹⁰

"Reckon it a crime of the deepest die to sacrifice principle to expediency, and, for the sake of living, to forego all that makes it worth while to live."

26 Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

¹ Kamand. Niti S. ² S. Bilas. 135. ³ Maha Bh. Udyog. P. 1340.

⁴ Maha Bh. Vana P. 14933.

⁵ Ar. pr. Soc.

⁶ Tam. pr.

⁷ Chin. pr. Ct.

⁸ Meigetsū sei dan, p. 49.

⁹ Nitivempā, 85.

¹⁰ Sat. viii. 83.

"*Be not thou*," &c. "The man," says Manu, "who stands surety for the appearance of another, if this one does not appear, his surety shall pay the debt out of his own property."¹ And Martial :

"Sexte nihil debes: nihil debes, Sexte, fatemur,
Debet enim, si quis solvere, Sexte, potest."²

"Owest thou nothing, Sextus? No! nothing? All right. He owes, however, O Sextus, who can pay," and does not. "Then pay, Sextus." "For the sight of a creditor, and that of a dog hunting wild boars, is one and the same,"³ says the Kawi poet. "Better it is, then, to go to bed hungry than to wake up in debt,"⁴ say the Osmanlis.

"If the surety," says the Burmese Code of Manu, "has nothing to pay, though one say, 'He has property'—he, his wife, sons and daughters, shall become slaves" [lit. shall come to an end].⁵ "Do not make thyself vile in both worlds," says Nebi Effendi to his son, "for other people's matters. Be neither trustee, commissary, nor surety, for any one."⁶ "And hang this precept of mine like a jewel on thy ear—Beware of debt."

"Debt alters the nature and disposition of a man. Were he a Plato, he would become a fool. His body is sound, but his interior is ruined; and he is bound round the neck with the collar of a debt. Owing money makes wise men mad, and stout-hearted and brave men become effeminate thereby. The dividends of a debt are those of the end of life [death].

"O light of my eyes! God Almighty preserve thee from getting into debt. Better were it to sell one's clothes and carpets, and to sleep hungry and without covering, than to be in debt; for creditors give no peace."⁷ "And if the bedstead breaks," say the Bengalees, "the ground is there on which to lie."⁸

¹ Manu S. viii. 158.

² Epigr. ii. 3, 13.

³ Kawi Niti Sh.

⁴ Osm. pr.

⁵ Dhammathat, iii. 54.

⁶ Khair nameh, p. 23.

⁷ Id. ibid. p. 30.

⁸ Beng. pr.

"These five are dead while living: (1) he whose ruin is made public; (2) the miserable and diseased; (3) fools; (4) a man in debt; and (5) perpetual service (or bondage),"¹ says the Buddhist. "For a debt left unpaid, fire left smouldering, and an enemy left abroad, all go on increasing. Therefore leave none over,"² says Chānakya. "For a man in debt must tell many lies,"³ say the Hungarians. And the Latins: "Antiqua debita pensat sæpenumero stramen:"⁴ "All that a man gets of old debts is—a straw."

"But if thou art wise, pay thy debts; yet better still, make no debt; it lowers thy credit,"⁵ say they again in Hungary. "For a debt is a debt, whether of six or of a hundred"⁶ [the obligation is the same], say the Tamils. "The appointed day for payment cannot be staved off. Therefore give, you who have it by you. Your funeral drum may beat to-morrow,"⁷ say they also.

"Borrowed money," say the Osmanlis, "goes away merrily, but it returns with bitter tears." For "creditors have a better memory than their debtors,"⁸ say they also. "And a debt," say the Arabs, "is care by night, and contempt by day."⁹

"Nay, it is a foul blot, even on the most noble," says Vema. "He, therefore, who is out of debt is strongest," and "stands highest of all."¹⁰ "Wise men declare that it is better to be without debt than to commit the sin of running into debt without interest [without means to pay]," says the Hindoo. "Both in the next world and here below, the sin of getting into debt devours the sinner who commits it."¹¹

"Æs debitorem, leve; grave, inimicum facit:"¹²

"A small sum," says Publius Syrus, "makes a man a debtor; a larger sum makes him an enemy."

¹ Lokan. 139.

² Chānak. 40; Lokan. 35.

³ Hung. pr.

⁴ Lat. pr.

⁵ Hung. pr.

⁶ Tam. pr.

⁷ Naladiyar, 6.

⁸ Osm. pr.

⁹ Meid. Ar. pr.

¹⁰ Vemana pad. ii. 67, 151, 156.

¹¹ Bahudorsh. p. 5.

¹² Publ. Syr.

“If you wish to make a friend unfriendly, lend him a ‘panam’ [six farthings],”¹ say the Cingalese. “For whether friend or foe, one has to walk a long way in order to recover the money lent while sitting,”² say the Tamils. And the Persians: “If a man strike hands laughing and out of place [imprudently], when caught by his surety he will never turn out a brave or good man.”³

“A prodigal man,” says the Arab, “soon gets weary of everything; and a man who lends his money, not upon usury [without security], loses it.”⁴ “Therefore,” say the Rabbis, “he who lends money is greater than he who gives alms” [he runs a greater risk, for, as a rule, “he can hope for nothing again”]. “So claim thy loan,” say the Georgians, “but save thy soul.”⁵

28 Remove not the ancient landmark, which thy fathers have set.

גְּבוּל עוֹלָם, ‘the limit, boundary, landmark of yore, from everlasting.’ True at all times, especially at the present day.

“*Remove not*,” &c. “Landmarks,” says Manu, “were to be planted with tall trees, or with clumps of evergreen shrubs; or they were fixed by mounds of earth; and then the boundary would not perish. Let also secret landmarks [cows’-tails in jars, tiles, charcoal, &c.] be made, considering what disputes about inheritance and other evils take place from not knowing the landmarks.”⁶ “Any how, do not live by the land you have usurped,”⁷ says Avveyar.

We read in the Dhammathat [Burmese Code of Manu], that “in the reign of Manu—that is, of Maha Thamada—when quarrels arose about land, they were settled by the [nwa-kyaung-thao] cowherd, who was only seven years old, but

¹ Athitha w. d. p. 52.

² Tam. pr.

³ Rishtah i juw.

⁴ El-Nawab. 103.

⁵ Georg. pr.

⁶ Manu S. viii. 246—250.

⁷ Atthi Sudi, 23.

who had set twenty-seven things for the boundaries of fields, such as shrines, nat-dwellings, wells, tanks, lakes, roads, men's bones, &c. If any of these were removed wilfully, the offender was to be buried neck-deep in the earth for seven days, or be banished from the village,"¹ &c.

"Do not fill up an old water-course; do not cut a new one,"² say the Tamils.

"Τοῖς μὲν νόμοις παλαίοις χρῶ, τοῖς δὲ ὄψοις
προσφάτοις"³

"Go by the statutes of old," says Periander, "but use fresh provisions." "Why, then, is it," say the Japanese, "that men of the present time cannot learn the customs of men of old? If they take medicine, they are none the better for it; if they study morality, they take no pleasure in it; and if they eat, they cannot tell sweet from bitter."⁴

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.

מְהִיר is 'clever, quick-witted, diligent;' but אֲשֵׁרִים is 'obscure, unknown,' rather than 'mean.'

"*Seest thou a man,*" &c. "There is not a root out of which grow officers and state ministers," says the Mandchu; "but a man of ability obtains that honour by his own exertions."⁵ "Honours," say the Chinese, "are obtained through diligence;"⁶ but "a hundred trades is not like one skilled in," they say also. "A man diligent in his business," says Confucius, "may be called sufficiently learned."⁷ "A man rich in acquirements mounts up to office. If he manages well the affairs of government, he rises to a higher post [sacrificial rites]," say the Japanese.⁸ "For every one obtains renown

¹ Dhammath. i. 1, 2.

² Tam. pr.

³ Periand. Sept. Sap. p. 48.

⁴ Kuwan ko hen, p. 48, 49.

⁵ Ming h. dsi, 83.

⁶ Hien w. shoo, 77.

⁷ Shang-Lun, i. 14.

⁸ Gun den s. mon, 309.

for that in which he excels [which is his own],”¹ says the Tibetan.

“So, also, as a flowing river mingles with the ocean, does knowledge (or wisdom) bring a man into the presence of the king, who is approached with difficulty,”² says Vishnu Sarma; “then follows fortune.” “As long as a man makes no effort,” say the Osmanlis, “he inherits no blessing.”³ “As the stars in the sky, so also excellence and shining morally, demand exertion on a man’s part,” say the Burmese.⁴

But “the work shows the workman.”⁵ “One sees what sort of craftsman was Vishwa Karma,” says the proverb, “by his figure of Jagannath.”⁶ “He,” says Ebu Medin, “who sticks to his work (or object) will excel others.”⁷ “No one in my days did overcome me,” said a Rabbi, “but the master of one work or trade;”⁸ whereby,

“ποιεῖ δαίδαλα πολλὰ ἰδνίησι πραπίδεσσιν.”⁹

“he worked many ingenious and wonderful things out of his [knowing] fertile brains.”

“Fortune [prosperity] comes of herself to abide with a man who is enduring, who is not dilatory, but is keen and persevering,”¹⁰ says the Hindoo poet. “I have seen a lame man go up very high stairs, while another man sound in his legs never reached so high a position,”¹¹ said El-Nawabig; for “albeit there are many men who work, but few among them can excel.”¹²

“Worth, honour and nobility, come from diligence, as riches come from economy,”¹³ say the Chinese. “Yea,” said Gautama, “the man who is up and doing, diligent, unshaken in adversity, and of determined will [persevering], and is withal intelligent, shall attain to glory.”¹⁴

“For men who are industrious, active and diligent, escape

¹ Legs par b. pa, 238.

² Hitop. Introd.

³ Osm. pr.

⁴ Yit-na-mee, &c.

⁵ Eng. pr.

⁶ Beng. pr.

⁷ Ebu Med. 109.

⁸ Meor Enas, B. Fl.

⁹ Il. σ. 482.

¹⁰ Kobitamr. 55.

¹¹ El-Nawab. 62.

¹² Id. ibid. 188.

¹³ Chin. pr. G.

¹⁴ Sigal. V. S. fol. nau.

(or ward off) contempt (or shame),"¹ say the Tamils. And the Telugus: "There is no sense left in him who draws back from what he has undertaken."² "Money lost," says the Dutch proverb, "all is not lost; energy lost, great loss; honour lost, greater loss; object [aim] lost, all is lost."³

"Hitherto," says Wang-kew-po, "the old saying proves true: Tscang [first military officer] and Scang [first civil officer] do not spring from seed [spontaneously]; therefore, move on manfully."⁴ "You were remarkably diligent in the business of the country," said the emperor Shun to Yu. "I think highly of your virtue; I commend your great and worthy deeds. The destinies of Heaven rest on your head. In the end you will be raised to the supreme rank and dignity of the empire."⁵ Yu answered: "I make every day unwearied efforts for the acquisition of wisdom."⁶

"Thus let a king," says Vishnu Sarma, "appoint a man to the post or to the business for which he is best qualified. For although a man may be well read in the Shastras, yet if he is not practical, business would get involved."⁷ "For the greatness [exaltation] of a man lies not in his office; but a great and good man adorns his office"⁸ [he is not dependent on his office or position for merit or greatness].

"No man is by nature exalted, approved or mean; but his actions or doings lead him either to respect and importance, or to the contrary."⁹ Nizami's fable of the Kite and the Nightingale is somewhat to the point. "The nightingale said to the kite: 'As thou art the only bird without song, how didst thou ever come out free from the shell?' 'I,' said the kite, 'know all about hunting, and I take the breast of a partridge at the sultan's hand. But thou, that hast only the clatter of the tongue, feed on worms, and sit among thorns. Fare thee well!'"¹⁰

¹ Tam. pr. ² Tel. pr. 1108. ³ Dutch pr. ⁴ Kang-he, max. vi. p. 2—43. ⁵ Shoo-King, i. ch. iii. ⁶ Id. ibid. ch. v. ⁷ Hitop. iii. 57.
⁸ Beharist. R. 2. ⁹ Hitop. ii. 43. ¹⁰ Nizami, p. 114.

"Indeed," says the Mohar, "there is not a writer that fails to eat of the king's fare. But he has Rannut [the goddess of crops and of wealth] on his arm."¹ He is fortunate; "and that which is thus praised and honoured cannot be hidden," say the Georgians. "It is placed on high, on a pole or standard."² "The practice or profession by which a man gets his living, and for which he is celebrated among good men, should be by him both preserved and improved,"³ says Vishnu Sarma.

"For a man's skill is his treasure,"⁴ say the Arabs. "A clever workman measures a hundred times and cuts once," say the Maltese⁵—"wastes little;" and "hears with his hands and eyes," say the Japanese; and "is known by his shavings."⁶ "A man who has thus found wisdom in his way [for his calling], shall not have a yoke put upon him"⁷ [his skill makes him independent], say the Rabbis. "For the honour lies, not so much in the place a man occupies, as in the man himself,"⁸ say they also.

Such a man will assuredly find his proper place. "The drop of rain," says Vema, "that falls into a shell, becomes a pearl; while the drop that falls into the water turns to water. So that, if a proper situation is not found, the result will be accordingly."⁹ No good result, however, nor success, without diligence. "He," says Vishnu Sarma, "who abides contented with very little success, will not, I think, receive an increase to it from Providence. For laziness, luxury, over-attachment to the place of one's birth, being satisfied and timid, are six hindrances to greatness."¹⁰

"My son, what distinction is there for the lazy man?" asks the Buddhist. "No indolent man is fit for any office (or charge), while a distinguished man is honoured everywhere. But, O my son, distinction comes 'diné, diné,' day by day [by

¹ Pap. Sall. pl. xi. l. 2, 3.² Andaz. 76.³ Hitop. ii. 63.⁴ Ar. pr.⁵ Malt. pr.⁶ Eng. pr.⁷ Mishle As. xix. 14.⁸ Taanith Millin, 839.⁹ Vemana pad. ii. 133.¹⁰ Hitop. ii. 5, 6.

degrees].”¹ “Let the man who, when another is sent, rushes before him, saying, ‘What? Let me do it’—let him, I say, dwell in the king’s palace [for his alertness and ready disposition],” said the Brahman.²

Thus the king of Bakhten sent ambassadors to Ramsès [xxth dyn.], to beg he would send him a clever physician to heal his daughter; “one clever [uvatu] of heart, master of his fingers, out of the company (or college) of physicians. ‘I will,’ said Ramsès, ‘fetch scribes from the house of life, doctors of the mysteries of the interior [of man].’”³

But if, unlike Ramsès, “a prince has about him a man of talent, and envies him; if he keeps good and great, eminent men at a distance, or appoints them to low offices; such a prince is incapable of protecting my children and grandchildren,” said Chin-chi [in the Shoo-King].⁴

¹ Lokaniti, 16. ² Maha Bh. Virat P. 127. ³ Stèle of Bakhten, l. 10.
⁴ Quoted by Ts’heng-tsze in Ta-hio Com. ch. x.

CHAPTER XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee :

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his dainties : for they *are* deceitful meat.

v. i. מוֹשֵׁל, 'ruler,' from wealth, influence and position.

v. 2. בָּעַל נַפֶּשׁ, A.V. 'given to appetite.' These words are variously rendered : בָּעַל being by some taken in its true sense of 'master of,' and by others to mean 'mastered by,' who also render נַפֶּשׁ, 'soul, life, individual,' by 'greed, desire, gluttony,' &c. The ready meaning, 'master of his soul, or of himself,' however, seems the most natural. A man with mastery over his spirit, or over himself, restrains his appetite. So understand it the Chaldee Targum, 'lord of his soul or of himself,' and Vulg. The Syriac renders it : 'if thou art a man of a superior mind, soul or spirit.' LXX. paraphrase it.

v. 1. "*When thou sittest,*" &c. "The excellence of a sitting [company]," say the Arabs, "is in rising from it early (or soon), and in pure conversation."¹ So also the Rabbis : "The pay [reward or merit] of a banqueting-house is the conversation."² And Theognis : "When bidden to a feast, give diligence to sit by a worthy man, full of all wisdom, that thou mayest learn of him and understand when he says something wise,

καὶ τοῦτ' εἰς οἶκον κέρδος ἔχων ἀπίης,

to carry it home with thee as so much gain to thyself."³

¹ Meid. Ar. pr.

² Megilla, 12, in Khar. Pen. i. 10.

³ Theogn. 575.

"But covet not the king's table," say they also; "for thine own is better than his."¹ "Inasmuch as what is tasted at the Sultan's table burns one's lips,"² says the Arab; and the Osmanli: "Drink not water at a great man's spring;"³ and "do not even eat cherries with him,"⁴ say the Germans.

"But," says Tai-shang, "when receiving a favour from one high in office, be afraid."⁵ "No good," say the Osmanlis, "comes from burning incense [adulation, &c.] to the great."⁶ "For great men are ruined through gambling, good living, and the like. Debauch and luxury killed king Bod-grog of Lanka, as I heard,"⁷ says the Tibetian.

"When thou sittest in company with a number of other people," says Kaqimna [who lived under Senoferu or Snefru, IIIrd dyn.], "dislike what thou likest [restrain thyself]; it is but a moment of privation. The love of eating [greediness] is a great disgrace. For a cup of water will suffice to quench thirst, and a mouthful of vegetables [persea?] is enough to strengthen one's heart. Happiness [contentment] 'rules the place good' [makes it good]. Wretched is he who only thinks of eating, wasting his time, eating and drinking, in other people's houses,"⁸ &c.

Bearing on this fare, Rabbi Akiba says: "The man who eats one beet-root ['silq' or pulse made of vegetables, 'selceqat'] is to say three thanksgivings; and for a draught of water for thirst, he shall say: 'He by whose word everything stands.' If he forgets to return thanks after eating, he is to go back to where he ate his food, say the disciples of Shammah; but those of Hillel maintain that it is enough if he only go back to the place where he remembered having forgotten to return thanks, and thank God there."⁹

"Behave thyself in an orderly manner at another man's

¹ Ep. Lod. 250.

² Nuthar ell, 85.

³ Osm. pr.

⁴ Germ. pr.

⁵ Kang-ing-p. and Mandchu Tr.

⁶ Osm. pr.

⁷ Legs par b. pa, 318.

⁸ Pap. Pr. i. l. 4-6.

⁹ Berachoth, vi. 3, viii. 7.

table,"¹ say the Greeks; and Odin: "Cattle know when to go home and leave the pasture, but a foolish man

'kann ævagi
sins um máls maga,'

never knows the exact measure of his appetite."²

v. 2. "*And put a knife,*" &c. "The wise man," says Confucius, "when he eats, does not seek to be satisfied,"³ and "does not eat much."⁴ "Acquire," says Pythagoras,

"Ῥώμην μεγίστην καὶ πλοῦτον,
τὴν ἐγκράτειαν κτῆσαι,"⁵

"restraint and temperance, thy greatest strength and wealth in life." "He, indeed, is a man who is not tormented by his senses,"⁶ says Vishnu Sarma. And Manu: "Immoderate eating is against freedom from disease, against a long life, and against Heaven. It is wicked and hateful among men; therefore flee from it."

"For restraint from desire is far better than the gratification of it."⁷ "So let a man keep under his tongue, his arm [be no striker] and his appetite."⁸ "Let him eat little flesh, and remain satisfied [contented],"⁹ says Manu. And the Shivaite: "Meditation is better than almsgiving, and understanding is better than meditation; but the cutting asunder of desire is higher than understanding. He who knows the truth and is acquainted with God, slays all his lusts;"¹⁰ "binding [restraining] firmly the habits of the body,"¹¹ says the Buddhist. "Man's appetite is his enemy,"¹² say the Arabs. "Therefore withdraw thy hand from the dish thou likest best,"¹³ say the Rabbis; and the Arabs: "Withdrawal of the hand from [too much] food is a blessing;"¹⁴ for "small sense and large appe-

¹ γνῶμ. μου.

² Hávamál, 20.

³ Shang-Lun, x. 14.

⁴ Id. x. 3.

⁵ Pythag. Sam. 29, ed. G.

⁶ Hitop. ii. 139.

⁷ Manu S. ii. 1, 57, 95.

⁸ Id. iv. 175.

⁹ Id. vi. 49.

¹⁰ Vemana pad. i. 80, 76.

¹¹ Dsang-

Lun, fol. xii.

¹² Nuthar ell, 17.

¹³ Gittin, 70, M. S.

¹⁴ Rishtah i

juw. p. 68.

tite go together,"¹ say the Telugus. "Very wise men," say the Burmese, "have two or three livers [much sense, &c.], and eat very little."² "No health for the greedy³ (or glutton)," says Ali. "Assuredly," says the Persian Commentary, "there is no fellowship between health and too much eating. Make it a religious duty for thyself to eat little, if thou holdest thy life dear unto thee."⁴

For "more men are killed by the crock (or saucepan) than are blown by hunger,"⁵ say the Rabbis. And Odin :

"opt fæx hlægis
er meðh horskum kemr
manni heimskum magi :"⁶

"The gross appetite of many a senseless man brings contempt upon him when he finds himself among sensible ones."

"Be, therefore, careful of how and what thou eatest ; and thou shalt find it in the firmness of thy step,"⁷ say the Rabbis. "Let the brahman eat of sundry meats, but let him be neither greedy nor a glutton, in order that he be always welcome by good men,"⁸ said Kapila to Syūmarasmi. "And let him not be addicted to begging ; for the sage who is given to begging of others, becomes immersed in objects of sense,"⁹ says Manu. "For," says Pythagoras,

"Δουλεύειν πάθει χαλεπώτερον
ἢ τυράννοισ,"¹⁰

"it is a harder lot to serve our passions than tyrants." "Man's body," said Dharmatīyadha, "is considered as a carriage, his spirit as the guide, and his organs as the horses thereof. The wise man [firm and steady, 'dhīra'] drives his carriage carefully to happiness, drawn by his well-trained horses."¹¹

"Wise men," says the Tibetan, "having well considered,

¹ Telug. pr.

² Putsha pagien. Q. 873.

³ Ali b. a. T. max. xvi.

⁴ Pers. Com. ad. loc.

⁵ Shabbat, in Khar. Pen. xx. 3.

⁶ Hávamál, xix.

⁷ Shabbat, in Khar. Pen. iv. 16.

⁸ Maha Bh

Shanti P. 9661.

⁹ Manu S. vi. 55.

¹⁰ Pythag. 18, ed. G

¹¹ Maha Bh. Vana P. 13942.

have determined that the qualities of desire are like a bubble and foam, utterly hollow.”¹ “Therefore,” says Rabbi M. Maimonides in his Testament, “subdue the lump to the understanding, that is, the body to the soul. This subjection is your freedom both now and hereafter.”²

“For the man whose senses are not under control, who is not moderate in his eating and drinking, who has no strength, is overcome by death, like a weak tree by the wind. But he who restrains himself, who is moderate in food and drink, who is faithful and determined [of a settled, firm mind], is not overcome by death, but is like a mountain of rocks,”³ says the Buddhist.

“Πάντων δὲ μάλιστα αἰσχροῦνεο σαυτόν”⁴

“But most of all,” says Pythagoras, “respect thyself. And, first of all, restrain thy appetite in food and drink;” “which, taken to excess, ὁμῶς—κοῦφον ἔθηκε νόον” makes the wise man and the fool equally light-headed,” says Theognis.⁵ “Therefore eat and drink moderately.”⁶ “When eating,” says the Altaï proverb, “hasten not; when riding, halt not.”⁷

And the Japanese Dr. Desima, who wrote in the last century, gives the following plain advice: “When eating, do not eat too much [voraciously]; when sipping soup, do not sip or sniff aloud [make a noise in sipping], nor yet make a clicking noise with the tongue.”⁸ “At a feast given by a wise man,” says Siao-é, “do not refuse the fare, do not swallow voraciously, but let the meal be light, spare and short.”⁹ And Confucius: “The superior man gives his mind to right principles, and not to eating.”¹⁰ “But the wise and accomplished man shines like a flame of fire,” says the Buddhist. “He takes of other people’s property, as a bee takes honey from flowers.”¹¹ “I will not eat and drink voraciously,” says the

¹ Rgya-tcher r. p. ch. xiii.

² R. Maimon. Test.

³ Dhammap.

Yamakav. 7, 8.

⁴ Pythag. χρυσ. ἐπη. 12.

⁵ Theogn. 489.

⁶ Pythag. χρ. ε. 9, 10, 33.

⁷ Altaï pr.

⁸ Shitei gun, p. 12.

⁹ Siao-hio, ch. iii.

¹⁰ Hea-Lun, xv. 31.

¹¹ Sigal. V. S. leaf nau.

bhikkhu [mendicant in the rules of his office], "neither will I look captiously upon other men's plates, nor eat in very large mouthfuls, nor yet swallow my food in a lump."¹

And Confucius: "The superior man [kiun-tsze] eats, but seeks not to be satisfied [till he is full]; he rests, but does not lounge; and he is quick at business and is guarded in his words."² "However," says the Ozbeg, "when thou goest to a feast, go already satisfied, lest thou get nothing to eat in the crowd,"³ "albeit," says the Burmese, "men at a feast expand as dry or faded vegetables swell out in the pot."⁴ But "a full stomach leads to worse excesses,"⁵ say the Rabbis.

v. 3. *Be not desirous*," &c. "Do not eat dainties [sweet-meats] that engender disease,"⁶ says Avveyar. "Things agreeable to the mouth," say the Chinese, "generally create disease in the end. Granted that when the disease shows itself you may look for a remedy; this, however, is not like taking care of yourself ere the disease appears."⁷

"Omnes Tongilium medici jussere lavari,

O stulti! febrem creditis esse? Gula est!"⁸

So Martial; and Ajtoldi: "Many people have died for the sake of (or through) their mouth, and through it lie under the black earth."⁹ "Therefore, O Rahula, my son," said Gautama, "be moderate [knowing or spare] in thy food."¹⁰ "He," says Tan-shoo, "who overcomes his desire through self-respect and right feeling, prospers; but he whose desire overcomes his right feeling falls into mischief."¹¹ Lastly, as regards "sitting with a ruler" at a public feast, Hesiod says:

"Μηδὲ πολυζείνου δαιτὸς δυσπέμελος εἶναι,

Ἐκ κοινού· πλείστη δὲ χάρις, δαπάνη τ' ὀλιγίστη."¹²

"When called to it, avoid a surly manner; it is a fare in common; and it is a great favour that costs very little."

¹ Patimokha Sakkatcha vag. 31—40.

² Siao-hio, ch. iii.

³ Ozb. pr.

⁴ Hill pr.

⁵ Berachoth, 32, M. S.

⁶ A. Sudi, 69.

⁷ Hien w. shoo, 109.

⁸ Mart. Ep. ii. 30.

⁹ Kudatku B. xviii. 10.

¹⁰ Rahula thut, 5.

¹¹ Siao-hio, ch. iii.

¹² Hes. ε. κ. η. 720.

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

Chald. and Syr. 'Do not come near riches; but in thy wisdom withdraw from them. Labour, strive or struggle not to get rich, but cease, מִכִּי יִתֵּן, from thy understanding, plan or purpose,' as regards riches. 'Wilt thou cause thy eyes to fly towards it [riches]? וְאֵינֶנּוּ, but it is not, it has disappeared.' Chald. 'If thou (frame or) set thy eyes towards it [riches], it does not appear (or show itself) to thee, because it is not.' Syr. 'If thou turn thy eyes towards,' &c. Vulg. 'Ne erigas—ad opes quas non potes habere.' LXX. agrees with the Chaldee.

"*Labour not to be rich*," &c. "Who is the man that works trouble or sorrow for himself?" asks the Buddhist. "He that hankers with his heart after riches."¹ "O king! there is toil involved in amassing great wealth; yet greater is the toil in preserving it when gotten; still worse when it is lost. He is, therefore, happier who has little wealth,"² says the Hindoo. "If thou art prosperous," says Asaph, "do not rejoice over it, but go on improving by degrees. But if thou failest, then care about it, lest thou fall lower and lower."³

"A virtuous man," said Sanatsujaya, "however rich he may be, does not grieve over-much when he loses the wealth which he did not waste in useless things, by mere fancy [lit. at will or wish]; and when a reverse happens to him, he does not grieve over it."⁴

"Riches," says Vishnu Sarma, "breed trouble while being amassed; they cause regret when lost, and when in hand they make men mad. How, then, can they be said to bring happiness? Rich men have to fear from the king, from water, fire,

¹ P'hreng-wa, 42.

² Bahudorsh. p. 40.

³ Mishle As. xv. 7, 8.

⁴ Maha Bh. Udyog. P. 1650.

robbers, and from their own people, as men fear death while living.”¹

“Nay, rich men have to fear even from their children,” says another Hindoo, who says also : “While a man is able to increase his substance, he is bent on his own aggrandizement, and that too until old age and the grave. For who is there that does not ask in a house what the man who owns it is worth?”²

“Whatever amount of riches is by the Creator written on the frontlet you wear [the forehead], whether it be much or little, you shall assuredly have, neither more nor less, whether you live on earth [in the plain] or on Mt. Meru [high up]. Be, therefore, of a strong mind ; and make no vain efforts to acquire wealth. But look at the bucket. It holds no more whether it be let down into the sea or into a well. Therefore, cut short covetousness,” says a wise Hindoo.³ “Hell, whole and entire, is gained in the acquisition of riches,”⁴ said the brahman to Kunti ; “and the yearning after riches is the greatest misfortune.” “Therefore, let alone desire, anger, covetousness and folly, and say to thyself, ‘What am I?’ Those who are not acquainted with their own and the Supreme spirit [Brāhmā], are fools doomed to destruction in hell.”⁵

“And stretch not thy eyes,” says Mahomet, “towards that which we have vouchsafed to some men, the flowers of the life [wealth, &c.] of this world, to try them thereby ; for the portion thy Lord gives thee is good and amply sufficient.”⁶ “Therefore,” says Kamandaki, “the wise man, who had not forgotten himself, would not wish for wealth,—no, not if he were but a post of dry wood, and reduced to a shadow by hunger.”⁷

“Seek not exaltation by amassing wealth [ease, comforts],” says Sādi ; “for standing water breeds a foul smell. But strive

¹ Hitop. i. 190, 193.

² Moha Mudgara, 2, 8.

³ Nitishat. 41.

⁴ Maha Bh. Adi P. 6125.

⁵ Moha Mudgara, 9.

⁶ Al Qoran,

sur. xx. 131.

⁷ Nitisara, v. 3.

to be generous, that the stream and running water [of God's mercy] seek thee out from Heaven."¹

"*Wilt thou set thine eyes upon that which is not?*" &c. "Riches," says Vishnu Sarma, "are like the dust under one's feet; and youth is like a ripple on the mountain stream. Manhood is like a drop of water, rolling and unstable; and life is like foam."² "Youth," says the Tamil, "is like a bubble on the water, and abundance of wealth is but like the long waves that roll on the deep."³ "Wealth," says the proverb, "is comparable only to the mountain dew, and to the twinkling of the eye."⁴

"To make up one's mind as to what is unstable is one door [the eighteenth] to religious enlightenment," says the Buddhist. "It leads to complete emancipation from desire, from material objects, and from the lust of things immaterial."⁵ "He that forsakes things that are safe (or firm), and seeks after things that are not so, but passing and changeable, loses all his real property. The rest is lost already,"⁶ says Vishnu Sarma.

"The eight mountain ranges [in Bhārata Varsha, India], the seven seas, Brahmā, Purandara [Indra, or the Ganges], the sun and Rudra, are not for ever; neither art thou, nor this world. Why, then, grieve about anything?"⁷ "Objects of sense must of necessity go from us, even though they have been with us a long time. What rupture, then, is there in being separated from them, if we do it of our own accord? When they leave against our will, the loss causes us great anguish of mind; but if we sever ourselves willingly from them, the loss of them creates in us infinite pleasure and happiness,"⁸ says the Hindoo.

"The shadow of a cloud," says another, "the friendship of mean men, new corn, youth and riches, are enjoyed but a little while." "Riches are not only difficult to get, but when gotten

¹ Bostan, vi. 13 st.

² Hitop. i. 163.

³ Nitineri-vilac. i. 2.

⁴ Tam. pr. 2491.

⁵ Rgya-tcher r. p. ch. iv.

⁶ Hitop. i. 225.

⁷ Moha Mudgarā, 7.

⁸ Vairagya shat. 13.

they are difficult to keep. But when they have been acquired and are lost, it is like death. Therefore, let no one turn his thoughts that way,"¹ says Vishnu Sarma.

"Thou art rich : well, and thou art glad of it. But why feel sorry when thy property is gone? The 'ups and downs' of men are like the tossings of a ball with the hand."² "Therefore, boast not of thy wealth, birth and youth ; for in the twinkling of the eye they all disappear. For this life is most inconstant and fickle. It is like the moving drops of water on the lotus-leaf that roll off from it."³ "Life is like a light, small ripple on the Kālindī [Jumna]."⁴

"If a man says, 'This land is mine,' the land laughs at him, as wealth laughs at him who never gives anything,"⁵ says the Shivaite. "For riches come and go, like a crowd around dancers and mountebanks," says the Cural. "In this world, what was yesterday is not to-day." "As a bird from the egg that is left empty behind and alone, so is man's soul (or spirit) and body."⁶

"No one," says another Tamil, "can enjoy more than his allotted share of happiness. So, then, why trouble? After sailing on the wide sea, if one lands safe, what of the risks of the voyage?" "Consider it in every way. This body of ours is only a small [hut] abode, full of worms and of disease. Good men, knowing that, keep themselves free from the love of this world, as the lotus keeps itself free from the water on which it floats. Then if with all your efforts you cannot amass more wealth than you are destined to do, and wealth abides not—hear this, O ye who take pleasure in this earth : An honourable life and good conduct is the thing to be sought after."⁷

"This visible world," we are told in the Atmabodha, "is like a sleep agitated or disturbed by lust, hatred, &c. : while it

¹ Hitop, i. 187, 195 ; and Nidivempa, 45.
Mudgara, 4, 5.

⁴ Shantishat. iv. 13.

² Id. 186.

³ Moha

⁵ Vemana pad. ii. 75.

⁶ Cural, 332, 338.

⁷ Nalvarzi, 7—9.

lasts, it shines as if it were real [true]; but when the awakening [from ignorance] arrives, then this world becomes unreal [untrue].”¹ “Our body,” said Mahasatwa, “full of all manner of impurities, is like foam on the water. Full of hope, I will make of it a craft in which to cross the sea of births and deaths,”² says the Buddhist.

For here below, “No man,” say the Chinese, “is well or happy a thousand days; and no flower is [fresh] pink a hundred days.”³ “Know, then,” says Mahomet, “that life in this world is a play and an illusion [cheating]. It is only made up of deceptions.”⁴ “Why, then, dost thou labour for wealth?” says Sādi, “since it will perish suddenly. Thou art so wrapped up in the love of gold, that it bewilders and maddens thee during thy passage through life.”⁵

“Generally speaking,” says the Mongolian Buddhist, “everything may be comprehended in ‘this world and Nirwān.’ As regards this world, what should you say it is? It is essentially empty and vain, and in appearance (or form) it is cheating. As a token of it, it is full of trouble; and at present we all, living creatures, are being cheated by it, through our senses and the objects of sense. Indeed, we may compare our state to the illusions of a dream.”⁶

“Men,” says the Cingalese Buddhist, “who think real things that are not so, and who think unreal things that are real, do not attain to reality [real existence] by cultivating as they do false ideas. But those who see reality in things that are real, and vanity in that which is vain, attain to real existence, engaged as they are in true pursuits.”⁷ “Let a man look at this world as at a bubble and at mirage, for the king of death does not touch (or reach) the man who looks at it as such.”⁸

“Just as writing on water does not abide,” says the Shivaite, “so is this world also, which is not lasting, and has nothing

¹ Atmabodha, 6.

² Altan Gerel, x. p. 111.

³ Chin. pr. G.

⁴ Al Qor. sur. lvii. 19, 20.

⁵ Pend-nameh, p. 9.

⁶ Tonilkhu yin

chim. ch. i.

⁷ Dhammap. Yamakav. 11, 12.

⁸ Id. Lokavag. 4.

that is of itself excellent. Why, then, does the heart of man desire one thing after another in it?"¹ "For riches, like the charms of women, fade away rapidly. It is like moonlight that is turned to darkness by a cloud passing across the sky."² "What did a man bring with him into the world when he was born? and what will he carry away with him when he dies? Whither will his riches go? and whither will he go?"³

"Hear me," said the brahman to king Bhārata. "Wealth cannot be the end of life, since it is given up for the sake of virtue, and since its property is to be spent for the gratification of desire."⁴ "A lofty dwelling, sons respected among good men, wealth without end, a well-favoured wife and youth—all this the foolish man, at his entrance into the world, imagines that it will last for ever; but the wise man, knowing that all this is frail and flitting, detaches himself from it."⁵

"Happy, then, are those who spend their life in caves on the mountains, meditating on God. But we—our life is wasted while delighting ourselves in pleasure, in terraces, in long pools of water with [ornamental] banks, pleasure-groves, shows and amusements of all kinds."⁶ "Yet all this wealth and pleasure is only like a thought [passing]."⁷

"Where there were many in a house, there is now only one left; where there were one and also many, there is now not one left. Thus time plays with 'kāli' [death], tossing days and nights like two dice on the table of this earth, playing with living pawns. Life wastes away day by day with the rising and setting of the sun, without our noticing it in the midst of innumerable and passing occupations. Neither do we learn to fear when we see birth and death following decay, so drunk is this world with folly!"⁸

"Everything pleasant here on earth is doomed to perish and is fraught with uncertainty. Therefore, O mind, do not

¹ Vemana pad. i. 195.

² Id. ii. 208.

³ Id. iii. 100.

⁴ Vishn

Pur. ii. 14, 7.

⁵ Vairagya shat. 21.

⁶ Id. 15.

⁷ Id. 37

⁸ Id. 43, 44.

turn to it again.”¹ “After all, there is no great pleasure in dwelling in a palace, in hearing songs and music, nor yet in the society of friends dearer than life. So true men of old, reckoning all this as no more than the shadow of a lamp whose light flickers in the wind raised by the wings of a moth, retired to the jungle.”²

“Yet, after all, if we beg the bread we eat, sleep on the ground, and go clad in rags, the visible objects [the world] do not leave us.” “We are unable to give up things which we never could obtain; things which we cannot trust when we have them—which we can hold by wish only.”³ “Youth, beauty [form], life, hoarded wealth, health and reputation, are all uncertain [not lasting]. Let not the wise man yearn after them.”⁴

“Riches,” says the Egyptian Ani, “may be gotten once and twice, but they depart at once.”⁵ “Dge-longs [O ye priests],” said Buddha to them, “the life of men is short and full of misery. It is like a gem thrown into the water, that disappears at once. Or like a stick thrown up, that soon falls down again. Or like beasts appointed for the slaughter; every step brings them nearer death. So with men. As the weaver cuts off his web at the proper length, so are the days of man. They are like a torrent rushing down a mountain, and carrying death and devastation in one day. So are the days of man.”⁶

“All things,” say the Japanese, “only last the moment taken to prepare a rice-meal.” “This world is but like awaking from a dream.” “Life itself is like dew, and disappears like it.” “The prosperity of a man,” say they also, “is like the dust which the wind drives away.” “The way of this miserable world is, in truth, to blossom in the morning and to wither at even.” “Failing prosperity is a thing of a moment;” “of

¹ Vairagya shat. 80.² Id. 81.³ Id. 16, 14.⁴ Maha Bh.

Stri P. 70.

⁵ Ani, max. xxxviii.⁶ Dul-wa, ii. p. 479.

the twinkling of an eye ;” “and pride of prosperity only lasts a moment.” “When a vase is full it runs over.” So with prosperity.¹

“He,” says the Tibetan, “who suffers from [in consequence of] his former works, cannot enjoy his prosperity, be that what it may. A crow, be it ever so hungry, cannot satisfy its hunger while it sees a snare set on the bait.”² “Happiness or prosperity,” says the Osmanli, “is like crystal ; when made to glitter much, it flies in shivers.”³

“For what is man ?” asks the Hindoo. “He is a child for a short time ; then young and active also for a short period ; now deprived of the means of living, and then overflowing with goods. Man, like an actor, soon totters into the tent of Yama [the grave], his body bending under the weight of old age, and his countenance furrowed [lit. adorned] with wrinkles.”⁴

“It is stated in the law,” says the Mazdayasnian, “that Hormuzd asked the holy Zerdhust if he had seen a rich man. ‘Many,’ replied Zerdhust. ‘What came of his wealth,’ asked Hormuzd ; ‘did he carry it away with him ?’ ‘No,’ said Zerdhust. ‘Then,’ continued Hormuzd, ‘since thou hast seen that, go and tell it to mankind. Gather ye that which you can carry away with you, and that will profit you. And that is—to do good works.’”⁵

“What, then, ought a man’s thought to be by night and by day ?” asks the Buddhist. “The futility [vanity, insipidity] of this world ; not the allurements thereof.”⁶ Vartan makes a hungry fox eat a lump of ice, which proved naught and disappointing, to show “that the glory and greatness of this world is only empty noise and illusion.”⁷

“O Rab-jor, our religion [Buddhism] teaches that all the things that are said ‘to be’—‘are not.’”⁸ “We have it from

¹ Jap. pr. p. 430, 435, 507, 842, 903.

² Legs par b. pa, 269.

³ Osm. pr,

⁴ Vairagya shat. 51.

⁵ Sadder Bundelesh. Spieg. trad.

lit. p. 169.

⁶ P’hreng-wa, 41 ; Ratnamal, 49.

⁷ Vartan, fab. xix.

⁸ Rdo-rdje kchod pa.

Buddha's own mouth, O dge-longs [priests], that of all that which is 'gathered together' [the visible world] nothing abides. What is collected is, after all, dispersed and disappears. What rises, falls. All who meet have to part. The living die at last. This outer world does not endure."¹ "People in it are deceived as by a dream in sleep, through the incessant going round of daily life."²

"One means to piety, purity, is to meditate on this fact—that all this outer world, on high, the atmosphere, and the earth below, is not durable, but is to perish altogether, by fire, by water, or by wind." As stated in Dpal-djin-mdo, "After one kalpa [a day and night of Brahmá, 4,320,000,000 years of mortals] this world will become itself sky-like, as formerly; and masses [mountains, 'lun-po-nams'] shall perish and be consumed."³

"While sticking burning lights into the king's body, the brahman repeated these lines: 'Nothing is enduring; all and everything shall perish; all heights shall come down at last. Where there is gathering together, there is also dissolution, and every living thing is doomed to die. Where there is life, there is death also.' All imaginary things last not, and everything that is born is liable to sorrow."⁴

"In the Rgya-tcher rol-pa," quoth the author of T'hargyan, "it is stated that the three worlds do not endure; they are like a cloud in the sky."⁵ [The three worlds are: 'kāmaloko, rūpaloko, and arūpaloko,' the worlds of sense, of form, and of absence of form.] "Therefore ought we to meditate on our own existence and condition, and on that of other things; we ought to think of our own death, and that nothing lasts long. As signs of it, my life, says every one, is passing away; my breath is stopping; my body shall certainly become a corpse; and my mind shall certainly wander in some other being. It is fearful to think of it,"⁶ says the Tibetan Buddhist.

¹ T'hargyan, iii. fol. 21.

² Id. fol. 2.

³ Id. fol. 21, 22.

⁴ Dsang-Lun, ch. i. fol. 6, 8. ⁵ T'hargyan, iii. fol. 22. ⁶ Id. *ibid.* fol. 23.

"Men brought up in every luxury may yet have to beg their bread. Surely riches are not to be looked upon as a thing 'that is' [real],"¹ say the Tamils. For great wealth may be destroyed and disappear, like a flash of lightning darting from a black cloud."² "Let a man be ever so well off, and live luxuriously, it is all uncertain," says Menander,³

"τὸ τῆς τύχης γὰρ ρεύμα μεταπίπτει ταχύ."

"for the current of fate changes quickly."⁴ Thus it is that good and true men follow after the law, and are not eager for much happiness and a long life."⁵ "For the best of great wealth and of great power is, that it takes away from its own value."⁶

"Covetousness," say the Chinese, "is caused by outward things; but desire is wrought from within. A good man may like wealth, but he uses it according to Tao [in the right way]. He grieves about Tao [not being observed], but he does not grieve about poverty."⁷ "If riches could be had for asking," says Confucius, "though by a menial occupation, I, too, would ply that trade. But since riches are not so obtained, I will follow after what I think good."⁸

"Let not the brahman householder," says Manu, "attach himself with greed to objects of sense. But let him, in his heart, detach himself from them, and live independent of them; let him desist from whatever may hinder his study and meditation of Scripture; but let this study anyhow and at any time be the fulfilment of his wishes." "Let him also avoid wealth, and all desires contrary to virtue."⁹ So also Pwan-kang to his ministers: "Do not give yourselves up to the accumulation of riches and of precious things."¹⁰

"Boast not of thy wealth, of thy birth, and of thy youth, for in the twinkling of an eye it is all gone. But give up all

¹ Nāladīyar, I.

² Id. 8.

³ Menand. γεωργ. 8.

⁴ Id.

⁵ Rasavahini Dhamm.

⁶ Kawi Niti Sh. xvi. 1.

⁷ Shin-sin-I. in

Ming-sin p. k. ch. vii.

⁸ Shang-Lun, vii. 11.

⁹ Manu S. vi. 16,

17, 176.

¹⁰ Shoo-King, iii. 11.

this cheating appearance, and, like a wise man, enter at once into the study of Brāhmā. O fool! give up thy thirst after wealth; make an end of it in thy short-sighted understanding (or mind); and drive away care with the profit of thy daily work. Look upon wealth as nothing. There is, truly, very little happiness in it. A wealthy man lives in fear even of his own son,"¹ says the Hindoo.

"Salt or brackish water does not quench thirst," says Asaph; "neither do pomp and riches satisfy the owners of them. They yearn for more."²

"Μὴ σπεῦδε πλουτεῖν, μὴ ταχὺς πένης γένη."³

"Hasten not to get rich," say the Greeks, "lest thou quickly become poor." "The greater the flow," say the Welsh, "the greater the ebb." "I saw," says Odin, "pens full of cattle belonging to Fitjung's sons [well-to-do, burly men], who now grasp the beggar's staff.

'svâ er audhr
sem augabragdh
hann er valtastr vina.'⁴

Such is wealth; it is like the twinkling of an eye; a most fickle, changeable friend." "What, then, is movable [inconstant], like drops of water fallen on a lotus-leaf?" asks the Buddhist. "Youth, wealth, and then—life."⁵

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

v. 6. רע עין, lit. 'evil of eye;' so also with 'diseased eyes,' in the Talmud. An evil eye is רעה עין, as a good eye is טובה עין (P. Avoth. ii. 8, 9). A.V., however, is correct.

¹ Moha Mudgara, 3, 1, 2.

² Mishle As. ii. lxxvi. 4.

³ γνωμ. μον.

⁴ Hávamál, 77.

⁵ Ratnamál, 28.

v. 7. פֶּעַר is variously rendered. Chald. renders 'gate;' Syr. 'hair;' Vulg. is, like them, wide of the mark. פֶּעַר, however, as a verb, means 'to value, appreciate, decide,' with which A.V. agrees.

"*Eat thou not,*" &c. "O my son," says Ferid ud-din Attār, "do not eat the bread of the avaricious man; and never, while thou livest, sit at table with him. The bread of the stingy man is naught but trouble and sorrow; but the bread of the liberal man is health to thee."¹ "A thousand cups of wine with a congenial friend you happen to meet is little," say the Mandchus. "But half a sentence is too much when said to a man whose thoughts do not accord with his words."²

"The result of one evil word makes good no longer good, so good retires,"³ says the Cural, quaintly. "'Go,' said Rabban Jochanan, 'and consider which is the good way to which a man ought to keep;' and Rabbi Eleazar answered: 'A good eye.' Again, R. Jochanan said: 'What is the evil way a man ought to eschew?' And R. Eleazar answered: 'An evil eye.'"⁴ "For a diseased eye," say the Japanese, "sees things different from what they are."⁵ "That hooting, sly-looking owl eyes me, said the mouse to the cat," in Bhishma's story.⁶

"It is preferable to live in a burial-ground and among snakes, than with a man who plots against one's life,"⁷ said Stephanites to Ichnelates. "Therefore," says Avveyar, "be not familiar with a snake."⁸ "Such are low and vile people. They only see faults even in a man endued with seven virtues; like a pig that only looks for mire in a pond covered with lotuses."⁹

v. 7. "In this world," say the Chinese, "though there be men whose mouth is right and their heart wrong, yet by far the greater number of men bring out what they have within."¹⁰ As the Japanese say: "When there is intention within, the

¹ Pendeh i Attār, 56.

² Ming h. dsi, 158; and Chin. pr.

³ Cural, xiii. 124.

⁴ P. Avoth. ii. 8, 9.

⁵ Jap. pr.

⁶ Maha

Bh. Shanti P. 4966.

⁷ Στεφ. κ. 'Ιχν. p. 88.

⁸ A. Sudi, 77.

⁹ Kobitamr. 18.

¹⁰ Dr. Medh. Dial. p. 163.

‘colour’ of it will show itself outside. Let your exterior be like your inward thoughts.”¹ “Looking at the fig-apple [*Ficus glomerata*], it is like pure gold. But if you open it, it is all worms. Such is the nature of the contemptible man,” says Vema.²

“If,” says the Buddhist, “you were to give the whole earth to a peevish man, always ready to pick a hole wherever he can, he would not be satisfied with it.”³ “A man may hear thee and listen to thee, and yet hate thee all the while,” say the Mongols. “A man with two hearts,”⁴ say the Japanese.⁵ “Feeding another man’s cat,” is said in Bengalee for intercourse with one whose heart is elsewhere than with you.⁶

“He keeps his eye on you and thrusts his hand,”⁷ to seize what he can, says the Javanese proverb. “Words are one thing,” says the Shivaite, “but the disposition of the heart is another.”⁸ “An enemy,” says Sādi, “who has tried every guile, seizes the chain of friendship, in order that with pretence of friendship he may do what he could not do through enmity alone.”⁹

“A man with an evil intention and fond of money,” says the Tibetan, “if he become friendly, is never ‘firm of heart’ [sincere]. Men of great wealth have often been destroyed thus by relations.”¹⁰ “‘Ioro,’ said old Sanglun of his youngest son, ‘is not like his two brothers, Djesser and Rongsa.’ When his wife heard that, she thought evil in her heart, and said to herself, ‘I will soon despatch him.’ She put poison under his food, and would not eat, but sat aside, looking at his two brothers. She said: ‘Darling Ioro, why art thou sad? Eat that delicious food of thine, which is placed upon thy table.’”¹¹

“The actions,” says Vishnu Sarma, “of those whose thoughts are not regulated by their senses kept under control, are like

¹ Gun den s. mon. 281.

² Vemana pad. i. 56.

³ Silāvan. jat. 72.

⁴ Oyun tulk. p. 10.

⁵ Jap. pr.

⁶ Beng. pr.

⁷ Jav. pr.

⁸ Vemana pad. i. 138.

⁹ Gulist. viii. 23.

¹⁰ Legs par b. pa, 178.

¹¹ Gesser Khagan, p. 23.

the washing of elephants. So is knowledge but a burden without practice.”¹ “Thus the wicked,” say the Rabbis, “are under the power of their heart, but the righteous hold their heart in their power.”²

“There is, however, nothing so lightly turned as the heart. A tortoise, wishing to have a monkey’s heart as remedy for its wife that was sick, was taking the monkey on its back to its own island. As it dropped the monkey into the sea to drown it, the monkey said: ‘What means this stoppage? Could its heart alter towards me?’ Yet, indeed, there is nothing so lightly and so easily turned as the heart. Therefore the wise man should be careful to ascertain what is in the heart of his family, of his children and friends in general, in every way and at every moment by his gait and mien, for these betoken what is in the heart.”³ “And, indeed,” said the pious jackal, “if I company with you, I do it not in my heart; for I know the value of words [of falsehood and hypocrisy].”⁴

“You may paint a tiger—his skin and form; but it is hard to paint his bones. Thus you know a man, and his face; but you do not know his heart. You may converse with him face to face, while his heart is a thousand mountains apart,”⁵ say the Chinese. Such a man is “red and blue,”⁶ say the Javanese. “Mouth ‘yes,’ and heart ‘no,’” says Wen-chang-yin; “it ought not so to be. But mouth and heart of a good man are always ‘yes’ [true]; those of a bad man are always ‘no’ [false].”⁷

“Therefore,” says the Arab, “associate with thy fellow one year; after that, try him.”⁸ “For intercourse with people who say one thing and do another is ‘sour,’ even in a dream,”⁹ says the Cural. “Man alone, of all beings in the world, possesses two tongues” [one in the heart and one in the mouth], say the Rabbis.¹⁰ “But it is forbidden to man,” says R. M.

¹ Hitop. i. 2, 17. ² Midrash Rab. in Gen. M. S. p. 211; *Στεφ. κ. Ίχθ.* p. 318, in another sense.

³ Calilah u. D.

⁴ Id. *ibid.* p. 337.

⁵ Chin. pr. S.

⁶ Jav. pr.

⁷ Shin-sin-l. v. p. 58.

⁸ Arab. pr. Soc.

⁹ Cural, 819.

¹⁰ Ep. Lod. 91.

Maimonides, "to use false or flattering words. Neither shall he be one man in words and another man in the heart."¹

v. 8. "*lose thy sweet words*," &c. "If thou eatest soup with a slave," says the Ozbeg, "thou wilt throw it up."² "The water of the Ganges continues sweet to the taste until it reaches the sea, and becomes brackish by mixing with it,"³ say the Mongols. "If a man is not pleased with his food [not well digested]," says the poet, "it is like poison to him."⁴ "So men of good disposition who speak foolish words, lose their goodness and dignity,"⁵ says the Cural. "And if unable to say well what they know for fear of the company, they are as if they were not."⁶

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

"*Speak not*," &c. "Low or mean men do not hear [understand] profitable sayings; but good men do. The 'gærandhi' [rat-snake] does not understand the mantras [incantations] uttered by men; but the 'uraghindu' [king of snakes] does."⁷ "How can a senseless man, when sitting near a wise one, understand the charm of his conversation? When does a frog appreciate sitting on a clean lotus-leaf?"⁸ asks the Hindoo.

Thus, "for a fool to converse with wise men without understanding the sense of their words, wherein," asks the Tibetan, "does it differ from the blowing of a horn?"⁹ "Wise men, in their intercourse with one another, are pleased with their mutual wisdom—as cattle, young and old, herd together. But there is no agreement between wise men and fools,"¹⁰ says again the Tibetan.

"A wise man is welcome [beautiful] among the wise; but how can a fool understand their wisdom? See how sandal-

¹ Halkut De'ot, ii. 6, fol. 12.

² Ozb. pr.

³ Nütsidai ügh. 18.

⁴ Kawi Niti Sh. iii. 2.

⁵ Cural, 195.

⁶ Id. 730.

⁷ Lokopak. 106.

⁸ V. Satas. 170.

⁹ Sain ügh. p. 3.

¹⁰ Legs par b. pa, 22, fol. 2.

wood, which is more precious than gold, is burnt to charcoal by a fool.”¹ “A blockhead,” says Vema, “may be taught in a year; a muni [sage] may be led in a path; but a fool cannot be taught—no, not in thirty years’ teaching.”² “You need not say many blessings over a wretch,” says the same authority. “Why hearken to the words of a fool? Can you go a-hunting with a mad dog?”³

“It is of no use to speak truths among low-minded men”⁴ [in the same sense as “pearls cast before swine”]. “If you anoint the body of an ass with perfume, what will it know of it? It will turn, attack and kick you.”⁵ “And if you speak properly to a fool, he only runs at you to strike you,”⁶ says the Bengalee proverb. “However much you may talk to him,” say the Cingalese, “it is but like playing on the lute to an elephant’s back.”⁷ “What will soap do to a black man, or advice to a fool?”⁸ say the Osmanlis.

“If learned men find trouble in trying to infuse learning into the ears of fools, it is their own fault. For if with all their wisdom they cannot discover the nature of a fool, how can they wonder at his not being able to appreciate their merits?”⁹ says the Tamil. “As water does not remain on a ‘pyeen’-leaf, so also advice does not enter into a fool,”¹⁰ says the Burmese proverb.

“If such people speak ill to thee,” say the Rabbis, “answer them not.”¹¹ “For silence from a good man is medicine [rebuke],” says the Telugu.¹² “For a man,” says Ali, “is the enemy of what he does not know.” Thus explained in the Persian Commentary: “Men are enemies of the knowledge which, from their own deficiency [want of information or shortcoming], they do not possess. Since true knowledge is saving lore, those who have it not are reckoned infidels.”¹³

¹ Legs par b. pa, 111.

² Vemana pad. ii. 68.

³ Id. ii. 54.

⁴ Id. ibid. 61.

⁵ Id. ibid. 65.

⁶ Beng. pr.

⁷ Cing. pr. M. S.

⁸ Osm. pr.

⁹ Nitineri-viiac. 25.

¹⁰ Hill pr. 257.

¹¹ Derek Erez

Sutta, 7.

¹² Tel. pr.

¹³ Ali b. a. T. max. xxxiv. and Com.

10 Remove not the old landmark ; and enter not into the fields of the fatherless :

11 For their redeemer is mighty ; he shall plead their cause with thee.

גְּבוּל עוֹלָם, 'landmark, limit, of yore, of old, from everlasting.' חֲזָק is 'strong, powerful,' rather than 'mighty.' Chald. 'stern, hard, severe.'

"*Remove not,*" &c. "The man," says Manu, "who sells for grain what is not grain ; he who puts the best grain at the mouth of the sack ; and he who breaks a fence and alters a boundary,—shall all suffer a punishment that shall disfigure them [for life]."¹ "Do not trespass on any property," says scribe Ani to his son ; "and keep thyself free from their title-deeds [lit. parchments, skins], lest thou be brought before the ancients, and be committed [for trespass]."² "'Who is that man digging with his fingers and nails into a hill, and assailed by demons?' asked Arda Viraf, when in the nether world. 'He is,' answered Srosh, 'a man who, when on earth, removed the boundaries and landmarks of other people's property, and appropriated them to himself.'"³

But "old paths are safest and best." "So long," said Buddha, "as bhikkhus shall not preach or teach what has not already been proclaimed, and shall not take from that which has been proclaimed (or established), and exercise themselves in the precepts and orders given them, so long also may their increase, and not their decay, be expected."⁴

"Change not the stamp [coined money] which the wise of old have stamped," say the Rabbis, "and do not depart from it."⁵ "Men of old ploughed, sowed, hoed and reaped ; but we have not mouths to eat. And better was their servants' talk than the laws made by their sons," says the Talmud.⁶

"Albeit the faith that settles [decides] everything be sound

¹ Manu S. ix. 291.

² Ani, max. xlviii.

³ Viraf nam. l. 1—6

⁴ Mahaparanibb. fol. t'shu.

⁵ Ep. Lod. 1298.

⁶ Talmud Hier. B. Fl.

and true with us, yet it would be an iniquity," says Borhān-ed-dīn, "to neglect proofs of it. Let the student choose the old proofs rather than the modern ones, as it is said: 'It behoves you to choose the old, and to beware of the modern.' And take care lest thou busy thyself with the disputes that arose after the falling away of men of learning."¹ [Advice suitable to the present time.]

So they did of old. "We invoke these gods, Bhaga, Mitra, &c., according to an ancient text ;"² "and we call upon Indra with an old prayer (or devotional hymn)."³ Odin also said, even before those Aryan chants were sung :

"bregdhi engi föstu heiti fira!"

"let no man break a covenant made fast."⁴ [Old paths are safest. Statutes of old are best. Removing landmarks of yore is the beginning of sorrows.]

"God is the Father of the fatherless," says the Georgian ; "for the orphan hardly gets a broken bit of bread."⁵ "It is not lawful," said the old woman to Sultan Sanjar, "to spend the wealth of orphans. Then withhold thy hand from it, for such a prey is not lawful."⁶ "Heaven is the helper of the destitute,"⁷ say the Tamils.

"And they say that at the resurrection God will ask those of his servants who were ashamed of their poverty and indigence: 'Knewest thou a good man or a poor one living in such or such a place?' 'Yes.' 'Then from me cometh the command [firman] that thou be forgiven thy sins, but only for his sake.'"⁸ "For God is the refuge of those that have none,"⁹ say the Telugus. And as to injustice :

"Nemo diū gaudet, qui iudice vincit iniquo:"¹⁰

"He does not rejoice long who gains his cause through an unjust judge," says Publius Syrus. For the defender of the

¹ Borhān-ed-d. iii. p. 30.

² Rig V. md. i. sk. lxxxix. 3.

³ Id.

md. viii. sk. lxxvi. 6.

⁴ Alvism. 3.

⁵ Georg. pr.

⁶ Nizam makhz-

ul-asrar, p. 56.

⁷ Tam. pr. 3.

⁸ Beharist. i.

⁹ Tel. pr. 1160.

¹⁰ Publ. Syr.

orphan is mighty. "His power and might," says the Buddhist, "is free from caprice—is innate in him; is incomprehensible, incomparable and perfect."¹

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

"*Apply thine heart*," &c. "A rill of water, by running long, will in time wear a stone flat; wood, by being rubbed together, kindles fire; and by going on digging, we may find water. So, also, man can do anything by his efforts and application,"² says the Mongolian book of "Clear Sayings."

Again: "A mountain-pass is said to be impassable. Think not, 'Who can pass it?' but say, 'We will cross it;' and do so. So, also, a river is said to be impassable. Think not, 'Who can cross it?' but say, 'We will cross it;' and do so."³ To this adds the Osmanli: "He that inquires about the road, crosses the mountain; but he that does not, remains where he is, at the foot of it."⁴

"Be diligent in study,"⁵ says Avveyar. "In olden times," says Wang-pi-keu,⁶ "sages and honourable men were fond of diligent study, like Che-yin, who read by the light of a firefly hung in a paper-bag." "Do not, however, think that a firefly can light up any great darkness,"⁷ says the Mongolian work above quoted.

[There is a small, bright kind of firefly, abundant in the Caucasus, which, before a storm at night, makes the air appear full of sparks. It is called *tsi-tsin-natheli*, 'sparkling or flickering light,' in Georgian; and this may be the origin of the Latin *cicindela*, 'a glow-worm,' and also a beetle brilliant of green and gold.]

"The way to acquire instruction," says Wang-pi-keu, "is first and foremost to apply oneself to it [lit. in the way of

¹ Tsa-gnay J. Thera, 15. ² Nutsidai ügh. 22. ³ Id. 23. ⁴ Osm. pr.

⁵ Atthi Sudi, 39. ⁶ San-tsze King, 134. ⁷ Nutsidai ügh. 19.

instruction the weight is towards application]. Truly, in order to teach children right principles, the great thing is application, and that too without weariness. For if they do not apply, they cannot complete their education. But if you teach them listlessly, they further lose their opportunity, and do not learn the right way.”¹

“There was a youth,” says the Japanese classic, “who even in the market-place [played with] delighted in study, and raised his eyes wistfully towards a chest of literary compositions.”² “Those among the ancients who studied, were of themselves [remarkable]; those who study now, are only men”³ [very inferior to the men of old].

“By reading books, and by hearkening to his lama,” says the Tibetan, “the disciple will acquire perfect knowledge; and continuing therein by dwelling upon it again and again in his mind, he will acquire real wealth and happiness.”⁴ “Yet,” says truly the Mongolian, “after a man has applied himself thoroughly to learning, he still knows nothing [is not learned].”⁵

“‘Who, then, is learned?’ asked the Yaksha. Yudhisht’ira answered: ‘He who knows his duty [law or religion, ‘dharma’], is known as a learned man; but the atheist is a fool.’”⁶ The muni Shatanik taught his son thus: “As a good road is gradually made through a forest by constant treading, so also knowledge is acquired by the constant reading of the Vedas. For a mountain may be climbed by degrees; a road also is made by degrees; and so are good works; they do not come all at once.”⁷

“Πανὶς ἐνδελεχοῦσα κοιλαίνει πέτραν,”

says Didymus of Alexandria.⁸

“Gutta cavat lapidem, non vî sed sæpè cadendo;

Sic fimus docti, non vî sed sæpè legendo.”—“Multum—non multa.”

¹ San-tsze King, 4.

² Gun den s. mon, 785.

³ Hea-Lun, xiv. 24.

⁴ B. Ch. Lamgyi Sgronma, fol. 2.

⁵ Mong. mor. max. R.

⁶ Maha

Bh. Vana P. 17383.

⁷ Brahma Pur. in Kobitaratnak. 48.

⁸ In

Prov. ch. i.

13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

𐤀𐤏𐤍𐤏, Chald. and Syr. id. Vulg. 'ex inferno.' LXX. ἐκ θανάτου, better, 'from death or destruction.' See ch. xxii. 6, 15.

"*Withhold not correction,*" &c. "If you love your child," say the Chinese, "give him plenty of the rod; if you hate him, give him plenty to eat."¹ "Gold requires beating, and a child chastising,"² say the Rabbis. And Ben Syra: "As regards a son who is not a son [in his behaviour towards his parents], leave him on the surface of the water, to swim [float or row] for his life." Thus explained in the Commentary: "Chastise thy son repeatedly, and scourge him. And if thou seest that the beating does not profit him, then leave him. But if he pursues thee, then bring him out to be stoned to death."³

"Train up a boy with stripes," say the Tamils,⁴ "and girls with praises" [kindly and gently]. "And do not punish as much as possible"⁵ [not too severely], says another Tamil. "The harder the school, however, the better the priest," say the Finns.⁶ "A wife, a son, a servant, a pupil, and a brother of the same mother, when they commit a fault, may be punished with a rope, a cane, or a split bamboo, but always on the back of the body," says Manu; "but never on its comely parts; for he who administers the punishment would incur guilt thereby."⁷

"No hay tal razon como la del baston:"⁸

"There is no argument," say the Spaniards, "like that of the stick." "If you had beaten me as my mother used to do, would I not have done my work?"⁹ says the Telugu boy to his master.

¹ Hien w. shoo, 54.

² Ep. Lod. 601.

³ Ben Syra, 2, and Com.

⁴ Tam. pr.

⁵ Kabilar Var.

⁶ Finn pr.

⁷ Manu S. viii. 299.

⁸ Span. pr.

⁹ Telugu pr.

"Si puer et mulus calcitrat, vapulet illic,
Quo puer et mulus verbera ferre solent."¹

"In olden time," says Dr. Desima, "children and disciples were taught with the rod and confinement, but now-a-days, owing to their being cleverer, the punishment should be lighter, in order to lead them aright by kind advice."²

"Home words [homely reproof from father or mother, &c.] are bitter; outside words [from strangers] are sweet,"³ say they on the Burmese hills. "If sons or daughters act or speak disrespectfully to father or mother," say the Burmese Laws of Manu—"if it is the first time, let it be. But if they repeat the offence, let them be put to shame by not being allowed to enter the house. If they repeat the offence, their hands and feet are to be tied, and they are to be exposed to the sun; then punished with a rattan; if, after this, they still persist in their evil way, let them be disinherited. Such children are to be cast out."⁴

"Quieting, smoothing down, may be done with rough against rough," says the Tibetan, "when softer measures have failed. One is often obliged to burn or to cut a sore, when a more gentle cure would only be poison."⁵ "The part of a father and mother," says Confucius, "is to remonstrate with gentleness. If they see that their will is not followed, yet that they are respected and not opposed, they must take pains [with their child] and not get disheartened."⁶

"Hoc patrium est, potiùs consuefacere filium
Suâ sponte rectè facere, quam alieno metu."⁷

"It is," said Terence, "the part of a father to accustom his son to do right of his own accord, rather than from fear of punishment from a stranger."

"Πατὴρ δὲ ἐπιτίμησις ἡδὺν φάρμακον·
πλεῖον γὰρ ἔχει τὸ ὠφελοῦν τοῦ δάκρυτος."⁸

¹ Lat. pr. ² Waga tsuye, iii. p. 19. ³ Hill pr. ⁴ Dhammathat.
xii. 47. ⁵ Legs par b. na, 157. ⁶ Shang-Lun, iv. 18. ⁷ Ter
Adelph. i. 1. ⁸ Demophili ὁμοία, 15.

"A father's reproof is a sweet remedy ; it is more helpful than biting," says Demophilus. "Let a father caress his child till he is five years old ; then chastise him [for faults] till he is ten ; and after sixteen, let the father treat him as a friend,"¹ says Chānakya. "Too much tenderness is hurtful ; but severity is 'good fortune' [profitable],"² say the Telugus. "By blow upon blow, even rocks are set moving,"³ say the Cingalese. And the Tamils : "Weed your wheat, even though you pull up a few ears by so doing."⁴

"To rear a son," says Sze-ma-wa-kung, "and not teach him is the father's fault. If the teacher who guides him in the paths of knowledge is not stern, the child will grow [careless] disrespectful. Let the father, then, teach and advise, and let the teacher be stern ; and these two will not fail. Then, if the son's education [lit. study, question and answer] is not perfect, it will be the son's fault."⁵

"Anyhow," says the Tibetan, "wise men find trouble and difficulty in acquiring learning. For it is impossible to attain to wisdom without close application to it."⁶

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

"*My son, if thine heart,*" &c. "Of my four sons," said Dasaratha to Viswamitra, "I love him most tenderly who is most excellent and most virtuous—I mean Rama. Thou mayest not take him away, for I cannot exist an instant without him."⁷ "For willing [obedient] children," says Avveyar, "are ambrosia."⁸

T'heng-tsze, when asked by Kung-min-i respecting filial

¹ Chānak. 11. ² Telugu pr. ³ Athitha w. d. p. 145. ⁴ Tam.
pr. 2114. ⁵ Ming-sin p. k. ch. x. ⁶ Legs par b. pa, 7. ⁷ Ramay.
i. xxi. 8, 10. ⁸ Kondreiv. 8.

piety, said : "Filial piety has three degrees. Merely to prepare food, to taste it and to offer it, is only feeding ; it is not filial piety. Filial piety is for the people of the empire to say : Oh ! what happiness for a man to have such a son as that ! It is wonderful ! For it reaches from earth to heaven, and extends to the four seas" [whole world].¹

"It is a common saying that these five things—a son under control, a body free from sickness, acquired knowledge, an intelligent friend and an obedient wife, give happiness to those who possess them," said Birbar to his son.² "Yet," say the Tamils, "neither morning [dreams of] bliss, nor precocious wisdom, is lasting."³

17 Let not thine heart envy sinners : but *be thou* in the fear of the Lord all the day long.

18 For surely there is an end ; and thine expectation shall not be cut off.

v. 17. "Let not thine heart—**לֹא יָאֵב**, but rather let it be in the fear of the Lord," &c.

v. 18. **לֹא יָאֵב**, 'for assuredly,' &c. Chald. "Let not thy heart be given to sinners, but to the fear of the Lord," &c., "because," &c. Vulg. 'quia habebis,' &c.

"*Let not thine heart,*" &c. "My son," said Nathanael, "be thou innocent, gentle, good, and tremble at the words of God, which thou hast heard, and keep them."⁴ "Think always of that which is real [tatwam, God, and what is true], and withdraw thy thoughts from what is doomed to decay. And court the society of good men, though it last but a short time here below,"⁵ says the Hindoo.

"As long as this body is sound and free from disease, while old age is at a distance and the senses are not yet impaired and life is not declining, so long ought a wise man to make

¹ Li-ki, ch. xix.

² Baitál pachisi, iii.

³ Tam. pr. 2492.

⁴ Apostol. Constit. Copt. T. II.

⁵ Moha Mudgara, 6.

great efforts for the advantage [salvation] of his spirit [or soul]. For when the house is burnt down, of what use is it to dig a well?"¹

“Κύρνε, θεοὺς αἰδοῦ καὶ δέιδιθι· τοῦτο γὰρ ἄνδρα
εἵργει μήτ' ἔρδεν μήτε λέγειν ἀσεβῆ.”²

“O Cyrnus,” says Theognis, “honour and fear the gods; it keeps a man from either acting or speaking impiously.” “Worship,” says Confucius, “as if he whom thou worshippest were present. Worship the Spirit [Shin] as if the Spirit were actually before thee. For,” adds the sage, “if I do not give myself up to my worship, it is as if I worshipped not.”³

Lao-tsze says of the wise man, that “he continues in the Tao [the right way] to the end of his days, and swerves not from a calm and dignified bearing.”⁴ Tseu-tsze also says of the superior man, that “he trusts in the spirits, and continues unmoved waiting for the holy man who is to come at the end of the world [or who is of a hundred worlds, everlasting, eternal].”⁵

“Be God’s own,” said the Egyptian Ani to his son; “give thyself to him, and serve and fear Him continually, to-morrow as well as to-day; and let thy eyes consider what He does. He it is that smites man.”⁶ “From early morn until night, I am in fear of the Majesty of Heaven, who will requite me in good time,” says the Chinese Book of Odes.⁷ “O son of Kunti,” said Bhagavān [the Worshipful One] to Yudhisht’ira, “be sure of this, that he who is given to me perishes not.”

“Remember the past,” says Ani, “and do it [live accordingly]. Place before thee an upright conduct as a way to walk in. Then shalt thou find thou hadst prepared for thyself a place [abode] in the valley of tombs, which will conceal thy body to-morrow [soon].”⁸ “There are hundred occasions,

¹ Vairagya shat, 76.

² Theogn. 1133.

³ Shang-Lun, iii. 12, 13.

⁴ Tao-te-King, ch. xxvi.

⁵ Chung yg. ch. xxix.

⁶ Ani, max. xlvi.

⁷ She-King, iv. bk. i. ode 7.

⁸ Pap. Boulaq. Ani, max. xvii.

great and small, to make us transgress. Therefore he who wishes to attain life ['a long life,' Chin., must needs avoid them beforehand," says the Mandchu translator of Tai-shang's passage].¹

"Purchasing this world with the next will bring interest," says the Arab; on which the Persian says: "Through the word of an enemy [this world] thou hast broken the promise of thy friend [the world to come]; not considering from whom [thy heavenly friend] thou hast cut off thyself, and to whom thou hast attached thyself [the vanity of this world]."²

"For surely there is an end," &c. "Wilt thou abandon all thy friends?" said the king to his son. Mitra Dzoghi answered: 'When the time comes for me to die alone, a friend will be of no use to me. I am going to practise what will avail me for all time to come.'³ "God loves him who endures [who waits patiently]."⁴ "Endure patiently," says Ebu Medin; "to every beginning there must of necessity be an end." "This world is labour; the next is the reward." "For this world is but the field [sowing ground] of the devil, and worldlings are his workmen."⁵

"If thou fulfillest thy duty, assuredly there will be some fruit thereof," said the Buddhist 'dge-long' [priest] to the 'dge-tshul' [candidate] whom he sent with food to his daughter, who was then alone and about whom he warned his disciple."⁶ "Friends and acquaintances return from the graveyard when they have ended their lamentations. For a man only takes away his works with him." "Therefore live virtuously [practise piety]."⁷

"Those who take refuge in Buddha and who think of him every night and day, and who also study the law day and night, and go to it for salvation, are a treasure among men."⁸ "Abstinence [self-restraint], the practice of virtues, a clear

¹ Shin-sin-I. ad. loc. ² Rishtah i juw. p. 43. ³ Mitra Dzoghi, p. 165.

⁴ Al Qoran, sur. iii. 140. ⁵ Ebu Medin, 101, 104, 106. ⁶ Dsang-Lun, ch. xvi. fol. 94. ⁷ Naga niti, 127, Schf. ⁸ Vasubandhu Gathas, 1, 2.

insight into Arya [ancient and sacred] truths, and a certain hope of realizing Nibbān, is a great blessing,"¹ as taught to Burmese children. At the same time, the third door to decay is—to be slothful, lounging [fond of crowds, shows, &c.], without energy, lazy and irritable."²

"A man," says Wen-shang, "who pays proper respect to Heaven, who worships the spirits, who consults the wishes of others and is faithful to his prince—by inwardly establishing [staying] his heart, and by keeping things outwardly in order, will gain happiness if he practises good works. But trouble will surely come to him if he practises evil. Nothing will prevent his reaping a reward [for good or for evil]."³ "Therefore, as much as lies in you," says the Cural, "practise virtue, by all means and with all your efforts."⁴ "In the after-thought [continually thinking] of Buddha, lies the eighth door of entrance to religion. For a clear perception of him creates perfect purity."⁵

"To lay a good foundation as a beginning, is truly an excellent thing. And to bear well in mind the end thereof, is truly excellent and honourable in itself. For a well-grounded course of life is a source of happiness. There is no limit to it." "If you hold fast with perseverance a pure [motive] purpose, a good position will, as a matter of course, entwine itself around you,"⁶ says the Taoist.

"Unlike him," says the Shivaite, "who during life did not restrain his appetites and passions, and when about to die turned 'sanyasi' [religious mendicant]."⁷ "But let a man practise a good moral conduct, and not a bad one; for he that follows virtue inherits happiness in this world and in the next,"⁸ adds the Buddhist. "For," says Periander,

"Αἱ μὲν ἡδοναὶ θνήτται, αἱ δ' ἀρεταὶ ἀθάνατοι."

¹ Putt-ovada, and Mangala thut. p. 2, 12.

² Parabhava Suttam, 3.

³ Dszu-tung-gyun, on Secret Rewards, &c. ch. i.

⁴ Cural, iv. 33.

⁵ Rgya-tcher r. p. ch. iv.

⁶ Gun den s. zi mon, 289—304, 401.

⁷ Vemana pad. ii. 203.

⁸ Dhammap. Lokavag. 3.

"pleasures die, but virtues endure for ever." And when asked what constituted real freedom: "Ἀγαθὴ συνείδησις ἐφ' ἡ," he said: "A good conscience."¹

"To look upon a long or a short life as the same, to prepare oneself while awaiting one's death, is," says Meng-tsze, "to establish the decree of Heaven [to lead a good life]."² "Though one call earnestly to what is not yet come, it does not come; or if one says to one's infirmity, Go! it goes not," say the Tamils. "So, then, the business of men is to turn their thoughts to death, though it seem afar off."³

"For the death of that which is born is certain, as the birth also is of that which is dead," said Bhagavān [the Worshipful One] to Arjuna. "None but ignorant men and disputers of the Vedas say: 'There is nothing else' [no other life than this]."⁴ "Like blades of grass laid low by the wind," said Vidura to Dhritarashtra, "must all beings yield to the sway of time, which neither loves nor hates any one. All fare alike."⁵

"But death," says Lee-tsze, "brings life out of life; and to the giving of life there is no end"⁶ [created beings must die, in order to live again in transmigration]. "A man both great and wise, who should say that the next world 'is and is not,' and then commit sin—by so saying and so doing would fall into adversity for sinning in this wise [by saying, 'It is and it is not,' doubting about it]. He might as well say that the sun rises in the west; that lotuses grow on the hills; that fire gives a shadow; or that Mt. Sumeru would be shaken by the wind [as to say that there is no next world]," says the Subhasita.⁷

"All Israelites have a portion in the world to come," say the Rabbis, "except, among others, those who say there is no resurrection of the dead."⁸

¹ Sept. Sap. p. 44.

² Hea-Meng, xiii. 1, 2.

³ Nalvarli, 6.

⁴ Maha Bh. Bhishma P. 9c5, 920.

⁵ Maha Bh. Stri P. 51.

⁶ Lee-tsze, ch. i. p. 3.

⁷ Subhasita, 16, 17.

⁸ Sanhedr. ch. xi. 1.

"Antigonus of Socoh had two disciples," says Rabbi Nathan ; "one called Zadok and the other Bithoos. They each altered the teaching of their master, and became the chiefs, Zadok of the Sadducees, and Bithoos, who did not receive tradition, of the Karaites. Zadok said that if the Fathers believed in עולם, 'the world to come,' and in the תחיית, 'revivification,' they, at all events, did not say so.

"They troubled themselves about this present world ; but as to the world to come, אין להם כלום, it was nothing to them [they had no concern in it]."¹ [תקומה is sometimes understood of the Resurrection of the Just, and החיית of the revivification of the wicked for judgment. But the distinction is not always observed.]

"There are three sorts of men," said the spirit of Wisdom ; "a man, a half-man, and a half-demon. The man is he who believes in the creative faculty of Hormuzd, and in the destructive [evil] nature of Ahriman ; and who doubts not the resurrection of the dead nor the final [last] body [after the resurrection]. [Then the Saviour will come to renew the face of the earth, and overthrow the Devil.—Zamyad Yasht, xix.] The half-man is he who does everything according to his own desire ; and the half-demon understands neither heaven nor hell, and is outwardly a man, but in other respects he is a demon."²

"For the perception of intelligence is seen by the wise from the future" [i.e. the intelligent order of a time to come is seen or understood by the wise], said the Yaksha to Yudhisht'ira.³ "Virtue, then, is the offspring of a hope of reward in the time to come," said Kundadāra to the covetous brahman, in the story told by Bhishma.⁴ "The reward of good works is not in this world," said Rabbi Yakub.⁵

"But an action done here below," said Agni to Mudgala,

¹ R. Nathan, Av. ch. v. ² Mainyo i kh. xlii. 1—16. ³ Maha Bh. Vana P. 12511. ⁴ Maha Bh. Stri P. 9766. ⁵ Qiddush, 39.

"is enjoyed [in its results] yonder there. This is said to be the 'earth [world] of deeds,' but yonder is the 'earth [world] of fruits' [rewards]."¹ "He, therefore, who understands well the ways of the world, for that very reason follows the ways of religion. Therefore he," says the Tibetan, "who practises religious teaching, is an incarnation (or living image) of Byam-ch'hub-sems-pa [of a saint who at his appearance in the world will be a Buddha]."²

"That is a good action that causes no regret when done," says the Buddhist; "for which a man receives his reward with a contented mind."³ "Let him wake up and be on the watch; let him practise well-established virtue. For the man who lives virtuously, is happy both here and hereafter."⁴

"Happy the man," says El-Nawabig, "the end of whose life is like the beginning of it [of freedom from guilt]; in whose actions there is nothing to blame."⁵ "One of the three joys belonging to man," says Meng-tsze, "is to be able to look up to Heaven without feeling ashamed."⁶

"This world is like a broken bridge. Pass on; tarry not on it," say the Rabbis. "It is like the entrance-hall to the next. Prepare thyself in this ante-chamber until called to the supper."⁷ "This world is of works, the next is of retribution."⁸ "This world and the next are like two women jealous of each other. The more a man loves the one, the more he angers the other."⁹

"Cast not away from thee the trust in the Lord which is in thy heart, for thou hast it [given thee] for thy help,"¹⁰ says the Sahidic. "Thy soul," says the Egyptian Book of Transmigration, "is in heaven every day. Thou hearest and seest, and thy body is divine. Thou art justified, and Toth writes thy justification. Thy body is established in life and health, and

¹ Maha Bh. Vana P. 15475.

² Legs par b. pa, 152.

³ Dhammap.

Balav. 9.

⁴ Id. Lokavag. 2.

⁵ El-Nawab. 183.

⁶ Hea-Meng,

xiii. 20.

⁷ Ep. Lod. 810, 819, 814.

⁸ Id. 817.

⁹ Id. 818.

¹⁰ Adage 53, Rosell. p. 131.

thou art settled in thy abode.”¹ “And the sun that rises like a child over Mt. Bukh, sets in the land of life [where thou art] as king of Manunu.”²

[The progress of the soul in Amenti, the weighing of the heart in the hall of justice in presence of Osiris, the crown of life, &c., are all represented and told at length in ch. xvii. of the Ritual of the Dead. It is the resurrection, or ‘per am khru,’ coming out to daylight, rendered by ‘stes skhru,’ resurrection of the embodied soul or spirit, in the oldest copies of that Ritual.]

This embalming of the Egyptian dead, as a long and patient awaiting of the soul to return to the body, is well told in תִּקְוָה, ‘expectation,’ of our text. And the long sleep of the body is thus told in the Kalewala, where we read that “the bee, ‘Ilman lintū,’ bird of the air (or sky), brought down honey from heaven, the salve of life, heavenly gift, with which Lam-mikainen’s mother anointed him when he lay dead. And she then said to him :

‘nouse pois makoamasta :’

‘Wake up! Arise from thy sleep! Arouse thyself from thy slumber!’ He then woke up, and said : ‘I have slept a long watch, lazy man that I am ; I have slept a long and sweet sleep, in deep slumber.’”³

To look upon death as a sleep, as we are taught by our Lord and Master to do, is assuredly a sweeter thought than that of perpetual transmigrations, as taught by Buddhism.

We read in the Tibetan work, ‘*Ts’he-hp’ho-wa ji-ltar gyur,*’ &c., ‘How transmigration takes place :’ “Buddha, being in the city of Kapilavastu, king Zao-gtsan-ma, Shakya’s father, came with his retinue to consult Buddha about his son, and to ask how transmigration takes place. He asked : ‘Are they born gods, or beings intended to be gods? Or men, animals, &c.? When they go hence, and are no more [on earth], do they

¹ S’hai n sensen, i 27 p. 19. ² Inscr. on T. of Edfu. ³ Kalewala, xv. 525—562.

then pass away, and are no more for ever, like fire that dies out?’

“To this Buddha replied: ‘They are not born gods, or to be gods; but according to their nature and virtuous actions, they escape the three hells [through successive births]. As to thy question, O king, it is like this: It is like fruit from the seed, that comes up long after the seed is sown. It is, O king, like the sun setting, then darkness, then light again in the morning. From the rising of the sun it follows that we hold the conclusive fact, that beings are born again after their migration hence.’”¹

By no means conclusive, however, or satisfactory. In another work on the same subject, we are told that “it is difficult for a man to be again born a man in the course of transmigration.”² [He is re-born either better or worse.]

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among winebibbers; among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

וְלִלְי בָּשָׂר, ‘riotous eaters of flesh,’ A.V., after Vulg. But it depends on the sense given to בָּשָׂר, either ‘meat’ or ‘flesh,’ as opposed to ‘spirit.’ The sense is ‘good livers,’ who indulge their bodily appetites.

“*Hear thou, my son,*” &c.

“— πάντων δὲ μάλιστ’ αἰσχύνεο σπαντόν

εἴτα δικαιοσύνην ἄσκει ἔργῳ τε λόγῳ τε.

μηδ’ ἀλογίστως σπαντὸν ἔχειν περὶ μηδὲν ἕθιζε”³

“First of all,” says Pythagoras, “respect thyself. Then prac-

¹ Ts’he-hp’ho-va, &c., fol. 3, 6.

² Dam-chhos, &c., fol. 9.

³ Pythag. χρ. ἐπη. 14.

tise righteousness both in word and deed, and accustom thyself not to behave unreasonably in anything."

Pwan-kang, in his instructions, said to his ministers: "Respectfully diffuse virtue among the people, and always hold fast your singleness of heart."¹ "But now," says Lao-tsze, "men forsake affection for brute force. They abandon economy for an expensive mode of life, and they give up an humble station for a foremost one. All this is death."²

"The company of apsaras and concerts,' said Buddha to the gods, 'dances, shows, &c., are like a passing wave.' But what can such mixed assemblies do but minister to the gratification of passions? The man, however, who has given himself to good works, and who ceases not to continue in them, will take no part in such assemblies,"³ says the Buddhist.

v. 20. "*Be not among wine-bibbers,*" &c. "The habit of eating and drinking immoderately does not become an honourable and generous man," says the Arab.⁴ "It is a sin," says Tai-shang, "to love wine and to create disturbance. You may drink wine without loving it [being given to it]."⁵ "Some man," says Lee-tsze, "will take his pleasure wholly in wine, and drink to excess, as if there were anything real [in such pleasure]. How much more real pleasure there is in heaven! A holy man is hidden [wrapped up] in heaven; therefore nothing can hurt him, said Kwan-yin."⁶

"Be not tender to thy desires," said the brahman to Udpala; "but bind fast [restrain] the enjoyments of thy body."⁷ "A man who pampers his body is a fool," say the Tamils.⁸ "The knots in the bamboo ruin the knife; so does 'arak' [strong drink] ruin men,"⁹ say they in Burmah.

"To him who casts his eye upon his cup, the whole world appears like a plain [without distinction of property; all equal;

¹ Shoo-King, iii. 11.

² Tao-te-King, lxvii.

³ Rgya-tcher

r. p. ch. iv.

⁴ El-Nawab. 22.

⁵ Kang-ing-p.

⁶ Lee-tsze,

bk. ii. p. 6.

⁷ Dsang-Lun, ch. i. fol. 12.

⁸ Tam. pr. 3293.

⁹ Hill pr. 68.

and leads to theft],” say the Rabbis.¹ “He also loses all shame.”² “For wine leads to adultery, and adultery to contempt.”³ “If you wish to keep yourself pure, keep aloof from wine.”⁴

“Quid Venus ebria curat?”⁵

But

“Quæ potu peccas, ignoscere tu tibi noli;
Nam crimen nullum vini est, sed culpa bibentis.”⁶

“The fault is not in the wine,” says Cato; “it is in him who drinks.” “I will show thee,” says Theognis, “how best to use wine; to take neither too little nor too much of it—

“Ὅς δ’ ἂν ὑπερβάλλῃ πόσιος μέτρον, οὐκ’ ἔτ’ ἐκεῖνος
τῆς αὐτοῦ γλώσσης καρτερὸς, οὐδὲ νόον;”⁷

for he who exceeds the just measure of drink can neither hold his tongue nor keep his senses in order. Knowing this, then, rise from the table ere thou hast drunk too much, lest thy appetite ill-treat thee as a bad day-labourer.”

“So did the three sons of Feridun, Selm, Thur and Iredj; they drank wine with thought (or moderation), and only to strengthen the mind and promote sleep.”⁸ “But,” said Sehl Abdullah of Tuster, “wash thy hands [with a play on the words] of the man who gets up early, and whose only care is, what shall I eat?”⁹ “Eschew a licentious man,” said Ani to his son; “what pleases him, loses (or turns) the head of his brethren.”¹⁰

“The feast is the ‘wound of the year’¹¹ [for the excesses it brings with it],” say the Rabbis; who, nevertheless, say also that “there is no rejoicing without eating and drinking.”¹² Epictetus, however, teaches,

“Ἔστιάσεις τὰς ἑξω καὶ ἰδιωτικὰς διακρούον.”¹³

“to avoid public and private banquets. But if thou must be

¹ Midrash Yalk. in Prov. xxiii. M. S. ² Id. ibid. ³ Midr. Rab. in Numb. M. S. ⁴ Id. ibid. ⁵ Juv. Sat. vi.; Ovid. Ars Am. i. &c.

⁶ D. Cato, ii. 21. ⁷ Theogn. 455—478. ⁸ Shah nam. i. p. 55.

⁹ Behar. R. i. ¹⁰ Ani, max. xxxi. p. 2. ¹¹ Qiddush, B. Fl.

¹² Talmud moed qat. B. Fl. ¹³ Enchirid. xlv.

at one, beware lest thou be dragged into vulgarity. For a filthy fellow defiles his companion." "For a man," say the Rabbis, "is known by three things: his drink, his purse, and his occupation;" and some add: "and by his laugh."¹

"Make honest friendship," says Wang-kew-po, "and not—'You wine, and I meat' [boon companions], between whom there is no real friendship."² "And do not get a taste for eating and drinking, neither join the clubs of 'the little fox and his friend the dog.'"³ Remember the proverb: "Wine does not make a man drunk, but the man makes himself drunk."⁴ "Eat not until thy stomach is full, and thou canst not stand," says Ani to his son. "When thou camest into the world, I gave thee a greater good [a higher object]."⁵ And Sekhrud to his son Papi: "If thou art one of those who restrain their appetite, people will hearken to thee [respect thee]. If, after having eaten three loaves, and drunk two pints of beer, thou art not satisfied, strive against [taking more]. Others find it enough."⁶

" — μηδὲ βορῆς κεκορημένον, ἥντε γῦπα,
ῆσθαι πλημύροντα."⁷

"And sit not at table gorged, like a vulture," says Panyasis of Halicarnassus. "For a man forfeits all respect through his much eating,"⁸ says the Hindoo. "The high-road to miseries of all kinds is—not to restrain our appetites. Curb them, and then walk which way you will to prosperity,"⁹ says the Hindoo.

"Be not drunken, and sin not."¹⁰ "A man who has drunk toddy secretly, comes into an assembly and sits down in silence. But the moment he opens his mouth, the drink is known at once." "He that drinks to excess shall be overcome with trouble when he comes to the next world. And the

¹ Erubin. in Millin, 286. ² Kang-he, max. xi. p. 3—86. ³ Id.

⁴ Chin. pr. S. ⁵ Ani, max. xxxix. ⁶ Pap. Sall. ii. pl. 10, l. 6.

⁷ Panyas. i. 16. ⁸ Nava Ratna, 5. ⁹ Bahudorsh. p. 30.

¹⁰ Berachoth in Millin, 834.

sorrow he meets with here below, is, as it were, a clear foretaste of what he will find there,"¹ says the Buddhist.

"What are the whirlpools that ruin both health and comfort?" asks the Burmese catechist. "(1) Careless waste in eating and drinking; (2) 'Go and come' [lounging about] out of proper time; (3) attending shows and public gatherings; (4) dice; (5) gambling with throwing up shells [pitch and toss?]; (6) associating with bad men; (7) idling one's time."² "Do not practise carelessness, nor yet be devoted to pleasure and enjoyment. For he who continues vigilant, obtains very great happiness,"³ says the Buddhist.

"Confucius set an example of moderation. For although meat was abundant [at the feast], yet he did not allow it to exceed the place it ought to occupy in his food. And although he did not refuse wine, yet did he not drink until he became confused."⁴ "Drink little wine, but learn to know many things,"⁵ says the Mandchu.

"Begging destroys respect for him who begs; but eating [luxurious cheer] ruins the family,"⁶ says Chānakya. "A large appetite for food, but none for learning," say the Telugus.⁷ "Bien nourri, mal appris,"⁸ say the French. "Full stomach, empty skull."⁹ "I have eaten and drunk and am full of good cheer; now let me die, said the mouse," in Babrias' fable¹⁰ [1 Cor. xv. 32].

Sādi tells the story of a man who ate ten pounds of meat, and had read the whole Qoran through by the next morning. He would have done better had he eaten half a loaf [the size of a bun] and had slept that night. "Keep thyself empty within," says Sādi, "that thou mayest look into divine knowledge. Thou art reft of wisdom, for this reason, that thou appearest brimful of meat."¹¹

¹ Lokepak. 184, 187. ² Putsha pagien. Q. 16. ³ Dhammap. Appam. 27. ⁴ Shang-Lun, x. 8. ⁵ Ming h. dsi, 24. ⁶ Chānak. 91.
⁷ Telugu pr. ⁸ Fr. pr. ⁹ Eng. pr. ¹⁰ Fab. 60; and Menand. ἀλ. 1.
¹¹ Gulist. ii. st. 22.

"I, thy tutor, friend and monitor," says Ameneman to Pentaour, "advise thee to keep thy feet from public-houses, where thou degradest thyself like a brute."¹ And Ani to his son: "Beware [be afraid] of the beer-house [where 'haq' was drunk], and there reveal not about thy neighbour what thou oughtest not to have said."²

"Quit the house," said Brahma to Daksaha, "where there are lotuses and lotuses [wreaths, chaplets at a feast], a young woman of winning manners, and where the noise of bulls [men] prevails."³ On the other hand, the harpers of Nefer-hotep sing to him in his tomb: "Put back all cares, and think only of joys until the day of thy journey to the land where silence reigns."⁴ Nevertheless, Osmanlis are right: "Vagabonds and idle loafers are at their proper place in the wine-shop."⁵

v. 21. "*For the drunkard*," &c. "That man ruins the fabric of his fortune who drinks wine at night and sleeps in the morning."⁶ "The house of a drunkard is never full"⁷ [never well provisioned], say the Tamils. And the Japanese: "The cheeks are ruined for one mouth,"⁸ alluding to the drunkard's appearance. "Drunkenness, disease, gambling, loafing at public festivals, being addicted to sin and idleness, cause the ruin of riches."⁹

"Let alone the drunkard," say the Rabbis; "he falls from himself [degrades and ruins himself as a man]."¹⁰

"The vine," said Anacharsis,

" — τρεῖς φέρει βότρυς, τὸν πρῶτον ἡδονῆς,
τὸν δεύτερον μέθης, τὸν τρίτον ἀηδίας."¹¹

"bears three bunches: the first, of pleasure; the second, of intoxication; and the third, of making oneself disgusting."
"O thou wine-bibber, thou slave of thy mouth, give up wine,"

¹ Pap. Anast. v. pl. 17, l. 5.

² Papyr. Boulaq, xvii. 6, 7, 8.

³ Markand. Pur. i. 92.

⁴ Song of the Harpers, Zeitschr. June, 1873.

⁵ Osm. pr.

⁶ Akhlaq i m. xiii.

⁷ Tam. pr.

⁸ Shoku go. ii. p. 11.

⁹ Lokan. 187.

¹⁰ Shabbat, B. Fl.

¹¹ Anach. Sept. Sap. p. 54.

says Ajtoldi. "For the drunkard opens his door to poverty."¹ "Shame and decorum are ruined by wine,"² say the Telugus. "Who is he that is dazed like a drunkard? He that follows after falsehood,"³ says the Tibetan.

"O Gahapati," said Gautama to his son, "there are six doors to the loss of property: (1) places where intoxicating drinks are sold; (2) going about at improper seasons [going about in the evening is forbidden to Buddhists]; (3) frequenting public assemblies; (4) being addicted to gambling; (5) the society of sinful friends; (6) being given to idleness.

"The evil result of frequenting these six are bad company; that cheats, drunkards, vagabonds, thieves, and such like. will say of thee: 'He is our companion.'"⁴

"The drunkard, poor, abject and vile, sinks into debt as into water, and soon ruins his family." "In these four ways, also, is a man known to be working another's ruin, and a false friend: (1) he is your friend at frequenting taverns and low wine-shops; (2) at wandering about the streets at improper time; (3) with you at public resorts; (4) and at gambling-houses."⁵ "To eschew evil and to cease from it, and to abstain from intoxicating drinks, and to be watchful in the practice of virtues, is a very great blessing"⁶ [Buddhist teaching to Burmese children].

One of the five precepts of Buddha [panchasilam] is about "sūrāmeraya veramanī, abstinence from intoxicating drink." [The other four precepts are: abstinence from killing life, from theft, from impurity, and from lying.] "This fifth precept," says Buddhaghosha, "is broken by letting a drop of intoxicating liquor fall on the tongue, such as would cover the tip of a 'saman' grass. Whosoever shall drink any intoxicating liquor, when he dies in his present state, shall suffer in the Preta hell. These are the words of [Bhurā] Pharā on Sura-

¹ Kudatku B. xvii. 80. ² Tel. pr. ³ P'hreng-wa, 12. ⁴ Sinhala vad. s. fol. ne. ⁵ Id. fol. no. ⁶ Putt-ovada, and Maha Mangala, p. 1.

meriya."¹ "Drinking intoxicating drink requires expiation,"² says the Patimokha.

"The man," says Confucius, "who all day long does nothing but eat and drink, without occupying his heart with anything else, is indeed in a bad case."³ "It is a fearfully shameful thing, said the merchant to his wife, for people to sit in one place, eating and drinking."⁴ "Eat moderately," say the Chinese, "and your mind will not be disturbed. Check your anger [animal spirits], and you will avoid injury to your fortune."⁵

"Desire not too much food; be not gluttonous," says Avveyar⁶ the wise. "Men," says Meng-tsze, "despise gluttons and wine-bibbers, because by feeding up what is of little worth, they lose what is of great importance."⁷

"Grádhugr halr
nema geds viti
etr ser aldrtega:"⁸

"A greedy man," says Odin, "if he knows no restraint, eats to his life-injury; often does a silly man's stomach bring ridicule on him among his betters;" "if he sits among 'eaters to the full,' until his girdle is loosened, and if he also drinks with drunkards,"⁹ &c., says the ancient Kaqimna.

"For a full stomach impairs the understanding,"¹⁰ say the Arabs. "And he who is fond of eating, shows it in his appearance [body]," says the Kawi poet. "And his self-indulgence deprives him of means of doing good to others."¹¹

"A grassa cucina, povertà è vicina:"¹²

"Poverty is not far from good cheer," say the Italians. "And

¹ Buddhagh. Par. p. 150, 153, Rangoon ed.
vaggio, i.

³ Hea-Lun, xvii. 21.

² Patimokha sur.
⁴ Thudhamma tsari, 6th st.

⁶ Hien w. shoo, 76.

⁸ Atthi Sudi, 90.

⁷ Hien w. shoo, 183; and

Siao-hio, ch. iii.

⁹ Hávamál, 19.

¹⁰ Pap. Pr. pl. i. l. 8.

¹¹ Meid.

Ar. pr.

¹² Kawi Niti Sh.

Ital. pr.

wealth is destroyed by associating with bad men," say the Telugus.¹

"After idleness (or laziness) come poverty and indigence,"² say the Rabbis. And the Tibetan lama to his pupil: "Song, dance, ornaments and playing for money and such like, are causes that ruin a man's fortune [success in life] and teach inmodest actions that should be avoided."³ "For a good man," say the Hindoo, "only reaps trouble by bad company (or fellowship)."⁴

"The health of the body depends on eating little," say the Arabs.⁵ "Six advantages (or qualities) attend the moderate eater," said Vidura to Dhritarashtra. (1) Freedom from disease; (2) a long life; (3) strength; (4) happiness [enjoyment]. He then (5) begets a spotless progeny; and (6) they do not cast in his teeth: 'Behold a gluttonous [shameless or voracious] man!'"⁶ "Great men have said that man has in him a two-fold disposition—the one is angelic, that leads him to science and good works; the other is brutish, and leads him to gluttony and debauch. Therefore ought he to strive until death after the leadings of his angelic nature," says Husain Vaiz.⁷

"Chi troppo nutrisce il suo corpo,
Non fa mai vecchie ossa:"⁸

"He who pampers his body, never makes old bones. And he who favours his flesh, is his own enemy," say the Italians. "Idleness," say the Cingalese, "is the root and father [great father] of sin."⁹ "So, then, although the bed is good, yet sleep not too long; and although the fare is good, yet eat not too much,"¹⁰ say they in Burmah.

¹ Nitimala, iii. 18.

² Ep. Lod. 45.

³ Bslas-cha gches-pa, &c. 8.

⁴ V. Satas. 159.

⁵ Nuthar ell, 129.

⁶ Maha Bh. Udyog. P. 1367.

⁷ Akhlaq i m. ix.

⁸ Ital. pr.

⁹ Athitha w. d. p. 20.

¹⁰ Hill pr. 32.

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

"*Hearken*," &c. "The way [relationship] of father and son is a natural [order] from Heaven," says Confucius.¹ "My father begat me, my mother bare me, petted, fed, reared and brought me up, and cared for me. Would [God] I could requite them,"² says the Book of Odes.

"While your father and mother are living, you ought not to wander far away from them. If you must go from them, let it be to some particular [specified] quarter,"³ says Confucius. The-hea says: "Exert the whole of your strength in serving your father and mother. Devote the whole of your person to the service of the prince; and keep your agreements with your friends. And although they say you are not educated [in classic lore], yet that must be called education."⁴

"Hearken, O ye [Burmese] children! Mother and father are like a cloud bringing rain when wanted, mother on the right and father on the left, carrying, feeding, &c.—kindness that can never be repaid."⁵ "Beware, then, and throw not a clod into the well out of which thou hast just drunk"⁶ [ingratitude to parents], say the Rabbis.

"While thy father is living, mind his will," says Confucius; "when he is dead, mind his mode of life [occupation]."⁷ "The father's and the mother's age cannot be forgotten, whether with joy or with sorrow [either as in good health, or as old and soon to die]," says also Confucius.⁸ "But father and mother are not respected by their children, according to the way they cherished them and petted them. But when parents have grown old, they are despised by their children whom they

¹ Hiao-King, ch. ix.
ch. ii.

² She-King, ii. bk. v. ode 8.

³ Siao-hio,

⁴ Id. ch. i.

⁵ Putt-ovada, 26.

⁶ Bava Q. B. Fl.

⁷ Shang-Lun, i. 11.

⁸ Id. iv. 21.

cherished when little," says the Tibetan.¹ "Yet," as Arabs say, "the kindness and care of parents to their children is 'on account,' and is to be repaid."²

"Οἱ δ' ἀπογῆράσκοντας ἀτιμάζουσι τοκῆας
τούτων τοι χώρη, Κύρν, ὀλίγη τελέθει."³

"But as to those who dishonour their parents, getting old, O Cynus, my son, give them little room" [have nothing to do with them], says Theognis. "For the mother is a goddess," say the Tamils; "and the father is wealth,"⁴ say the Telugus. "To a child, father and mother are gods,"⁵ says the Tamil. "Let thy mother be a god to thee, and so also let thy father and thy guru be a god to thee," says the Hindoo teacher.⁶ "But," say the Japanese, "to forget the great kindness [favour] of father and mother, is to forget the rules of filial piety."⁷

"Support and maintain your father and mother,"⁸ say the Telugus. "Our body," says Ts'heng-tsze, "is a gift from father's and mother's body. For them to bestow, and not respect them for it, alas! To reside in a place and not be precise and correct is a breach of filial duty. Not to serve the prince faithfully is a breach of filial duty. So also is to discharge the office of mandarin without due respect, a breach of filial piety. So is a want of fidelity in friendship. But of all these five, the greatest misfortune is to be wanting in respect to one's parents."⁹ "Five things," says Meng-tsze, "are generally in the world reckoned a breach of filial piety: (1) to spare one's strength [lit. four limbs] in providing food for father and mother; (2) to indulge in eating and drinking without first seeing them provided for; (3) to spend money on oneself, one's wife and children [Jap. Com. adds, 'and concubine'], and not see to father's and mother's comforts; (4) to seek to please one's eyes and ears, though it bring shame on

¹ Legs par b. pa, 405.

² Nuthar ell, 11.

³ Theogn. 799.

⁴ Tel. pr. 1024.

⁵ Nitineri-vilac. 27.

⁶ Taittireya Upand. Anuv. xi.

⁷ Onna ima kawa.

⁸ Nitimala, 53.

⁹ Siao-hio, ch. ii.

father and mother; (5) to love litigation, to the injury of father and mother. Such are five derelictions of filial duty."¹

"There is no sin so great as a breach of filial duty."² "The favour [benefits] of a father," says the Japanese, "is higher than a mountain; Siu-mei [Sumeru, Mt. Meru] is low by the side of it. A mother's merit is profound like the ocean, which is shallow by comparison with it."³

"One of the ten meritorious deeds [kusul, kusala] is the duty of giving religiously [ashūsila] to one's teacher, and to father and mother, while showing them respect; to support them, and to minister unto them. This is very meritorious, and ranks first among the rest,"⁴ says the Buddhist. "On the other hand, the fourth door to decay is, when a man who has a father or a mother getting old, long past their youth, and who has means to support them, does it not."⁵

"Amor de niño, aqua in cesto;

Amor de padre, que todo lo demas, es aire:"⁶

"A son's love," say the Spaniards, "is but water in a basket; but give me a father's love, for all the rest is but wind."

"The dutiful son, however, is known in poverty [helping his parents], as faithful and great men are seen in the disturbed state of the country."⁷ "A man," say the Chinese, "who does not offer meat to father and mother before he spreads a table for others—is a bad man." "A man without a prince to serve and parents to cherish is like unto a brute. Therefore, if you wish to settle on a firm foundation, there is nothing equal to filial piety."⁸

"It is the first of all good things," says the Kiuen-hiao-wen.⁹ And the Li-ki: "A father's commandment—oh! do not wait to answer. But if you have food in the mouth, spit it out and run; walk not with a mincing step."¹⁰

¹ Siao-hio, ch. ii.

² Id. *ibid.*

³ Do ji kiyo, 208—210.

⁴ Tsa-gnay J. Thera, 17.

⁵ Parābhava Sutt. 4.

⁶ Span. pr.

⁷ Ming h. dsi, 101.

⁸ Shin-sin-l. p. 95.

⁹ Id. *ibid.*

¹⁰ Siao-hio, ch. ii.

"The son who does not provide for his mother when her husband is dead, is a son 'to be talked of,'"¹ said Aswapati to Savitri. "Seeing what parents do for their children ever since they were born, their beneficence is indeed high—like heaven, without bounds. Therefore, when a son is become a man, can he requite the benefits of his parents one in ten thousand?"² asks the Mongol.

"To support father and mother, and to rear children that do not put one to shame by their conduct, is a very great blessing,"³ says the 'Chapter of Blessings.' "The dutiful son supports his parents in their old age, and rejoices their heart,"⁴ says Ts'heng-tsze.

The Hiao-King [on filial piety] teaches thus: "Deny thyself and moderate thy expenditure, in order to maintain thy father and mother. This is filial piety, that is every man's duty," says Yung-ching.⁵ "Then teach children that in a family mutual respect, decorum and politeness, are to be observed; that great is great, and that small is small" [respect from children for parents and for elders], says Wang-kew-po.⁶

"and despise not thy mother," &c. "State carriages, indeed, grow old and worn out; yea, old age overcomes the body; but the virtue of the good never grows old. They hand it down from one to another."⁷

"Thy mother," says Ani to his son, "bare and suckled thee, and took every care of thee, never weary of attending to thee. When old enough to go to school, she carried to thee thy meat and drink. Then when older, thou didst take a wife, and thy heart is toward thy children. Yet never lose sight of what she suffered and endured for thee. Let her not have cause to complain of thee, lest she raise her arms on high and God hear her complaint."⁸ "Speak not falsely against thy

¹ Maha Bh. Vana P. 16651. ² Shidzun Khwandia, i. ³ Mangala thut. 7.

⁴ Siao-hio, ch. ii.

⁵ Kang-he, max. v. p. 3—33.

⁶ Id. max. xi. p. 3—86.

⁷ Dhammap. Jaravag. 151.

⁸ Ani, max. xxxvii. Egyptol. Mai, 1876.

mother," said Sbauf to Papi, "because of the Great Elder [Osiris]. When thou hast got thy office, turn not against her, not even [in thought] when alone."¹

"For a mother," says Chānakya, "is a shrine [place, object of worship] like the Ganges, and the father is like Pushkara [son of Varuna, and a place of pilgrimage near Ajmeer]. Yea, I repeat it, a mother is like the Ganges"² [the greatest object of worship on earth]. "Now listen to me, for the second time," said Osmotar, Kalewa's eldest daughter, to her younger sister, about to leave her home as bride. "When in the other house, forget not mother; slight not that dear one whose breasts thou didst suck, who spent many a sleepless night on thy account, and forbore many a meal—

‘Tuuwitellessa sinua
waaliessa pienoistansa’—

while rocking thee, her darling little one."

"The child who forgets his mother, and slights that dear one, shall never reach Manala [the realms of Mana, ruler of the departed under the earth], nor be favourably received by Tuoni [the king of the dead]. He shall be heavily repaid in Manala, and sorely by Tuoni, for having forgotten his mother; and Mana's maidens will set upon him and revile him for having forgotten and slighted his mother, who had suffered so much for his sake."³

"*when she is old.*" Pwan-kang [B.C. 1400] says, in his instructions: "Do not think little of old men, men of experience; and despise not orphans and young people."⁴ "Of old, O bhikkhus," said the teacher, "even the very beasts sought out the oldest among them, and said: 'Let us pay him due respect.' Those who honour old age are men who know the right law. They are praised on earth, and then go to Swerga."⁵

"For the words of elders are words of immortality [nectar,

¹ Pap. Sall. ii. pl. 10, l. 5.
xxiii. 447—474.

² Chānak. ii. J. K.
⁴ Shoo-King, iii. 9.

³ Kalewala,
⁵ Tittira jat. p. 218, 219.

ambrosia],” says Avveyar.¹ And “what a youth sees in a mirror, an old man sees in a brick”² [from his experience], say the Persians. “Understanding and reason are in the brain,” says the spirit of Wisdom, “and the soul is in the whole body, as the sole of the foot is inside the boot. In old age, a man understands less and knows less than is required by wisdom. At first, wisdom is mixed up in a man’s fingers, but afterwards the seat of it is in the heart.”³

“Let not the heart of him who bears the weight of years faint within him,” said Ptah-hotep [at 110 years of age]; “better it is to make use of him than to keep him at a distance; to bind [surround] him with love. God likes that men should do so.”⁴

“Protect [cherish] father and mother,” says Avveyar.⁵ “Exhaust all thy strength in serving thy parents,”⁶ says the Japanese. “While these three—father, mother, and guru—are living,” says Manu, “let the brahmachāri [candidate] never cease to fulfil his duties towards them; but let him always obey them, and be attentive to please them. For all religious duties and virtues are centred in a due service of these three. If these be neglected, all other observances are of no use.”⁷

“For it is the whole duty of man; it is like virtue itself.” “He,” says again Manu, “who honours [waits on] old age, shall always be respected, even by rakshasas [devils].”⁸ “But a fool, [because he is a fool], always despises men old in learning and wisdom, in character and in years,”⁹ said Vidura to Dhritarashtra.

“An accomplished teacher of the Vedas is worth ten who teach partially and only for pay. But a father is equal to ten ‘acharyas’ [full teachers], while a mother exceeds a thousand fathers in worth and dignity,”¹⁰ says also Manu, who adds :

¹ Kondreiv. 75.

² Pers. pr.

³ Mainyo i kh. xlvi. 3—9.

⁴ Pap.-Pr. pl. xii. l. 7, 8.

⁵ Atthi Sudi, 20.

⁶ Gun den s. zi mon. 249.

⁷ Manu S. ii. 234, 235.

⁸ Id. vii. 38.

⁹ Maha Bh. Udyog. P. 1431.

¹⁰ Manu S. ii. 145.

“The trouble which the father and mother have both endured in bringing up their children cannot be requited in a hundred years. Let the child, then, always endeavour to please and to obey his father and mother, and his ‘guru;’ for when these three are pleased with him, the sum of all religious duties is reached. For the guru is the image of Brahmā, the father is the image of Prajāpati [the parent of mankind], and the mother is the image of the earth. He who pleases them goes straight to heaven; and there, in a bright body, enjoys himself like a god.”¹

“A son, although come of age, is yet always fit to be advised by his father, in order that he may acquire greater virtue and glory,”² said the brahman to his son. And as to the mother: “A remedy is known for all kinds of curses, but no escape is known from a mother’s curse,”³ said Vasuki to the serpents. “Good men, therefore, take good care of their gurus, and of their father and mother, of their parents, kindred and children. For it, they have joys and good fortune in this world, and in the next the joys of heaven,”⁴ says the Buddhist.

And “the Li-ki teaches that while the father and mother are living, a son may not call his body his own, nor his wealth his own, signifying,” says the Japanese Commentary, “that they belong to people above him [parents] and below him [children].”⁵ In Shwo-yen it is said: “When a man is sincere and filial, he need not beckon to honour—it comes to him of itself; and disgrace does not come near him—it goes of itself.”⁶

“An old man in a house is a good sign for that house,” says Ben Syra; thus explained by his commentator: “Follow the advice of old men, but despise not the advice of young ones; for decay [waning life and strength] is ‘building’ [rearing, giving good advice from past experience], whereas the build-

¹ Manu S. ii. 225—237. ² Maha Bh. Adi P. 1728. ³ Id. ibid. 1592.

⁴ Loekapak. 26. ⁵ Siao-hio, ch. ii. ⁶ Ming-sin p. k. ch. xi.

ing [advice, opinion] of young men is decay [tends to no good, from their want of wisdom]."¹

"If the young say to thee, 'Build!' and the old say, 'Pull down!' hearken to the old,"² say the Rabbis. Also, "that an old man and an old woman in a house are both a good sign,"³ say some of the Rabbis. Others say "that an old man in a house is a broken potsherd, but that an old woman [a matron] in a house is the wealth thereof."⁴ Another reading says: "An old man in a house is a fright [terror], but an old woman in it is a treasure."⁵ "Love not a woman because she is young, and do not cast her off because she is old,"⁶ say they on the Burmese hills; where they say also, "that old hills become valleys [hollows], and old men become monkeys."⁷

"O Osiris, my lord!" exclaims Ptah-hotep, at 110 years of age, "the chief [himself the son of Assa, IVth dyn.] is getting old; his eyes are getting smaller; his ears dull of hearing; his strength is departing; his heart is not at rest; in short, old age makes a man or a woman [evil, ugly] disagreeable in every respect."⁸ "Nevertheless, bend thy back [bow] in presence of thy elders."⁹

"Old age," said Vidura to Dhritarashtra, "takes away beauty of form."¹⁰ "There is pleasure found in any one young and anything new; but as to the old—Good-bye!" say the Arabs.¹¹ "Yet stand by old men, and incline thine ear to their teaching,"¹² say the Rabbis; "yea, though an old man be a sigh [a misfortune] in a house; whereas an old woman in it is a pearl."¹³

"In old age," says the Japanese Dr. Desima, "amusing things are no longer such; light things feel heavy; the teeth drop; the mouth becomes dry, and loses the taste of sweet or

¹ Ben Syra, 15.

² Nedarim Mill. 157.

³ Ep. Lod. 1576.

⁴ Erachin Millin, 1055.

⁵ Id. ibid. M. S.

⁶ Hill pr. 273.

⁷ Id. 41.

⁸ Pap. Pr. iv. 2, v. 2.

⁹ Id. xiii. 9.

¹⁰ Maha Bh. Udyog. P. 1231.

¹¹ Meid. Ar. pr.

¹² Derek Erez Sutta, ii. 2.

¹³ Arach R. Bl. 537.

bitter.”¹ “The body is bent, and the gait is tottering, even with the aid of a staff. An old man is toothless, dull of hearing, bald and purblind. His hair and teeth decay; but his longing for wealth and life does not leave him,”² says the Hindoo. “Even when his teeth have dropped out, when his face is wrinkled and his hair is white, still the thought of youth never leaves him,”³ says the Buddhist.

“But when the [calendar] reckoning of years is past,” says the Mandchu, “even the colour of yellow gold changes; whereas in youth even iron dazzles with its brightness.” “The light of the moon when past the full wanes gradually. So also with man. When he has passed the prime of life, all his thoughts and affairs become quieter.”⁴

“When thou seest any one young, hope not too much; when thou seest a thing or a man old, despise him not.” “But treasure up the advice of an old man in a bag. As to the words of thy fellow, put them into thy pocket,”⁵ says the proverb. “For when a man is old,” says the Mandchu, “he can discuss the past and the present time. When a thing is good, the value of it goes on increasing.”⁶ So with man.

“‘Why weepest thou?’ said king Zas-tsang-ma [Shakya’s father] to the Rishi. ‘I weep over myself,’ said the Rishi, ‘because I am old and decrepit.’”⁷ “‘To every one oppressed by old age and sickness, this remedy [Buddha] has appeared. He will find the law that will free him from old age and from death,’ said the Rishi about the child Bodhisat.”⁸

“For by old age energy is taken away, and man is, as it were, sunk in a swamp [marsh or mire]; and old age makes a pleasing form become displeasing,”⁹ says the same Tibetan authority. “What does an old man want? But what does he not want?”¹⁰ asks the Cingalese. And the chorus answers :

¹ Waga tsuye, iii. p. 25.

² Kobitamr. 64, 65.

³ Lokepak. 85.

⁴ Ming h. dsi, 120, 161.

⁵ Altai pr.

⁶ Ming h. dsi, 56.

⁷ Rgya-

tcher r. p. ch. vii. p. 96.

⁸ Id. ibid. ch. xi. p. 117.

⁹ Id. ibid. ch. xiii.

¹⁰ Cing. pr. MS.

“ — τό τε κατάμεμπτον ἐπιλέλογχε
 πύματον ἀκρατὲς ἀπροσόμιλον
 γῆρας ἀφίλον, ἵνα πρόπαντα
 κακὰ κακῶν ξυνοικεῖ.”¹

“He has now got for his lot that last, hateful, powerless, unsociable and friendless old age, with which all the worst evils dwell.” “They slay an old horse,” says the Altai proverb, “but an old man is despised (or laughed at).”²

“Old brooms are thrown away on the roof,”³ say the Osmanlis. “New ones sweep clean, we know, but old ones find out the dirt; and old men know best,”⁴ says a homely proverb. “Only youth is interesting,”⁵ say the Arabs. “Woe be to him,” says Jami, “who is afflicted with old age. No physician can cure evils from old age.”⁶

According to most of these authorities, old age would seem to be, as the Rabbis say, “a crown of thorns.” But a higher—the highest—authority says that “it is crown of glory if it be found in the way of righteousness.” See note on ch. xvi. 31.

v. 23. “Buy the truth,” &c. “If no one is found to teach the law gratuitously, then teach it for pay; since it is said: ‘Buy the truth,’”⁷ &c. “Truth and joy are twin sisters,” says Asaph. “God is the God of truth, and truth rejoices the heart of those that love it.”⁸ “Follow after truth,” says the Arab, “and never mind the rest.”⁹

“It belongs to truth to be honoured [made to shine],” says Ibn’ul-Moh’tazz; “but it belongs to falsehood to be covered with shame. For the pathway of truth is [worthy] of being trodden, and certain to be made plain.”¹⁰ “‘Give up thought (or care), O great king,’ said the birds to Harischandra, ‘and maintain thy own truthfulness.’ For those who lose their own truthfulness are to be shunned like a grave-yard. Man has no higher duty than to maintain his own truthfulness.” “Offer-

¹ Soph. Œdip. Col. 1235. ² Altai pr. ³ Osm. pr. ⁴ Eng. pr.

⁵ Arab. pr. Soc. ⁶ Jami, Sal. u. Ass. 159. ⁷ Halkut Talm. Torah, ch. i. 7. ⁸ Mishle As. vi. 12—14. ⁹ Meid. Ar. pr. ¹⁰ Eth-Theal. 43.

ings and gifts do not avail him who does not keep his word [who is not true].”¹

“ — Ἀληθείη δὲ παρέστω
σοὶ καὶ ἐμοὶ, πάντων χρῆμα δικαιοτάτον.”²

“Let truth stand by us both,” says Theognis, “it is of all things the most just.”

“Truth [satyam] is, in one word, Brahmā, holy knowledge, and the knowledge of the Vedas; religion and virtue [dharma] rest on truth. Truth is—the imperishable Vedas; and through truth we attain everlasting good.”³ “Reading all the Vedas, bathing at all the shrines, are not equal to one word of truth, which is worth even more. Even virtue,” said Shakya, “is not equal to truth. Nothing is known superior to truth; neither is anything known more cutting [worse] than falsehood.”⁴

“Hear my true promise,” said Adjatasatru to Bhimasena. “I prefer virtue [religion, duty, dharmam] to an endless life. My kingdom, my children, my wealth, my glory, are not worth one ‘kala’ [eight seconds] of truth.”⁵ “And truth,” says the Buddhist, “is one door to religion; it makes one deceive neither gods nor men.”⁶

“Where there is truth,” says the Shivaite, “there [spiritual or intellectual] knowledge will follow; and with knowledge [nānamu] there will be truth. The twice-born [invested with the sacred thread] alone possess equally both truth and knowledge.”⁷

“Μηδὲν τῆς ἀληθείας τιμιώτερον ἔστω· ἀθάνατον γὰρ χρῆμα
ἢ ἀλήθεια.”⁸

“Value nothing more than truth,” says Epictetus; “for truth is immortal.” “Hast thou gotten knowledge?” ask the Rabbis; “then what lackest thou? Art thou without knowledge? what hast thou got? For he that has it, has everything; he

¹ Markand. Pur. viii. 20.

² Theogn. 1179.

³ Ramay. ii. xiv. 6.

⁴ Maha Bh. Adi P. 3096.

⁵ Id. Vana P. 1375.

⁶ Rgya-tcher r. p.

ch. iv. p. 24.

⁷ Vemana pad. i. 85.

⁸ Epict. fragm. Anton.

that has it not, has nothing.”¹ “He that follows after truth, will derive good from his fellow-men ; but he that diminishes his truth [is froward], multiplies his enemies.”² “A vessel saturated with salt, and a mind without truth, need no one to destroy them ; they destroy themselves.”³

“*and sell it not.*” “I sell my jewel [virtue], I sell my jewel,” said Confucius ; “but I will wait for one to give my price for it.”⁴ “Sell this world for the next ; so shalt thou find thy profit in it,”⁵ say the Arabs. “These—honour to father and mother ; peace-making between man and man ; beneficence, and the teaching of the law, that excels them all—bear fruit in this life, and receive their portion [reward] in the life to come.”⁶

24 The father of the righteous shall greatly rejoice : and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

“*The father,*” &c. “Blessed is the father,” says Ptah-hotep, “whose son practises truth and eschews lying.”⁷ “Hearken to the words of thy lord [father]. Good is a father’s teaching to his son whom he begat, and whom he advised when yet unborn, and then made him great by his teaching. Let the good son remember that God gives him the words of his master [father] to profit thereby, [to wit], ‘to follow truth and to repent of his errors’ (or faults).”⁸

“I am fortunate,” said Brahmā, “to be the happy father of a true son [Sanatkumāra] who yearns after virtue.”⁹ “If the [father’s and mother’s] heart is good,” say the Mandchus, “an honourable son is born to the house. And if thy life is good

¹ Ep. Lod. 619.

² Id. 1486.

³ Tam. pr.

⁴ Shang-Lun, ix. 12.

⁵ Nuthar ell, 14.

⁶ Mishna Peah, ch. i. 1.

⁷ Pap. Pr. xvi. 2.

⁸ Id. *ibid.* xix. 3, 4.

⁹ Nārada Pancha Rat. ii. 55.

also, why trust to the inheritance of ancestors?"¹ "Vyāsa, having heard his son Shuka's request to teach him knowledge, smiled, and, acknowledging his son to be so wise, derived great joy from it."²

"O virtuous brahman, thy life is indeed fruitful; the family in which thou wast born is indeed fortunate and is to be praised,"³ said Brahmā to Subhadra. "He that abides in the law," says Vasubandhu, "whose conduct is good and complete, who knows shame, who speaks the truth, and who comports himself properly—from him do people derive great pleasure."⁴

"The obedience of an obedient son is a great blessing," says Ptah-hotep; he prospers through his obedience."⁵

"Chi ha buon figliuolo, è veramente padre:"⁶

"He is indeed father who has a good son," say the Italians. "If a son," says Wen-chang, "has good abilities, his father and mother find a support in him. But if he is depraved (or dissolute), what have they to lean upon?"⁷

"The mother," says Tiruvalluvar, "who hears her son called wise, has more joy of him than on the day of his birth."⁸ "One son with good qualities," says Vishnu Sarma, "is worth a hundred foolish ones. One moon dispels the gloom; not so a number of stars."⁹ "A family shines through one good son, as does an assembly through learned men in it, and rivers through the swans that swim on them."¹⁰

"Is there one son endued with qualities in a tribe (or family)? The family shines through his qualities, as a wood does through one sandal-tree in it,"¹¹ says the Shivaite. "A whole family," says the Hindoo, "is adorned by one son endued with qualities, well-educated, and distinguished in his actions, as a diadem is adorned by a pearl set upon it."¹² "In

¹ Ming h. dsi, 155.

² Nārada P. Rat. i. 22.

³ Pancha

Rat. iv. 8. ⁴ Vasubandhu, 12.

⁵ Pap. Pr. xvi. l. 3.

⁶ Ital. pr.

⁷ Wen-chang, Hiao-King, ch. i.

⁸ Cural, vii. 69.

⁹ Hitop, Intr.

Chānak. shat. 18.

¹⁰ Vararuchi Pancha R. i.

¹¹ Vemana pad. i. 27.

¹² Pancha T. 9.

like manner, as a whole wood is pervaded by the fragrance of a tree with sweet-scented flowers, so also is a whole family by one good son.”¹

“It is far better to have children virtuous, intelligent, well-educated, apt and learned, than to possess abundance of pearls, of gold, and of costly array,”² says the Buddhist. “A son, however, that can give such happiness, is hard to get,”³ says Chānakya. “But one such is better than a hundred of foolish men assembled to meditate together, were it for a century.”⁴

“Happy is the mother, happy is the father, of such a son ; and happy is the woman who has such a husband,” said old Kusagotamī, at the birth of Rahula, Gautama’s son.⁵ “So was Rama the delight of his father on account of the qualities with which he was endued.”⁶

“It is more important,” says the Japanese Dr. Desima, “to make the heart of one’s parents happy and at peace, than to prosper in business and to pamper one’s person.”⁷ “A child born virtuous, however, is not to be proud of it,” says the Hindoo. “A paper kite rises heavenwards only as far as the string will let it.”⁸ “For it is only with many qualities that one can acquire wealth and influence, but never without real merit.”⁹

“The father of a son endued with qualities is indeed fortunate. Of what use is a bow, however well finished, without a string [the son’s qualities]?”¹⁰ “It is a pleasure for the father to have a learned son,” says Avveyar.¹¹ “Both pleasure and sorrow proceed from one’s offspring,” says Vema. “The son is born equally of the father and of the mother ; but the mother derives the most comfort (or pleasure) from the son.”¹²

“The moon is a lamp at night, and the sun is light by day. The lamp of wisdom lights up the three worlds. And a son

¹ Chānak. 13. ² Lokepak. 17. ³ Chānak. shat. 54. ⁴ Parosahassa jat. p. 410.

⁵ Avidurenid. jat. p. 60.

⁶ Ramay. i. xix. 15.

⁷ Gomitori, p. 5.

⁸ V. Satasai, 260.

⁹ Id. 281.

¹⁰ Hitop. Intr. 23.

¹¹ Kondreiv. 65.

¹² Vemana pad. ii. 69.

or a daughter endued with good qualities, lights up the family in many ways [lit. many colours],”¹ says the Kawi poet. “Although I may seem to disregard my father and my mother who reared me,” said Mitra Dzoghi, as he was leaving his kingdom to become an ascetic, “yet shall I requite all their good offices towards me by earnestly studying wisdom. I go to do it.”² He then left his palace and his wealth for the wilderness.

“Ananda, seeing his pupil Shakyam honouring his father and mother with the best food he could get, was much pleased. Ananda went and begged for some food which he brought to him, bending the knee before him, his pupil, out of admiration for his conduct towards his parents.”³ “Then Khormozda and the other gods, having seen that son, praised him, saying: ‘Well, well done!’”⁴

“This might be expected of Shakyas’s son, since, according to the Kawi poet, the manner [way, bearing] of the son depends on the father; his actions and qualities are but a repetition of the father’s own.”⁵

“Thus Sakitsi was not like the generality of youths of his own age,” says Riutei Tanefiko, “but he showed the greatest respect for old Miosan, Kadsiyemon’s wife, as if she had been his own mother.”⁶ “Honour thy father,” says the Arab, “and thy son will honour thee.”⁷

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 She also lieth in wait as *for* a prey, and increaseth the transgressors among men.

¹ Kawi Niti Sh. p. 28.

² Mitra Dzoghi, p. 8.

³ Uligeriün Dalai, ii.

⁴ Tonilkhu y. chim. 2.

⁵ Kawi Niti Sh.

⁶ Biyobus, i. p. 7.

⁷ Nuthar ell, 90.

v. 26. **הַרְצֵנָה** is derived either from **רָצָה**, 'to will, be pleased with,' and so Symmachus and Vers. Venet. render it; or, as Keri derived it, from **נָצַר**, 'to keep, observe;' and so read Chald., Syr., LXX., Armen., Vulg. and A. V. It is also derived from **רָץ**, 'to run,' by Schultens, whose reading is his own.

v. 27. **בְּאֵר צָרָה**, 'a narrow, strait well,' implying either 'swallowing up,' or 'inextricable difficulty.'

v. 28. **בְּרֹחֶתָיָהּ**, either 'as for a prey,' A. V., or 'as a hunter, a man of prey.' Syr. and LXX. render it *συντόμως*, 'rapidly,' at once. Chald. 'she lies in ambush [hidden], preying with her eyes.' Vulg. 'insidiatur in via quasi latro.' **הִרְתָּהּ** occurs only in this place; but the corresponding term in Arabic is used for the suddenness, or rapidity, of death.

"*My son, give me thy heart,*" &c. "It is the heart," says Ptah-hotep, "that makes a son obedient or disobedient. The heart is the health and strength of man."¹ "But he," says the Arab, "who commits his soul [himself] to his desires, falls into the deepest abyss."²

v. 28. *She also lieth in wait,* &c. "That thing [engine] called woman, full of all manner of wickedness, and the store-house of all sorts of wiles and of deception, was created in this world as poison mixed up with ambrosia, for the destruction of virtue," says the Hindoo.

"Women, with all their allurements, with a soft tongue and cowardice in the heart, and with all their other toils—such women, hind-like, whose qualities only consist in increasing wickedness and sin among men—are only fit to be loved by brutes."³

"The strange, gadding woman," says the old Egyptian, "is 'deep waters.' When she has no witnesses, she stands there to set (or to cast) her net. It is a crime worthy of death, if heard of, even though it be not actually committed. Men commit all manner of evil through her."⁴

"Peta, seeing it would be best to follow the advice of the

¹ Pap. Pr. xvi. l. 8.

² El-Nawab. 83.

³ Pancha T. i. 204, 205.

⁴ Ani, xvi. 14—17.

nobleman's daughter, said : 'The nature of women is fertile in devising means to attain their own ends. My life is like a fly drinking intoxicating water in the hollow of that woman's hand.'"¹

In the Bundelesh, ch. iii., we read that "at the end of the 3000 years that preceded the present age, the wicked woman, Jahi, spake to Ahriman, saying : 'Arise, O our father ! I will pour so much venom upon the pure man [gayamaretan] and upon the labouring bull (or cow), that they shall not be able to live ; I will kill their soul ; I will injure the waters, the trees, Ahura Mazda's fire, and all his creatures.' Ahriman kissed her on the head [after the Eastern fashion], and then flew towards heaven with his 'daevas' [gods] ; brought down with them all manner of misery, and finally crept under the earth in the form of a serpent,"² &c.

"'Wouldst thou, then, abandon lotus-eyed women gifted with a sweet voice ?' said the king to Mitra Dzoghi. 'Father,' replied Mitra Dzoghi, 'such women are but the bewitching and maddening daughters of Simnos [evil spirit], and cords to enslave us to this world. Contemplation (or meditation) is the best of incomparable friends. Therefore will I go and seek it.'"³

"*and increaseth the transgressors,*" &c. "After Adam had smitten his breast until he died from sorrow for his transgression, when driven from Paradise, Eve spread her hands towards Heaven and said : 'O God, have pity on me, and forgive me my sin. I alone caused thy servant to be driven from the Garden, to this perdition (or extinction), from thy light to this darkness.'"⁴

¹ Thoodhamma tsari. st. vi.

² Bundelesh, ch. iii.

³ Mitra

Dzoghi, p. 164.

⁴ Gadla Adam. p. 8.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

v. 29. חֲכָלֶלֶת עֵינַיִם, from its etymology, not so much 'redness of eyes' as 'muddled, confused sight of drunkards,' Gen. xlix. 12. Vulg. 'suffusio oculorum.' Chald. 'redness of eyes.' Syr. and LXX. πελιδνοὶ οἱ ὀφθαλμοί, 'livid eyes.'

v. 31. בְּיָהֳדָם, 'when it turns red,' said of generous wines in the East, of a rich yellow or brown colour, that deepens into a dark tint when poured in quantity into a cup of metal or of jasper. The Hebrew expression, 'becometh red or dark,' implies a full cup of wine which, while being poured into the cup, flashes [*aïthoψ*, chatoyant, Fr.] and thus 'giveth, עֵינֹ, its eye' in sparkling flashes.

For here עֵינֹ can only refer to 'sparkling,' as it does when said of a fountain of water that both sparkles and reflects the light. The reflection of the light on the wine in the cup would neither show the colour of it nor add to it. יִתְחַלֵּךְ בְּמִישְׁרָיִם, 'it goes (or flows) all right,' renders exactly the pouring forth of such rich and luscious wine. See ch. ix. 2, xx. 1, &c. 'Stingeth, בְּצַפְפִּיעִי, like an adder,' A. V. right. Chald. 'flies like a basilisk,' cerastes. Syr. 'stings like a basilisk.' Vulg. 'sicut regulus venena diffundet.' LXX. κεράστης.

v. 29. "Who hath woe?" &c. "On public and on private occasions," say the Chinese, "you ought to be most particular in guarding against drinking to excess. You ought to drink according to measure, and not long after more cups to drink to excess; lest after your wine you should talk disorderly, rail at one another, and fight together. If, when young, you love drink, in after years it will produce disease; while the mistakes

made in business through drink are not to be told. Therefore guard against wine.”¹

In contrast to this : “We have rush-mats on which to lie at noon,” say the Japanese, “and ivory bedsteads on which to recline at night. We play on string instruments and sing songs ; we give entertainments, challenging one another to wine. Let us hold up our cups, raising our hands, stretching our legs ; let us rejoice and be merry, and live at rest.”²

“Wine,” said Ajtoldi, “is an enemy. Say not this of gold and silver. Quarrelling is the work of wine, and fighting is part of its nature. The man who drinks is thereby made furious and foolish. How can a man in that state be kept in order ?”³

“ — τίς οὐ καμάτων ἔνι ;
φόνου, στάσεις, ἔρις, μάχαι
καὶ φθόνος.”⁴

“What trouble does it not bring?—murders, divisions, quarrelling, fights and hatred—” quoth Œdipus.

“Στυγέω μάχας παροίνους
πολυκώμους κατὰ δαίτας.”⁵

“I loathe fights over wine at banquetting revelries,” says Anacreon.

“Κακὸν τὸ πίνειν,” “To drink is bad,” says Aristophanes ; “for from it comes [door-breaking] burglary, wrestling and blows ; and then to have to pay for it all !”⁶ And like Menander,

“ἀνίσταμαι γοῦν τέσσαρας κεφαλὰς ἔχων”⁷

“to find oneself in the morning having four heads.”

“I will go to Œgis’s halls,” said Loki, “and see the banquet ; I will bring

‘ioll ok áfo,’

insult [quarrelling] and surfeit [?] to the sons of the Æsir [gods] ;

¹ Dr. Medh. Dial. p. 194. ² Gun den s. zi mon. 841. ³ Kudatku B. xvii. 82, 83. ⁴ Œdip. Col. 1233. ⁵ Anacr. ode 42. ⁶ Aristoph. Vesp. 1253. ⁷ ἀρήρη. β’.

‘ok blend ek theim svâ meini miödh,’

and so mingle injury (or ruin) with their mead.”¹

“My advice [the 6th] to thee, Sigurd,” said Sigdrifa, “is, that whereas noisy, random talk takes place among men [at a feast], never to quarrel when drunk with men of war, for oftentimes,

‘margan steln viti vîn,’

does wine deprive a man of his wits.”² Then Odin’s counsel is “to be careful,

‘— vidh öl varastr
ok vidh annars konu,’

most careful, about ale [drink] and another man’s wife.”³

“Wine,” says the Li-ki, “is food for swine ; it can but lead to misery ; and many cups only create quarrels and disputes ; for eating and drinking too much is a miserable life. Therefore did former kings make wine a matter of ceremony, (1) at public sacrifices ; (2) at treating guests on various occasions ; (3) at the last meal at the end of the day ; yet without ever getting drunk. Thus did former kings provide against the evils of wine ;”⁴ “since a wine-bibber goes to the Shukara [swine] hell, together with his boon companions.”⁵

“He,” says the Arab, “who is given to dice shall have the moonlight for his portion ;” “and he who loves night revels does not care to exercise watchfulness.”⁶ “‘Fie on anger and wine, on pride and rashness, that made me commit this great sin [of killing Sūta],’ said Bāladēva to himself, ere he went on his pilgrimage to Pratiloma Saraswati.”⁷

“Drunkenness [toddy] is loathsome to a mother’s eye [in her presence] ; how much more so in the sight of good and perfect men. Every good woman will turn her back upon a man given to the grievous and shameful sin of drunkenness,” says the Cural.⁸

¹ Q̅egis dr. 3. ² Sigdr̅rfumál, 29. ³ Hávamál, 132. ⁴ Siao-hio, ch. iii. ⁵ Vishnu Pur. ii. 6, 6. ⁶ El-Nawab. 61. ⁷ Markand. Pur. vi. 39. ⁸ Cural, 923, 924.

“What are the three classes of men to be avoided?” asks the Buddhist Catechism: “(1) Men who sleep too much and too long; (2) men who drink to excess; (3) debauchees.”¹ “When drunk with sake, the mind [heart] is disturbed,”² say the Japanese. “Gambling,” says the Buddhist, “women, intoxicating drinks, dancing, singing, sleeping by day, and loitering about at improper hours, ruin a man. So also do bad friends and evil companions addicted to pleasure,” said Gautama to his son Gahapati.³

“The house of him who habitually sleeps by day, who sits up all night given to debauchery, and who frequents low drinking-shops, is not habitable.”⁴ “Yet what credit is there,” asks Theognis, “ἐποίνιον ἄθλον ἐλέσθαι, to carry off a prize for much drinking? Many a time has a bad companion thus ruined a good man.”⁵

“It behoves you, therefore, to be sober. What we say is not in order to forbid your drinking at all; for we may not despise that which God has created to make man cheerful; but we command you not to drink until you be drunk. For Scripture does not say, ‘Drink not at all.’

“But what does it mean by, ‘Drink no wine’? It says it as regards drunkenness; and again that ‘thorns grow into the hand of the drunkard.’ We do not say these things to the clergy only, but also to the laity, who are Christians, on whom the name of our Lord Jesus Christ is called. For these are the things said to them: ‘To whom belongs woe?’ and ‘To whom belongs trouble?’ &c.”⁶

“Drink,” says Theognis, “has two properties decreed by fate [κῆρες] for unhappy mortals: the one is, a restful quenching of thirst; the other is, sore drunkenness which is hard to bear. I will always choose the mean:”

“— οὐδ’ ἐμὲ πείσεις,
οὔτε τι μὴ πίνειν, οὔτε λίγην μεθύειν”⁷

¹ Putsha pagien. Q. 20. ² Do ji kyo. ³ Sigala V. S. lf. ni. ⁴ Id. ibid.
⁵ Theogn. 949. ⁶ Apostol. Const. Copt. vi. 75, 76. ⁷ Theogn. 815.

“neither shalt thou ever persuade me either to drink nothing or to drink too much.”

“Νῦν μὲν πίνοντες τερπόμεθα, καλὰ λέγοντες
ἄσσα δ’ ἔπειτ’ ἔσται, ταῦτα θεοῖσι μέλει.”

“Now, then, let us enjoy our drink, with good and profitable conversation ; the gods will mind the rest.”¹

v. 30. “*They that tarry*,” &c. “Staggering, falling down, saying forbidden things, are the marks of him who tarries long at the wine ; languid hands, tatters, loss of energy, and passion, is the state of those who indulge in fermented drinks [wine, toddy], and shows itself even in daylight,”² says the Hindoo. “It is a sin,” says Tai-shang,³ “to love wine-drinking and to create a disturbance.”

“The slayer of a brahman,” says Manu, “a man who drinks spirituous liquors, a man who steals, and he who debauches his guru’s wife, are all to be considered the greatest offenders.”⁴ “Wine, indeed,” say the Mandchus, “causes men to talk a great deal, and to commit themselves. And for the sake of money, justice is warped and friends are estranged.”⁵

“He,” says the Buddhist, “who takes away life, who never tells the truth, who takes what is not given him in this world, and goes to his neighbour’s wife, who also drinks intoxicating drinks, digs up his own root in this world. So then, O ye men, know that intemperate men are sinners.”⁶

“Those who sit long at ‘sura’ and ‘meriya’ [intoxicating drinks, wine, &c.], are thereby made mad ; they lose the ‘mag-p’hol’ [fruit of the Right Way], and cause the fall [ruin] of their race. Some say it is a small sin ; but this is a falsehood. It is so great a sin that it ruins a man in his intermediate state [of transmigration] and in hell,”⁷ says the Buddhist Catechism. “Morning sleep and wine-drinking at noon are

¹ Théogn. 1013.

² Pancha T. i. 193, 194.

³ Kang-ing-p.

⁴ Manu S. ix. 235—237.

⁵ Ming h. dsi, 152.

⁶ Dhammap. Malav.

12—14.

⁷ Putsha pagien Q. 792.

both evil, and bring a man out of this world,"¹ says Rabbi Dosa, son of Arkinas.

"Ἀφύτας σημείον τὸ ἐνδιατρίβειν τοῖς τερὶ τὸ σῶμα, οἶον, ἐπὶ πολὺ ἰσθίειν, ἐπὶ πολὺ πίνειν κ.τ. λ." "It is a sign of a want of common sense to spend too much time on the wants of the body, such as eating and drinking too long and too much, &c. All these should be done ἐν παρέργῳ, by the way; and all care should be bestowed on the mind," says Epictetus.² "A supper is best by daylight," says Tebled;³ that is, ere darkness sets in. This proverb means, that an early meal is best [in order to avoid excess]. "But he who will drink, does not reckon the glasses."⁴

v. 31. "*when it is red*," &c. "This means," say the Rabbis, "that wine leads to bloodshed."⁵ "Say not that the forbidden thing [wine] is a precious liquor; for what is it but blood [gore] spued out of the mouth?"⁶ says the Arab. "Nasr-ed-dīn's counsel to his son was: 'Beware of drink; for wine is the source of all vice, and puts all sense to flight. Drink leads astray from the paths of good conduct, and opens the doors to secrets.'"⁷

"Drinking parties of young men," says the Arab, "are corruptors of religion;"⁸ "for it is the proof of an evil disposition to make friends drunk."⁹ We need not, however, suspect Gerdha of evil intent, when, hailing Skirnir, she held out to him 'hrímkalki,' a drinking-horn, saying:

"— tak vidh hrímkalki
fullum forns miadhar:"¹⁰

"take this horn-full of old mead." "The common man loves, above all, to swallow black [common red] wine," said Goba Setchen to Tchinggiz-khan.¹¹ As did also Anacreon

¹ R. Nathan, 21; and P. Avoth, iii. 7.

² Enchirid. lxiii.

³ Hariri, v. p. 95, 96.

⁴ Arab. pr. Soc.

⁵ Otho Lex. Rab. s. v.; and

Mishnah, viii. 6.

⁶ El-Nawab. 76.

⁷ Aleph leil. xxi. p. 160

⁸ Nuthar ell. 229.

⁹ Id. 115.

¹⁰ Skirnismál, 37.

¹¹ Tchingg.-

kh. p. 8.

quaff ἀμυστί in long draughts the dark red wine of the country, with usual results from it :

“πιὼν δ’ ἐρυθρὸν οἶνον,
θέλω, θέλω μανῆναι.”¹

v. 32. “*At the last it biteth like a serpent,*” &c. “The bite of a serpent neither sleeps nor lets one sleep,”² says the proverb. “The bite of the ‘dwijihva,’ double-tongued serpent, made by Brahmá,”³ is fatal ; like that of “Takshaka, that evil-hearted serpent that bit and killed Utanka’s friend, who fell dead like a tree struck by lightning.”⁴ “So also Pramadwara, falling upon a serpent, was bitten and killed.”⁵

“Likewise,” said Keshava to Arjuna, “women, dice, hunting and wine, are four evils arising from desire, that throw down a man from his prosperous state.”⁶ “Like a serpent,” said Calilah, “which a man may rear, feed, anoint and pet, and yet after all only get a bite from it;”⁷ “that bites harder, O enemy! than the bite of the viper on thee.”⁸ “Drinking wine is but playing with a venomous serpent,” say the Javanese;⁹ “like a snake charmed by ‘mantras’ [sacred spells], that may wake up and bite at any time,”¹⁰ says the Kawi poet.

“Beloved son,” said the mother to Lemmikainen, when going to Ilmarinen’s wedding at Pohjola ; “thou goest to the drinking-hall, but only drink half a cup-full, and let the other half go to worse men than thou. Take care,

‘mato maljassa wenywi
toukka tuopin pohjukassa.’

reptiles swarm in the gallon, and creeping things at the bottom of the firkin.”¹¹

“Vaticana bibis, bibis venenum.”¹²

¹ Anacr. ode 31. ² Meid. Ar. pr. ³ Drishtanta, 34. ⁴ Maha Bh. Adi P. 842. ⁵ Id. ibid. 957. ⁶ Id. ibid. Vana P. 603.
⁷ Calilah u D. p. 130. ⁸ El-Nawab. 147. ⁹ Javan. pr. ¹⁰ Kawi Niti Sh.
¹¹ Kalew. xxvi. 389—399. ¹² Mart. Epig. vi. 92, xii. 48.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* I felt it not: when shall I awake? I will seek it yet again.

v. 33. "*Thine eyes*," &c. "Stumble not through thy eyes," say the Rabbis; "for there is no stumbling-block but through them. And bring not shame upon thyself through thy mouth, by eating and drinking too much."¹ In the Hien-sse-chuen [Traditions of Worthy Scholars] it is said: "Who is defiled? A man addicted to women. Who is visited by calamities? He that is greedy of wealth. And who is quarrelsome [lit. butting], but a man given to drink?"²

"For a man in his cups, all women are alike,"³ say the Rabbis. "O world! what strange and doubtful things a man can say through their influence!"⁴

"Ac ne quis modici transiliat munera Liberi.

Cum fas atque nefas exiguo fine libidinum

Discernunt avidi."⁵

"Remember the old proverb," says Wang-kew-po: "Self-indulgence begets vice."⁶ "All our lusts come from excess in meat and drink,"⁷ says the Shivaite. "The man," said Ugedei, "who, through drinking much wine, utters foul language, is sorry for it afterwards, when he is sober," told in Tchinggiz-khan's advice to his sons.⁸ "One of the six sources of regret is, to have to regret extravagant talk after wine, when recovering from being drunk."⁹

¹ Derek Erez Sutta, 5.

² Ming-sin p. k. ch. v.

³ Joma, B. Fl.

⁴ Biyobus, i. p. 8.

⁵ Hor. Od. i. 18.

⁶ Kang-he, max. x. p. 80.

⁷ Vemana pad. ii. 129.

⁸ Tchingg.-kh. p. 6.

⁹ Ming-sin

p. k. ch. vii.

“O bhikkhus, there are gods called ‘khidda-padusikā [corrupted by play and pleasure]. When they have indulged long in this kind of life, their mind becomes confused, and they transmigrate.”¹ “Whence,” asks the Buddhist, “can there be truth [sachcham] in him who is given to wine?”²—notwithstanding the Latin proverb, ‘In vino veritas,’ and “that which rests in a man’s heart, whether it be happiness or not, and however deeply seated within him, comes out either in dreams or in wine.”³ “The man,” says Theognis, “who exceeds moderate drinking is master neither of his tongue nor of his wits [mind].”

“μυθείται δ’ ἀπάλαμνα, τὰ νήφουσ’ εἶδεται αἰσχρά·
αἰδεῖται δ’ ἔρδων οὐδὲν, ὅταν μεθύη,
τὸ πρὶν ἐὼν σώφρων τε καὶ ἥπιος —”

“He speaks at random of things thought shameful by men when sober; he is ashamed of nothing when drunk; he who anon was temperate and gentle. Therefore, knowing this, O my son, beware of drinking more than is meet.”⁴

One might quote one-half of the more common Greek and Latin poets on this subject. I will give one more quotation from Eratosthenes, who is less known than Anacreon, &c.:

“Οἶνός τοι πυρὶ ἴσον ἔχει μένος εὖτ’ ἂν ἐς ἄνδρα
ἔλθῃ· κυμαίνει δ’ οἶα Λίβυσσαν ἄλα
Βορρᾶς ἢ Νότος· τὰ δὲ καὶ κεκρυμμένα φαίνει
βυσσόθεν, ἐκ δ’ ἀνδρῶν πάντ’ ἐτίναξε νόον.”

“Wine, when it gets into a man, rages like fire; it raises in him a tempest as by the north or the south wind on the Lybian main; hidden things are brought up from the deep; for the whole mind of man is shaken out by wine.”⁵ [See also Lucian, Dial. Deor. xviii.; Julianus, Ægypt. i.—5, &c.]

v. 34. “*Yet thou shalt be,*” &c. “Beware of the ‘haq’ [beer] house,” says Ani to his son; “for when thou art fallen and bruised from drink, thou seest no one to lend thee a hand;

¹ Brahmajāla S. lf. ki.

² Lokaniti, 136.

³ Pancha T. i. 149, 150.

⁴ Theogn. 471—476.

⁵ Eratosthen. Cyrenæus and Athenæus, p. 36; and Stob. Florileg. xviii.

but thy boon companions say to thee, 'Stand up and be gone, thou drunkard!' Then some one comes to fetch thee for business, and finds thee lying helpless like a child,"¹ &c.

"Pudet nihil? Omnes dentes labefecit mihi:
Præterea colaphis tuber est totum caput:"²

"Wounds all over, and not a spot for a plaster."³ "I am told," says Ameneman to Pentaour, "that thou hast given up books, and that thou givest thyself to drink, going from tavern to tavern in the fumes of 'haq.' When overcome by it, thou art like an oar out of its place; like a shrine emptied of its god; like a house emptied of bread and meat. Thou knewest that wine is abominable, and thou tookest an oath about strong drink. Hast thou forgotten it?"⁴

But "giving good (or kind) advice to sinners who drink toddy," says the Buddhist, "is like thrusting a burning flame into water."⁵ "Nalas is playing with Pushkara, whose dice fall as he likes. It is the reverse with Nalas, who loses. Yet the more he loses, the more eager he is to play. He will listen to no advice; neither friends nor relations can prevail. The madman will not listen even to me," said Damayanti.⁶

"They have bitten thee with admonition," says the Arab; "and they have preached to thee, if haply they might beat out of thee the slumber of carelessness and sloth. But he who is not corrected by words, will not be corrected by stripes."⁷ "But drink not too much, and thou shalt not sin,"⁸ say the Rabbis.

"Aquilæ senectus; plus bibere quam comedere."⁹

"Drink is like salt water, that does not quench thirst—the more you drink, the more you may; or it is like lightning, that flashes an instant and leaves the traveller in greater darkness [than before]; or it is like a dream, that pleases only while

¹ Papyr. Boulaq, xvii. 7—11.

² Sannio in Ter. Ad. ii. 2.

³ Beng. pr. ⁴ Papyr. Anast. iv. pl. xi. l. 11, xii. l. 4. ⁵ Lokepak. 133.

⁶ Nalas, iv. 14—16. ⁷ El-Nawab. 35, 36. ⁸ Berach. 29, M. S.

⁹ Ter. Heaut. iii. 2.

it lasts,"¹ say the Rabbis. "The desire for drink," says the Tibetan Buddhist, "when not satisfied, gives pain; and when gratified, satisfies not."²

"The property of desire is that, like drinking salt water, it does not quench one's thirst [does not satisfy]. All those who have the wisdom that overcomes the world are alone satisfied. Banqueting, singing and dancing, and the like, are like a wave. Such gatherings only lead to vice and debauchery."³

"This morning," say the Chinese, "we have wine; this morning let us drink. To-morrow, if sorrow comes, to-morrow it will be borne."⁴ Thus Horace,⁵

"— Tolle periculum

Jam vaga prosiliet frenis natura remotis."

v. 35. *"They have beaten me, and I felt it not," &c.*

בְּרֹאשׁ חֵבֶל, 'asleep upon the top of the mast,' A.V. Chald. 'like a sailor (or pilot) asleep in the ship.' Vulg. 'quasi sopitus gubernator, amisso clavo.' Syr. 'like a sailor asleep in a great tempest;' from the LXX. ὥσπερ κυβερνήτης ἐν πολλῇ κλύδωνι. Gesenius renders חֵבֶל by 'funis ancorarius,' the cable attached to the anchor, which is also the meaning given to it by Aben Ezra.

"The drunkard full of wine," said Vidura to Dhritarashtra, "does not see the precipice [before him]; but when he is come up, he plunges headlong into it, and learns what is a fall by his experience. So it is with the gambler."⁶ "A man when drunk falls into a pit; a man when tipsy runs against one who stands upright. But men when playing [gambling] see as if a-dreaming; they do not see as if they were awake."⁷

"Better be beaten with a stick than by wine,"⁸ says the Georgian proverb.

"Ὁ πλωτικὸς μήτε ἐν τοῖς τεθνηκόσιν ἐστὶ, μήτε ἐν τοῖς βιοῦσι."⁹

"A man sailing," says Bias, "is reckoned neither to the dead

¹ Ep. Lod. 1549. ² Rgya-tcher r. p. ch. xv. ³ Id. ibid. ch. iv. p. 40. ⁴ Chin. max. ⁵ Sat. ii. 7, 73; Epist. i. 10, 24. ⁶ Maha Bh. Sabha P. 2098. ⁷ Id. ibid. 2159. ⁸ Georg. pr. ⁹ Sept. Sap. p. 40.

nor to the living"—true when in the state told in this text. "In libations to the household gods," says Anacharsis, "four cups are drunk : the first is for health, the second for pleasure, the third for quarrel, and the last is for madness."¹

"The worst provision to carry away from a meal," says Odin, "is too much ale ; for the more a man drinks, the less he knows of what he means [his sense]."

"Öminnis hegri heitir
sâ er yfir öldrum thrumir:"²

"It is called the 'heron of oblivion,' that buzzes over ale-bouts, and steals the sense of men. I was once caught in his wings in the house of Gunnladhar."

"Haldit madhr á ker
drekki thó at hófi miödh,
mæli tharft edha thegi:"

"Let a man hold the cup, but drink mead in measure [moderately], and either say little or hold his peace."³ "The best cure for drunkenness," say the Chinese, "is for sober eyes to behold a drunken man."⁴ So says Pythagoras also :

"— πῶς ἂν οἰνόφλυξ τοῦ μεθύειν παύσαιοτο ;
εἰ συνεχῶς, ἔφη Πυθαγόρας, θεωροίη τά
ὑπ' αὐτοῦ πρᾶσσόμενα."⁵

"How is a drunkard to be cured of drink? By repeatedly considering what he has done."

That will not always suffice. For we read, "that one day, Baber, during his conquest of Hindostan, went forth on a tour of inspection, when he bethought himself, 'The confusion created by repentance is ever in my thoughts, and this continual practice of evil deeds covers my heart with dust.' He then said :

"O my soul, how long shalt thou find pleasure in sin? O drunken fellow, with no taste withal for repentance! how long

¹ Id. *ibid.* p. 52. This and the quotation at v. 21 are both given in the work above quoted. ² Hávamál, 12. ³ Id. 18; but see Lüning's note. ⁴ Hien w. shoo, 95. ⁵ Pythag. Sam. 33, ed. G.

wilt thou find rest in things forbidden? How long wilt thou be the slave of thy passions? How long wilt thou squander [lit. ruin] thy life to no purpose? So,' said Baber, 'I had all my drinking-cups of gold and silver brought to me, at once broken up and given to the poor. Many of my suite followed my example.'" [This took place after he had escaped being poisoned].

Later on, however, Baber wrote to Abd-allah: "In the vale of repentance I had many convulsions [conflicts with myself]. Being obliged to give up wine, I am beside myself. I act, not knowing what I am about. I am amazed. Others know repentance and do penance. I do penance, but I do not repent."¹

"Φερ' ἐμοὶ κύπελλον, ὦ παῖ·
μεθύοντα γάρ, με κεῖσθαι
πολὺν κρείσσον, ἢ θανόντα."²

"Boy! bring me another glass; I would rather lie drunk than dead," says the drunkard.

Now for the spirit of Wisdom. As regards wine, it is declared that "a man's good or bad disposition shows itself in [the use he makes of] wine.

"A man may restrain his anger through goodness, and his passions through wisdom; so also does he regulate the effect of wine on himself by his disposition. A man of good disposition, when he drinks wine, like a gold or silver cup that gets brighter for being polished, is only benefited thereby; he is kinder to his wife and children, 'u kerba tukhshater bahod,' and is more earnest and energetic in his work.

"But the man of an evil disposition, in drinking wine, thinks and cares more about himself than about moderation. He becomes quarrelsome, riotous and insolent; distresses his wife, children and servants; despises a good man; carries off peace, and brings in strife.

"But every man becomes more intelligent through a mode-

¹ Baber namch, p. 415, 466.

² Anacr. ode 26.

rate use[•] of wine: it digests his food; increases his understanding; brings to one's recollection things forgotten; goodness finds entrance into his mind, and sharpens his sight, his hearing and his other faculties. It expedites his business, and brings him in favour with those around him.

“It is otherwise with the immoderate drinker. It impairs his wisdom, his health and complexion; makes him neglect prayer and praise; God is not pleased with him; his friends are grieved, and his enemies are glad. It brings dishonour to his body, and wickedness into his soul.”¹

¹ Mainyo i kh. xvi. 26—63.

CHAPTER XXIV.

BE not thou envious against evil men, neither desire to be with them.

2 For their heart studieth destruction, and their lips talk of mischief.

"Be not thou envious," &c. "Bear no improper envy, in order that thy life may not be tasteless [to thee]," says the spirit of Wisdom. "Contend not with a malicious man; do not molest him in any way." "Form no friendship (or fellowship) with an ill-famed man;" "and with a drunken man walk not in the road."¹ "Have no fellowship with that which is despised by good men,"² says the Patya Vakyaya. "And desire not that which you ought not to desire," says Meng-tze; "act thus, and that will do."³

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

"Through wisdom," &c. By 'house' is understood the building and the family. "Generally speaking," say the Chinese, "a house [family] that follows instruction [which is well-conducted] prospers abundantly [lit. spreads evermore], and is always joyous and merry; 'its troublesome affairs go out;' and it has a fence (or dyke) to secure the business of it

¹ Mainyo i kh. 25, 54—62.
xiii. 17.

² Patya Vakyaya, 60.

³ Hea-Meng,

against ill-success."¹ "Families," says Manu, "which have grown up according to religious precepts [mantras] attain to respectability, and draw upon themselves great honour, even though they be poor."² "He is a son indeed by whom the family is exalted,"³ says Vishnu Sarma. Yusuf-ben-al-Hosein said: "When all manner of good things are found in a house, the key to them is—confidence and humility. But when all manner of evil things are there also, the key to them is—pride and egotism."⁴

"A family, O king," said Vidura to Dhritarashtra, "is to be judged by the servants; the field, by the attention paid to it; and the house, by the food and the dress [of its inmates]."⁵ "The house shows the tenant, but the property shows the owner of it."⁶ Confucius quotes the Book of Odes [sect. Ta-ya], that says: "Look well to your house, and be not put to shame in your dwelling."⁷

And be diligent. "Business may hinder the acquisition of knowledge; but knowledge never hinders business."⁸ "The house of him who perseveres in manly exertion and perfect knowledge shall be established [spread out]. If a man say, 'I will raise my family,' Lakshmi [Fortune] walks before him, holding up her dress"⁹ [in order to walk faster, and more easily], says the Cural.

"Thou hast made for thyself a garden of herbs," says Ani to his son; "thou hast planted hedges round about thy fields; thou hast planted clumps of trees [sycamores, persea?]; thou fillest thy hand with flowers thou lovest to see. Some grow weary of it, but happy is the time of him who never leaves it."¹⁰

Among the sixty-four qualifications of the family in which Byam-chhum-sens-pa [Buddha] was to be born, were the following: "That family was to be numerous, with good morals

¹ Ming-sin p. k. ch. xi.² Manu S. iii. 66.³ Hitop. Introd. 14.⁴ Beharist. R. i.⁵ Maha Bh. Udyog. P. 1489.⁶ Eng. pr.⁷ Chung yg. ch. xxiii.⁸ Kobita R. 63.⁹ Cural, 1022, 1023.¹⁰ Ani, Pap. Boulaq, max. xxiii.

[acting according to the rules of duty]; intelligent; administering its wealth according to the advice of wise counsellors; must be firm in friendship; must practise useful arts; be wealthy, famous,"¹ &c.

v. 4. "*And by knowledge,*" &c. "What is there that intelligence and diligent efforts cannot accomplish? Did not the sons of Pandu—so I heard—overcome twelve armies of fierce enemies?"² "A rare article," said Ilik to his vizier, "is prized and longed for; and great is the pain of not getting the thing one desires to possess."³

"'Think within thyself,' said the angel to Ezra; 'what is valued and what is liked? That which is abundant, or that which is in small quantity?' And I said: 'My Lord, that which is in small quantity is valued, and that which abounds is despised.' And the angel answered and said unto me: 'What thou hast thought is worthy of thee; for he who possesses a thing that is rare, will rejoice a great deal more than he who only has common things.'"⁴ On this bears the proverb, "The countryman is of the country [a common thing], but the stranger is of the heaven of heavens"⁵ [foreign artists, lions of society, &c.].

5 A wise man *is* strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

'A man, חֲכָם בְּעָזוֹ, wise [is] in strength, among the strong' = 'strong.' Vulg. 'vir sapiens fortis est.' Chald., Syr. and LXX. κρείσσων σοφὸς ἰσχυροῦ.

"*A wise man,*" &c. "A wise man is stronger than a prophet,"⁶ say the Rabbis. "A wise man is before a king," say

¹ Ryga-tcher r. p. ch. iii. p. 24. ² Legs par b. pa, 242. ³ Kudatku B. xiii. 88. ⁴ 1 Ezra (Ethiop.) vi. 32—34. ⁵ Joma, 47; Sanhedr. in Khar. Pen. xxii. 27. ⁶ Bababathra, 12, M. S.

they also. "When a king dies, another comes ; but a wise man when dead cannot be replaced so easily."¹ "An intelligent man is strong," say the Tamils.² "Intelligence is worth more than strength, as the wood is worth more than the bark," say the Italians.³

"He that has real learning [wisdom, knowledge] is fit to rule the world,"⁴ says Avveyar. Since, "What burden is too heavy for the strong?"⁵ asks Chānakya. "A hero is not slain by a multitude of soft men. A kite is not often killed by pigeons,"⁶ say the Hindoos. "A strong man," said Tchinggiz-khan, "sways himself alone ; but a strong mind sways many."⁷

"Ad summam : sapiens uno minor est Jove,"

says Horace.⁸ "When I am perfected as Buddha," said Jilinggarli, "I will set you free from all the pains of original sin, with the sword of wisdom."⁹ "Hjam-dpal [Wisdom personified] is the hero who subdues (or tames down) that which is hard to subdue. He does it with the weapon of wisdom"¹⁰ [his genius, or wit].

"Sapiens contra omnes arma fert, quum cogitat :"¹¹

"A wise man, when he thinks, takes up his weapons against every one," says Publius Syrus. "Wise men," says the Buddhist, "are not shaken, whatever amount of trouble or of joy they may have. They are like an immovable rock, not to be shaken by ever so strong a blast."¹²

"The patience (or endurance) of a mighty man is always and ever ready," said Vidura to Dhritarashtra ; "to him whose endurance never fails, profit and loss are both alike."¹³ O, Ahura Mazda! give me strength through Armaiti [Wisdom],"¹⁴ prays the Mazdayasnian.

¹ Midrash Rab. on Numb. M. S.

² Tam. pr.

³ Ital. pr.

⁴ Kalvi Oruk. 61, 68.

⁵ Chānak. 73.

⁶ Dhristanta, 54.

⁷ Tchingg-kh. p. 1.

⁸ Epist. lib. i. 1, 106.

⁹ Dsang-Lun, ch. i.

fol. 8.

¹⁰ Hjam-dpal, fol. i. iv.

¹¹ Publ. Syr.

¹² Lokepak. 29.

¹³ Maha Bh. Udyog. P. 1504, 1505.

¹⁴ Yaçna, xxxiii. 12.

“Σοφοὶ δέ τοι κάλλιον
φέροντι καὶ τὰν θεός—
δοτον δύνανιν.”¹

“Wise men,” says Pindar, “have the best of it in the power God gives them.” “Men,” said Vidura, “who, knowing what their strength is, wish to act up to it, despising no one, have in them the spirit of ‘pandits’” [are wise].² In some few particular instances what Ptah-hotep says may be true, that “the man who knows is satisfied with his knowledge.”³

“He,” say the Italians, “who being wise is not made strong thereby, must blame himself, not his lot.”⁴ For “a wise man is strong,”⁵ say the Tamils; and “he,” say the Arabs, “who acquires learning, acquires power;” and “he who studies divine law, increases [prosperity],”⁶ says Ebu Medin. And,

“Γνώμη δὲ κρείσσων ἐστὶν ἢ ῥώμη χερῶν”⁷

“Wisdom,” says Agathon, “is better than the strength of hands.” “Thus, of two men coming together, the one who speaks the truth [wisely] is said to be lord (or master) over the other,”⁸ says the Bundehesh. “Mind,” says Vishnu Sarma, “is more important than strength; for strength without mind is but the condition of elephants”⁹ [that often make proof of something very much like mind].

v. 6. “*For by wise counsel,*” &c. “With exertion, intelligence (or wisdom) and strength, good preparation is made. But with blind, maimed and crippled men, what preparation (or arrangement) can be made?”¹⁰ says the Hindoo. “But whatever has been well advised, well resolved, whether it be to fight well or to run away [retreat] in good order, that should be done at the appointed time without further deliberation,”¹¹ says Vishnu Sarma.

¹ Pyth. v. 15.

² Maha Bh. Udyog. P. 991.

³ Pap. Pr. xv. l. 13.

⁴ Ital. pr. ⁵ Tam. pr. 480a. ⁶ Ebu Med. 179. ⁷ Agathon Ath. 8, ed. G.

⁸ Bundeh. xxiv. ⁹ Hitop. ii. 84. ¹⁰ Vr. Satasai, 266. ¹¹ Hitop. iii. 142.

“Consistency (or good conduct of) in action (or work) is a proof of greatness ; such a man, while persevering in his work, does not consider the difficulties of it,”¹ say the Tamils. His motto is : “Be brave (or valiant), and aim at great things [make great efforts],”² say the Georgians. And the Finns : “The merit [lit. nobleness] of the hare is in fleetness ; of frail woman, is in her tongue ; and of man, it is in a noble mind.”³

“An arrow shot by an archer may or may not kill,” said Vidura to Dhritarashtra ; “but one thought [raised] started by an intelligent man may [either] ruin [or save] both king and people.”⁴ “It is impossible that faults [mistakes] should not occur in the government of a kingdom ; therefore is the advice (or counsel) of two or three best ; and viziers should agree well together,” says Soukhyan Orbelian.⁵

“[The image of] a god does not shine that has not a good lamp on each side [to light it up] ; likewise a king does not shine [is not enlightened] who has not counsellors on each side,”⁶ says the Buddhist. “‘We cannot wage war,’ said one of the crow-ministers to the crow-king ; ‘for he who is without knowledge [of himself and of the situation] does more harm to himself than to his enemy ; unless some intelligent man can judge of (or calculate) the enemy.’”⁷ “‘Moreover, I see,’ said a crow, ‘that one gets on better, and one is more sure of victory at the last, by using underhand dealing and contrivance, than by quarrel and war. For fire, however fierce, only consumes above ground ; whereas water, however cold and quiet, sinks into the earth, and uproots what it contains.’” “Prudence and reflection, also, overcome a multitude of hands.”⁸

“For there is no term [limit] to the sovereignty [power or supremacy] of knowledge,”⁹ say the Arabs. On the other hand, “the kingdom of a sovereign who has careless ministers,

¹ Tam. pr.² Georg. pr.³ Finn. pr.⁴ Maha Bh.

Udyog. P. 1012.

⁵ Sibirzhe sitsr. xxxvi. 57.⁶ Lokepak. 76.⁷ Στεφ κ. ΙΧν. p. 244 ; and Hitop. ii. 118.⁸ Id. ibid. p. 308 and 126.⁹ Nuthar ell, 217.

is ruined,"¹ says the Hindoo. "Better is a weak king with good ministers, than a wise king with bad ones,"² say the Italians. "King Tchakravartin possessed the great treasure of a minister (or counsellor) who was wise, who had an enlightened mind, and who chose the requisite forces when the king had decided on war."³

"Of all sources of loss in war, disunion is the first," said Bhishma; "it is also the most sinful of all. So say those who know."⁴ "Nam in bello," says Livy, "nihil tam leve est, quod non magna interdum rei momentum faciat."⁵ "We do not wish thee to possess any great treasure," said Vidura to Sanjaya; "but this thou hast: thou hast several hundreds of friends, men of valour and brave in fight. Such are fit companions for a man of valour in battle."⁶ "As Mt. Meru shines by reason of the seven hills that surround it, so also in this world do kings shine when surrounded by their counsellors [ministers]."⁷

"King Kubad asked one of his ministers how many things would ruin a kingdom. He said: 'Six. First, is the king who should forget himself through his greatness, wealth and power. Secondly, for him to trust an unwise minister. Thirdly, trusting to his own knowledge (or wisdom), and not to take the advice of wise men. Fourthly, for him to entrust the affairs of the kingdom to mean or unwise men. Fifthly, delay in matters that demand promptitude, and haste in those that require delay and deliberation. Sixthly, to disregard the lawful wants and wishes of the people.'"⁸

"Καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,
ἄναξ· φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς."⁹

Creon said to Œdipus: "O prince, things fall auspiciously to

¹ Banarasht. 5.

² Ital. pr.

³ Ryga-tcher r. p. iii. p. 17.

⁴ Mahā Bh. Virat P. 1595.

⁵ Lib. xxv. c. 18.

⁶ Maha Bh. Udyog.

P. 4630. ⁷ Lokepak. 156.

⁸ Bochari Dejjohor, p. 129.

⁹ Soph.

(Ed. Tyr. 616.

him who considers well what he has to do ; but those who think in a hurry are not to be trusted."

7 Wisdom is too high for a fool : he openeth not his mouth in the gate.

חִכְמוֹת, רָאמוֹת. 'Wisdoms (are) high for a fool,' is not only idiomatic, but implies the manifold subjects that depend on a man's intellect. Syr. and Vulg. 'excelsa stulto sapientia.' Chald. and LXX. are wide of the original.

"*Wisdom is too high*," &c. Confucius, alluding to the fact that virtue does not prevail among men more than it does, says : "Educated men never practise it ; foolish (or stupid) men cannot reach it ; and men wanting in courage [generosity, or noble disposition] do not attain to it." Or, as explained in the Japanese Commentary,¹ "the common man, being stupid by nature, is seen to be unable to attain to the 'constant mean,' that is, the mid-way between extremes—'quâ tutissimus ibis'—which Confucius taught, in the 'Chung-yung,' is the way in which the perfect man is to walk.

"Men born with knowledge [who are well-endowed]," says Confucius, "stand highest ; those who study and acquire knowledge come next ; those who labour at study are next ; but those who labour at it and cannot learn are among the lowest of the people."² "No pains taken with a worthless object will ever bear fruit," says Vishnu Sarma. "A booby cannot be taught to speak like a parrot ; no, not if you try a hundred times."³ "Will a crow, even shut up in a cage, ever talk like a parrot ?"⁴ asks the Telugu.

"A book to read in the hands of a fool, is like putting a mirror in the hands of a blind man,"⁵ says the Japanese, and the Hindoo also.⁶ "The fool, from his having no understanding, cannot attain to learning,"⁷ says the Tibetan. "If a black

¹ Chung yg. ch. iv.

² Hea-Lun, xvi. 9.

³ Hitop. Introd. 43.

⁴ Tel. pr.

⁵ Jap. pr.

⁶ Subha B. 104.

⁷ Legs par b. pa, 484.

dog goes to Benares, will it come back a sacred cow?"¹ asks the Telugu.

"Chi bestia va à Roma, bestia ritorna."²

"A man of small capacity will never be among the wise,"³ say the Mandchus. "Then leave off," adds the Sahidic adage, "that for which thou hast no aptitude."⁴ [Syntipa, fab. 1: *Ὀνος καὶ τέττιξ*.]

"A fool is of account only where there is no wise man; when the sun rises, nobody cares for the light of a lamp,"⁵ says the Hindoo. "A man of small mind," say the Tibetans, "can do no great thing, though he try repeatedly. Any amount of hay will hardly do for a beam"⁶ [for support]. "Good men," said Yayati to Ashtaka, "honour what is good in this world; but bad men do not acquire it [have no capacity for it]."⁷

"A man void of understanding, when he reads, retains his sense only while he is reading [another man's thoughts]; as a frog seated on a lotus-leaf [is honoured, but out of place while thus seated],"⁸ says Vema. "All the light of wisdom and of truth departs when looked at by a fool."⁹ "Fools who cannot discern good from evil, if they pass an opinion on the wise, and reckon them all as 'earth,' are like a dog barking at a lion."¹⁰ "'I see! I see!' says the fool who slavishly follows the law of works [karmādi kāramu]. Mukti [emancipation] is placed before his eyes, and he cannot see it."¹¹

King Jugs-chan-snyin-po laughed, and spoke thus to the six false teachers who wished to oppose Buddha's doctrine and law: "You are fools, every one of you. Buddha's qualities, power and knowledge are great; but yours are no more to be compared with his than a firefly with the sun, or than water in the footprint of an ox is to be compared with the ocean. The difference between great and little is too evident in your

¹ Telugu pr.

² Ital. pr.

³ Ming h. dsi, 66.

⁴ Sah. Ad. 129.

⁵ Subha B. 31.

⁶ Legs par b. pa, 79.

⁷ Maha Bh. Adi P. 3625.

⁸ Vemana par. i. 11.

⁹ Id. ibid. 123.

¹⁰ Id. iii. 129.

¹¹ Id. ibid. 207.

case. You show yourselves in your ugly exterior [faces] to be great fools.”¹ “When the value of a gem [Buddha’s lore] is not known, it is thought no better than brick or stone,”² say the Japanese.

“What kind of things are far apart?” asks the Burmese Catechism. “One is heaven [the summit of the Sekya system or universe], from the earth; but farther asunder are mean men from honourable and good ones”³ [fools from wise men]. “Yea,” says Pindar,

“Μία δ’ οὐχ ἅπαντας ἄμμε θρέψει
μελέτα σοφίῳ μὲν αἰπει-
ναί.”⁴

“We all have not the same object in life. But [wisdoms] skill in our several callings is sublime or lofty [not within reach of every one].” “Wisdom!” says Chun-yen;⁵ “it reaches up to God [the spirits, deity, ‘Shin’], and yet it dwells in the heart.” “Science and understanding are far away—so says the lazy man.”⁶ “If, then, thou hast no part in understanding, do not pretend to be wise, lest thou be despised,”⁷ says Asaph. “If a man is a fool (or ignorant),” says Ptah-hotep, “no one will hearken to him.”⁸ “And the unlearned are called dumb,” says Avveyar.⁹ “A wise man, however, who dispels carelessness by vigilance, having reached the lofty terrace of thought [contemplation], looks down complacently from that height upon the crowd given to earthly cares and pursuits.”¹⁰

8 He that deviseth to do evil shall be called a mischievous person.

They will call him a מְזִמָּה בַּעַל, ‘lord (or master) of [evil] devices.’ So Chald. Vulg. ‘stultus vocabitur.’ Syr. ‘shall be called an impious or iniquitous man.’

¹ Dsang-Lun, ch. xiii. fol. 46. ² Jap. pr. ³ Putsha pagien. Q. 33.

⁴ Ol. ix. 160.

⁵ Com. on Kwan-tsze, ch. xxxvi.

⁶ Malay pr.

⁷ Mishle As. xxxiv. 11.

⁸ Pap. Pr. xvii. 4.

⁹ Kalvi Oruk. 6.

¹⁰ Dhammap. Appam. 28.

"*He that deviseth,*" &c. "An evil man," say the Tibetans, "likes to injure others, though it do him no good. Yet even the venomous serpent that feeds on air, when it meets another one of its kind, does not try to kill it."¹ "A man accustomed to do mischief, thinks of nothing else,"² say the Italians. So said Frey to Loki :

"thví mundu næst
nema thû nú thegir
bundinn bölvasmidhr:"³

"Thou shalt be bound forthwith, if thou wilt not hold thy peace, thou 'smith of evil.'" "The venom of a fly is in its head," say the Tamils ; "that of a scorpion is in its tail ; that of a serpent is in its tooth ; but the venom of an evil-disposed man is all over his body."⁴ "From such a man," says the Persian proverb, "come many pretexts (or excuses) for mischief."⁵

9 The thought of foolishness *is* sin : and the scorner *is* an abomination to men.

זִמְת אֱוִלָּה, 'a device, plan, counsel of foolishness,' = 'a foolish device,' &c. ; connected with the preceding verse.

"*The thought,*" &c. "If the vessel is not clean, to what purpose is the cooking in it? If the thoughts are not pure, to what purpose is the worship of Shiva?"⁶ says Vema. "A man who has no wound in his hand may take up poison with it ; poison does not hurt where there is no wound. So also there is no sin in him who does not commit it,"⁷ says the Buddhist. "But," say the Chinese, "do not consider a sin small, and commit it ; and do not think a good action trifling, and omit to do it."⁸

"Even the thoughts of the mind are evil," says the Cural. Say (or think) not, 'I will rob my neighbour.'⁹ "Take up

¹ Legs par b. pa, 260. ² Ital. pr. ³ Ægisdr. 41. ⁴ Nitivempa, 17.
⁵ Pers. pr. ⁶ Vemana pad. i. 3. ⁷ Dhammap. Papav. 9. ⁸ Hien
w. shoo, 66. ⁹ Cural, 282.

from the root a foul thought,"¹ says the Mongol. "Do not harbour (or cherish) disorderly [lewd] thoughts," says Confucius. Or, "Let not your thoughts be licentious."² [This is a standard quotation in China.³] "Call a black [bad, low] thought poison," say the Mongol.⁴

"The thought of having done an injury is tormenting,"⁵ say the Telugus. And the Rabbis: "The thought of a transgression is heavier than the transgression itself."⁶ "Men and gods," said Bhishma to Yudhisht'ira, "do not reckon [view] sin alike; but sin is reckoned from one's inclination to it"⁷ [the inclination is reckoned sin].

"First allured by the desire of sensible things, greed and folly originate in the mind. Then man thinks of sin, speaks of it, and does it; and man becomes a regular sinner."⁸ "And mark this," says the spirit of Wisdom. "In the end the body is mixed up with the dust, so that reliance should rest on the soul. Every man ought to pay attention to his soul, and to his meritorious deeds. For a meritorious action done unwillingly has little merit in itself; but unwilling sin is sinful in its root [in itself]."⁹

"What are the sins of the heart (or mind)?" asks the Mongolian Buddhist. "These three: (1) venomous [impure, &c.] thoughts; (2) thoughts of greed and of covetousness; (3) an evil eye."¹⁰ "Lust is sin; therefore," said the Bodhisat Hodsrung [anterior Buddha], "I will not tell my thoughts, but be a child, and innocent like him."¹¹ "He thinks sin who speaks it and does it; and the inclination to sinful actions is always begotten in the womb of other sins,"¹² says the Hindoo.

"Many evils gather together around the scorner," say the

¹ Oyun tulk. p. 10. ² Ming-sin p. k. ch. vii. ³ Dr. Morris, Dict. p. 232. ⁴ Oyun tulk. p. 8. ⁵ Nitimala, ii. 15. ⁶ Joma, 29, M. S.
⁷ Maha Bh. Shanti P. 7059. ⁸ Id. ibid. 9840. ⁹ Mainyo i kh. i. 21.
¹⁰ Tonilkhu yin, ch. vi. ¹¹ Dkon-segs, i. fol. 17. ¹² Bahudorsh. 8.

Rabbis. "His means of subsistence is curtailed," said R. Ketinah; "and he falls into hell,"¹ says R. Simeon.

10 *If* thou faint in the day of adversity, thy strength *is* small.

"If thou faint [drop thy arms] in the day of straitness [adversity], strait [small, narrow] is thy strength." Chald. and Vulg. id.

"*If thou faint*," &c. "Fretting, or impatience in adversity, is the sum of misfortune," says Ali; thus explained in the Commentary: "Fret not [be not impatient] in adversity; fretting will only afflict thy heart more sorely; for there can be no greater distress in this life than to be deprived of God's reward [patience in affliction]."²

"Χρὴ τολμᾶν χαλεποῦσιν ἐν ἄλγεσι κείμενον ἄνδρα,
πρὸς τε θεῶν αἰτεῖν ἔκλυσιν ἀθανάτων"³

"A man lying down in great suffering should bear it manfully, and pray the immortal gods for his release from pain," says Theognis. And Horace:

"— quo circa vivite fortes
Fortiaque adversis opponite pectora rebus."⁴

"For," says Tyrtaeus,⁵

"τρεσσάντων δ' ἀνδρῶν πᾶς' ἀπόλωλ' ἀρετή."

"all manly energy forsakes craven men."

"In adverse circumstances, wise men are grave; but when that time comes, mean men are frivolous,"⁶ say the Mandchus. Provisions were running short in China, and causing great suffering among the people. Tsze-loo asked if a superior man [kiün-tsze] should be put to such straits, and Confucius replied: "The superior man abides [firm] constant in seasons of adversity. The mean man, on the contrary, commits all manner of extravagances when he finds himself in difficulty."⁷

¹ Abodah Zara, 18, M. S.

² Ali ben a. T. max. xii.

³ Theogn. 566.

⁴ Sat. ii. 2, 135.

⁵ ii. 14.

⁶ Ming h. dsi, 103.

⁷ Hea-Lun, xv. 2.

"The way of a true man is to stand upright in adversity,"¹ says the Hindoo. "Do not give way when in trouble," says Avveyar.² "For the difficulties of a man often are the fore-runner of his good fortune," say the Arabs.³ "And," add the Japanese, "pure gold is not destroyed, however hard it be beaten."⁴ [So with a good man when tried. His trial worketh patience; and patience must have its perfect work.] "For," says Pindar,

"Ὁ μέγας κίνδυνος
ἀναλκιν οὐ φῶ-
τα λαμβάνει."⁵

"a great venture admits no weak or craven man." "But strength, kept up, will bear a great burden," says Avveyar.⁶ "Therefore bear with patience what has fallen to thy lot," said the angel to Ezra; "thy suffering and thy judgment."⁷

"— ἀλλὰ ταῦτα μὲν
φέρειν ἀνάγκη, καίπερ ὄντα δύσφορα."⁸

"But thou must needs bear these misfortunes [trials], however hard they be to bear," says Euripides.

"Never give in, but endure even when fate is against thee; for by firmness many a man has obtained his position. The seafaring man who suffers shipwreck sets about finding some employment."⁹ "O King," said Vaishampayana to Yudhisht'ira, "do not take to fainting [do not lose courage]; it is the awful destroyer of the understanding [at the time]. But consider well what thou hast to do, and carry it out."¹⁰ "Right," said Dimnah; "he who does not 'ride on awful things' [suffer and overcome great difficulties], does not get what he desires."¹¹ "It is, however, a part of valour [manliness] to hide one's difficulties," say the Arabs.¹²

¹ Nitishat. 61. ² Atthi Sudi, 58. ³ Nuthar ell, 171. ⁴ Jap. pr. p. 376. ⁵ Ol. i. 129. ⁶ Kondreiv. 62. ⁷ 4 Esdr. (Eth.), x. 21.
⁸ Eurip. Alc. 617. ⁹ Pancha T. i. 220. ¹⁰ Maha Bh. Sabha P. 1652.
¹¹ Calilah u D. p. 87; Στεφ. κ. 'Ιχν. p. 26. ¹² Nuthar ell, 10.

"Fortune," says Hariri, "is a well of misfortunes."¹ "But when fortune is adverse [lit. urges thee into troubles], bear it patiently; for it is no disgrace for gold to be turned about [stirred] in the fire."² "A trial (or misfortune), however, is only one for the patient man; but it is double for the timid man," says Abu Ubeid.³ A weak man has little or no chance.

"The same wind that fans the fire that is raging in the forest, puts out the lamp,"⁴ says Chānakya. Lose not courage. "Don't sink the boat when you see the waves," says the proverb; "but have two backs—one for prosperity and one for adversity."⁵

"In like manner as archers and elephants attack in vain a high-fenced wall set against them, does misfortune fall harmless upon strong [minded] men." "Even in presence of terror-striking Brahma, the firmness of valiant men does not desert them. For when in the heat of summer streams are dried up, then Sindhu [the Indus] is at its height [fullest]."⁶

"Give not way to cowardice or weakness, O Sanjaya; it does not become thee," said Bhagavān [the Worshipful, Brahmā]. "Let alone a faint heart. Arise, O King!"⁷ "Krishna, seeing Yudhisht'ira dismayed at the death of the Rakshasa Haidimba, said to him: 'Be not faint-hearted, O thou son of Kunti. Bewilderment [emotion] belongs only to a mean man. Arise!'"⁸ "For if thou art bewildered [moved], victory must be doubtful."

"Bravery [courage] is royalty without a crown," say the Rabbis. "Heaven favours valour, endurance and bravery," say they also.⁹ For, "in presence of the enemy," says Ajtoldi, "one does not want a faint-hearted man. Faint-hearted men are fit companions for women."¹⁰ "My companions, standing still there on their mares, said to me: 'Do not grieve at being killed; but quit thyself handsomely.'"¹¹ "What is bravery (or

¹ Hariri, Cons. vi. p. 227.

² Id. ii. p. 118.

³ A. Ubeid, 78.

⁴ In Kōbita Ratnak. 188.

⁵ Beng. pr.

⁶ Pancha T. i. 117.

⁷ Maha Bh. Bhishma P. xxvi. 880.

⁸ Id. Drona P. 8317, 8319.

⁹ Sanhedr. 105, M. S.

¹⁰ Kudatku B. xvii. 16.

¹¹ Amr. Moallak. 5.

courage) but bearing hardships? For indolence sleeps and basks in the sunshine."¹

"Do not give up the purpose thou hast in hand. There will be a struggle at first, but at last thou shalt overcome. If thou wilt not strive [against the difficulty], thou shalt repent when nothing comes of thy purpose,"² says the Sahidic. "For when difficulties [or adversity] arise, a man ought to make his utmost efforts for the sake of a friend or of a relation."³

"A long journey," say the Chinese, "shows the strength of the horse; and the length of days [patience] shows the strength of the heart."⁴ "If it were not for the cold once penetrating the interior of the stem, how could the 'mei' flower send forth its fragrance?"⁵ [adversity is necessary in order to develop men's virtues].

"Endurance of toil (or patience in trials), comes from firm confidence in God,"⁶ say the Rabbis. "There is no helping friend like courage [manliness],"⁷ say the Cingalese. "For," say the Chinese, "there is nothing above a true man [too hard for him to do]; but much above craven men [who have no energy]."⁸ "Despair not, saying: 'It is too far;' but reach it by walking to it. Despair not, saying: 'It is too heavy;' but raise and bear it,"⁹ said Tchinggiz-khan to his sons.

"In like manner as gold is tried by melting, beating and cutting, so also is a man proved by his merit, his morals and his actions," says Chānakya.¹⁰ "Tsze-Ch'ang asked Foo-tsze about 'hing,' a man's course of conduct. Foo-tsze replied: 'Of all the principles of action, endurance, patience and suffering is the highest. Tsze-Ch'ang asked: 'How can that be?' Foo-tsze replied: 'The Emperor has to endure that the kingdom suffer no damage. Ministers, officers, brothers, husband and wife, &c., have to endure patiently.' Then Tsze-Ch'ang

¹ Djerir J. A. in Hamasa, p. 537.

² Sahid. Ad. 174—176.

³ Pancha T. i. 359. ⁴ Hien w. shoo, 2. ⁵ Id. 162. ⁶ Ep. Lod. 1578.

⁷ Athitha w. D. p. 67.

⁸ Chin. pr. G.

⁹ Tchingg.-kh. p. 2.

¹⁰ Chānak. 71, J. K.

said : 'How, then, would it be without patience?' Foo-tsze replied : 'The kingdom and all the rest would not prosper; if husband and wife did not endure, their feelings and their will would keep them asunder. And without endurance for one-self, sorrow would never cease.'"¹

"To bear poverty with a bad grace takes from one's nobleness of mind,"² say the Arabs. And Horace :

"Amice Valgi—
Rebus angustis animosus atque
Fortis adpare."³

"It is better for a man to have one thing with difficulty [trial], than to possess a hundred things and ease withal," says R. Nathan.⁴

"Οὐ χρὴ κακοῦσιν θυμὸν ἐπιτρέπειν,
προκόψομες γὰρ οὐδὲν ἀτάμενοι."⁵

"We ought not to give way in difficulties," says Alcæus; "we shall gain nothing by going to sleep [while they last]." "He that bears [endures] lasts long," say the Bengalees.⁶ "Therefore," says R. Hillel, "in a place where there are no men, do thy best to show thyself a man [brave and manly]."⁷ "Difficulty counsels,"⁸ say the Osmanlis. "Necessity is the mother of invention."⁹

"Real endurance (or true patience) shows the beauty of the superior man,"¹⁰ says the Kawi poet. "Ananda said to Phara Thaken [Buddha] that he had been insulted by common people. Phara Thaken replied : 'For my part, I am like an elephant come to the field of battle, whose burden [office, duty] is to bear the arrows that are shot at him. My burden is to bear insults and to endure them. They will continue seven days, and on the eighth be silent. The trouble of Phara Thaken lasts only seven days, and no more.' So said he."¹¹

¹ Ming-sin p. k. ch. viii.

² Meid. Ar. pr.

³ Hor. Od. ii. 10.

⁴ Avoth Nath. R. Bl. 304.

⁵ Alcæi fr. 5, ed. G.

⁶ Beng. pr.

⁷ P. Avoth, ii.

⁸ Osın. pr.

⁹ Eng. pr.

¹⁰ Kawi Niti Sh.

¹¹ Buddhagh. Par. v. p. 77.

"Sufficient is trouble when it comes," say the Rabbis.¹ [No need to meet evil half-way.] "No trouble (or sorrow) comes to a man without some breathing-time after it."² "But chastenings in the present time are a lighted torch in a man's hand, to show him how he stands with his Creator,"³ say the Rabbis also; and Horace:

"Æquam memento rebus in arduis,
Servare mentem—moriture Delli."⁴

"Alas! for the ship that leaves her moorings without paying the port dues"⁵ [the man who dies without having had trials]. "But affliction becomes Israel, as a red rose a white horse."⁶

"The actions of a wise man are hard to follow," said Mamuchi to Shukra. "For the wise man is not bewildered [amazed, at a loss] in time of bewilderment. If he is not at a loss what to do, when fallen from his state, he will flourish [prosper] even if he be in all the adversity of a Gautama. Since mortal man can acquire neither by mantras [spells], by force or by art, that which cannot be acquired, I will only follow that which the Fathers [rulers] have assigned to me, their younger child. What, then, can death do to me? I shall only get what is appointed for me. The man who knows that, is not at a loss (or bewildered) in adversity, but feels happy in all troubles; yea, he is even possessor of all wealth."⁷

"A man," said Bhishma to Yudhisht'ira, "endued with firmness does not wither. But when sunk in deep distress, firmness [endurance] is to him the source of the greatest good."⁸ "And a firm resolution," says Husain Vaiz, "is this—that when one has girded his loins, resolved to do a thing, and busy with an enterprize, for him not to give in because of difficulties."⁹ "But fortitude in want restores possession"¹⁰ [of lost comforts,

¹ Berachoth, B. Fl. p. 12. ² Bereshith Rab. B. Fl. p. 13. ³ Baal
aked. B. Fl. p. 12. ⁴ Od. ii. 3. ⁵ Avoda Sara, B. Fl. p. 12.

⁶ Chagig. B. Fl. p. 4. ⁷ Maha Bh. Shanti P. 8206. ⁸ Id. ibid. 8214.

⁹ Ahklaq i m. xv. ¹⁰ Tam. pr. 2875.

&c.], say the Tamils. "Be not cast down when fallen in poverty all round," says the Telugu.¹

"Thou shalt have a long time of trouble (or trial)," says the Sahidic sage, "but thou shalt find rest in it if thou trustest in the peace of the Most High. For He is rich in mercy. If He withdraws one blessing, He has many more in store. Only tarry His leisure, and strengthen thy heart. What has been lost shall be found again. Hold on for a little while; time will make it clear."²

Ἀνδρία μὲν γὰρ λίθος
μανύει χρυσόν.
Ἀνδρῶν δ' ἀρετὰν
σοφίαν τε παγκρατῆς
ἐλέγχει ἀλήθεια."³

"If a touch-stone shows the quality of the gold," says Bacchylides, "almighty truth proves the merit and the wisdom of a man." "My heart," said Causalia in her sorrow to Rama, "is firm and of iron. It will neither break nor yet be troubled by all this misfortune."⁴ "Firmness in adversity, moderation in prosperity, eloquence in debate, bravery in battle, ambition for renown, an application to study, are the qualities of great minds,"⁵ said Vishnu Sarma.

"Let no man," says Manu, "think meanly of himself on account of his past failures; but let him pursue Fortune until death, and not think hard to overtake (or catch) her."⁶ "Let the king begin his operations again and again, however fatigued he may be. For fortune attends him who, like a man, takes a matter in hand to carry it through."⁷

"In prosperity, the mind of great men expands like a lotus-flower; but in adversity it grows as hard as the rock of a mountain,"⁸ says a Hindoo. "Never relent your efforts at any time; but use your innermost wits, even when fate is

¹ Nitimala, iii. 26.

² Sahid. Ad. 155—157; Rosell. p. 134.

³ Bacchylid. 4, ed. G.

⁴ Ramay. ii. xx. 49.

⁵ Hitop. i. fab. ii. 32.

⁶ Manu S. iv. 167.

⁷ Id. ix. 300.

⁸ Nitishat. 56.

against you,"¹ says another. And Chānakya : "Let man learn these three things from the ass : to bear burdens without seeking rest ; to bear heat and cold without a murmur ; and withal to feel always content."²

"Keep up your strength," say the Tamils, "and bear your burden."³ "Endurance (or patience) is best that can bear prolonged grinding of pain or of labour. A gem can bear [requires] a long polishing on the touchstone ; not so a lump of clay."⁴ "If said of some one, 'He is in prosperity,' he may also have his turn of adversity. Of one whose sweets one eats, of him one may also drink acid soma juice,"⁵ says the Hindoo.

"When affliction comes," says the Cural, "laugh at it. There is nothing like 'making it thin' [reducing it] by riding on it and killing it."⁶ "Does not 'self' [what a man is made of] show itself in the end," says the Tibetan, "when greatness [prosperity] diminishes or fails? Does not aloes emit most fragrance when it is burnt in the fire?"⁷

11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain ;

12 If thou sayest, Behold, we knew it not ; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works ?

קָטִים לַהֲרֹג, 'staggering to the slaughter.' Chald. 'that are led to the slaughter.' Vulg. 'trahuntur ad.'

"If thou forbear," &c. "To see justice [what ought to be done] and not to do it, shows a want of courage,"⁸ say the Chinese. "Save thyself and the city ; save me also ; and blot

¹ Pancha T. i. p. 42.

² Chānak. 70.

³ Tam. pr. 4778.

⁴ Dhṛishtanta, 10.

⁵ Vr. Satasai, 107.

⁶ Cural, 621.

⁷ Rav. 47, Schf.

⁸ Hien w. shoo, 91.

out all the foul blot of the dead," said Œdipus to the Chorus ;
 "we depend on thee.

— ἄνδρα δ' ὠφελεῖν ἀφ' ὧν

ἔχοι τε καὶ δύναιτο κάλλιστος πόνων'

It is the noblest work a man can do, to help his fellow by every means in his power."¹ "Assist others in their need," says Tai-shang;² "and deliver others when they are in danger."

"In order to promote the welfare of the empire," said Shun to Yu, "you must inquire about everything ; take care not to oppress such as have no one to plead for them, and not to cast off the poor and the miserable."³ "There is one command to the scholar," says Dr. Ming-Tao ; "it is to train his heart to love beings in general, and to do to men what is helpful to them."⁴

"Assist others in their need," says Tai-shang,⁵ "and deliver [save] them if they are in danger." "He who has it in his power to strike in behalf of another, and does it not, shall rue for it,"⁶ say the Rabbis. "He shall be laid hold on for ever."⁷ "Assist others in their difficulties," says Wen-chang, "as you would help a fish out of a dry rut, or a bird from a falling net."⁸

"Te-Keuen, while chief magistrate, helped others in their difficulties ['nan']. Yen-wang-peaou says, in his Commentary, that 'nan' here means 'hwan nan,' difficulties, such as war, fire, water, &c. ; and that 'to help' is—like pulling a man out of the fire, or to save him from drowning."⁹

So thought Vidura when he said to Sanjaya : "In actions done to assist others, one's duty is to stand up, wake up, keep to it, and say, 'It shall be!'"¹⁰

"Ἄλλ' ἄγετ' ἐκ φλοίσβοιο σάωσομεν ἐσθλὸν ἑταῖρον."¹¹

"Now, come," said Mars to the sons of Priam, "let us save our noble friend from the din and danger of this war."

¹ Œd. Tyr. 312.

² Kang-ing-p.

³ Shoo-King, i. sect. 3.

⁴ Ming-sin p. k. ch. xiii.

⁵ Kang-ing-p.

⁶ Aboda Zarah, 18, M. S.

⁷ Shabbât, 54, M. S.

⁸ Shin-sin-l. iv. p. 73.

⁹ Wen-chang, in Shin-sin-l. iv. p. 9.

¹⁰ Maha Bh. Udyog. P. 4610.

¹¹ Il. é. 469.

So said also Timur of himself: "I rescued the oppressed from the oppressor, and did not seize one man for the guilt of another."¹ "For one perishes as much by doing what he ought not, as by not doing what he ought to do,"² says the Cural. "A small difficulty (or opposition)," says Ptah-hotep, "greatly influences craven-hearted (or wretched) men."³ "Comforters many; helpers few,"⁴ say the Telugus.

"Timidus vocat se cautum, parcum sordidus:"⁵

"A timid man says of himself that he is only cautious, and the niggard that he is of saving habits," says Publius Syrus.

"The king," says Manu, "who only looks on while his subjects are seized by oppressors and cry to him for help, is dead and not living."⁶ "He is a friend, indeed, who protects another man from misfortune; such action is free from blame (or blemish),"⁷ says Vishnu Sarma. And Huen-te-ch'uy in his Admonitions: "He that says a good and useful word to a man in danger or in difficulty, delivers (or saves), not himself alone, but above, his ancestors; and below, his children and grandchildren."⁸

"As Buddha was walking about Nyong-tan with Kundgah-wo [Ananda], he saw two thieves being led to execution. Their mother begged him to intercede with the king, who granted them their life. Then they worshipped Buddha with clasped hands and with their forehead on his feet, and said: 'O Buddha, through thy mercy the remnant of life left us has been spared. We will follow thee.'"⁹

"Friend," said Chitragriva to the rat Hiranyaka, 'we ought to give up our wealth and our life for others, if we be wise. It is well to abandon them for the sake of a good man brought to destruction. When a man considers his own misfortune when he comes to die, judging from his own feelings, he ought to deliver another from it,'"¹⁰ said Vishnu Sarma.

¹ Tuzzuk i Tim.

² Cural, 466.

³ Pap. Pr. i. l. 6.

⁴ Tel. pr.

⁵ Publ. Syr.

⁶ Manu S. vii. 143.

⁷ Hitop. ii. 169.

⁸ Comm. on Tai-

shang, Shin-sin-l. i. p. 91.

⁹ Dsang-Lun, ii. fol. 16.

¹⁰ Hitop. i. 45, 64.

Mun Mooy says in his translation of Esop's fable of the Horse and the Ass, showing what timely help can do: "Men of this world are often chary of their strength and unwilling to help others. But when the consequences of it fall back upon them, they are sorry for it, when too late."¹ Deliver, as a duty, without hope of reward.

The fable of the Wolf and the Crane [Babrius, 94, ed. Lachm. and 39, ed. Neveletus; Esop. 94, 104; Phædr. i. 8, &c.] comes probably from the Javasakuna Jataka, where "a lion [Devadatta, Buddha's brother in a former birth], choking with a bone in his throat, a bird alighted on him and placed a stick in the lion's jaws to keep them open, and took out the bone. The lion then said to the bird: 'As I live on flesh, it is enough [much] for thee to have got through my teeth alive.' To which the bird replied: 'Helping one who has no gratitude is fruitless,' and then flew away. The bird was Buddha in a former birth."² "I cried for help," said Amru ben Makhlah, "and the good and noble answered me, and helped me disinterestedly."³ On the other hand, Ibrahim-ul-abbas says: "I cried to thee in my trouble, O my friend, but it was like one crying among the graves for help from them."⁴

A Japanese proverb says: "When a bird, pursued by a kite, takes refuge in the hunter's bosom, he saves it."⁵ This proverb is also quoted in another book of anecdotes, where we read that "a dove pursued by a kite flew into Fa-zi-yo's room, and hid itself under the table on which he was writing his copies. As the poor bird was very much flurried and panting, Fa-zi-yo stroked and fed it, according to the old saying, that 'when a bird flies into the hunter's bosom, he does not take it.' Some time after, that dove being winged by a dart, flew back to Fa-zi-yo and died at his feet. Even a bird does not forget its home."⁶

¹ Mun Mooy, fab. 59.
Theal. 224.

⁴ Id. 239.

² Javasak. Jat. ed. Fausb.
⁵ Jap. pr. p. 500.

³ Eth-
⁶ Nageki no

Kiri. p. 30, 39.

This story may possibly be connected with the older story of Vishwa Karma, who was changed into a dove, as was Dschadschin-[Indra] also changed into a hawk, that pursued the dove into the palace of Shivi (or Shidshi), king of Jambudwip, who at that time was a Bodhisatwa, and who cut off some of his own flesh in order to satisfy the hawk, and to protect the dove that had taken refuge with him.¹ This story reminds one of the still older one of the Hawk and the Nightingale, told by Hesiod.²

"Give a hand to the poor who is down [mean, despised]; raise him who is fallen," says Ankh-nu-katuti [to his master?]; "and when thou goest into the presence of the gods, thou shalt go forth justified."³ "For the good man gives his hand to him who is miserable,"⁴ says another Egyptian. "And remember," said Sanjaya, "that there is to be no destruction hereafter of the actions of pious men and of sinners. The good or the evil deed of the doer goes first, and then the doer himself follows his work."⁵

v. 12. "*If thou sayest, Behold,*" &c. "It is a sin," says Tai-shang,⁶ "so to act as to draw the bright eye of Heaven on our evil deeds." "The spirits know, assuredly, the treachery and the hypocrisy that rest in man's heart,"⁷ say the Mandchus. "An action left undone is better than a bad one; for an evil deed burns us hereafter. But a good action, done well, is best; no one ever repents of it,"⁸ says the Buddhist.

"In whatever situation a man be, and in whatever body [in transmigration] he does anything, he eats the fruit thereof [afterwards]," said Vidura. "By works is heaven gained, and also happiness or misery; so does every one bear that burden [and responsibility], whether he be licentious or self-restrained."⁹

¹ Dsang-Lun, fol. 13.

² *l. κ. η.* 200.

³ Pap. Anast. v. 15, 5.

⁴ Id. *ibid.* iv. 'Voyage en Syrie.'

⁵ Maha Bh. Udyog. P. p. 776.

⁶ Kang-ing-p.

⁷ Ming h. dsi, 39.

⁸ Dhammap. Nirayav. 9.

⁹ Maha Bh. Stri P. 76, 94.

We read in the Kufale [the Ethiopic version of 'Lesser Genesis'], that "God cursed Cain for his having killed his brother, and said to him, 'Be vagabond in the earth!' Therefore it is written on the tables of heaven: 'Cursed be the man who smites his brother to do him harm.' And all [in heaven] who heard it said, 'Amen!' And the man who sees it done and says nothing, let him also be accursed as well as he who smote his brother."¹ "O Mahadeva [great God]! a man receives as much as he gives to others," say the Telugus. Also, "If one of royal blood smites a village child, Nārāyana [God] himself will smite the royal child."²

"He that keepeth thy soul." "The Soul [Brāhmā] is the soul's witness, and he is the resort of man's soul. Therefore, O man!" says Manu, "think not lightly of thy own soul, the best witness of man. Evil-doers think, No one sees us! But the gods look at them, 'the Soul [Brāhmā] within them [purusha or pūrusha]."

"The sky, the earth, the waters, the heart, the moon, the sun, fire, Yama [death], the wind, night, the two twilights, and justice, know fully the conduct of embodied spirits."³ And "as the work, so is the profit (or gain) thereof. This is a precept or injunction of Scripture,"⁴ said Vritra, in his song, as told by Bhishma.

"But it is evident," says the Tibetan Buddhist, "that no man ever reaps the fruit of his work without trouble (or sorrow)."⁵ "How, then, O thou best of men," said Dharma Vyada, "does the soul become (or is the soul) immortal? No destruction of the soul takes place when it is separated from the body. Fools say, He is dead! but it is a mistake." "That which has been, which is possible, and that will take place, is all [placed, stayed] dependent on the breath [as sign of life]; we worship this production of Brahma as the best of [beings

¹ Kufale, iv. p. 16.

² Telug. pr.

³ Manu S. viii. 84, 86.

⁴ Maha Bh. Shanti P. 10009.

⁵ T'hargyan, fol. iv.

or] elements." "This living thing [living soul, 'self'] is the spirit of all beings; it is the Supreme, eternal Spirit."¹

"*shall he not render,*" &c. "Hail, O ye gods! I come to behold your goodness, you who live in order to watch over sin men have committed, in the day of accounts, in presence of Unnefer [the Good One, Osiris]. Let him [the defunct; his soul in Amenti] live in health and strength."² "Thy actions either keep others from thee, or bring them to thee," say the Rabbis; "they either bring thee praises or reproaches [and hereafter, either reward or punishment]."³

"He who lives, loving sin, shall be born [in transmigration] for Pirit [Preta, hell]. But he who forsakes sin shall be born to bright virtues, or good works. Of these, the first is, to save or protect the life of others,"⁴ says the Buddhist. "By looking into the Shastras," says the Hindoo, "and by examining them again and again, [they teach] that there is pity in helping others, but that it is a sin to afflict them."⁵ "The timid [or weak] are to be protected,"⁶ said king Harischandra to Vishwadeva.

"Excuses for not doing what it is our duty to do are mixed up with lies,"⁷ say the Arabs. But recompence, whatever that be, is sure to follow. "Good or evil follows a man's actions, as the shadow follows the body," says the Commentary on Tai-shang's 'Rewards and Punishments;' and quotes the Shooking: "It is fortunate to follow righteousness; but punishment follows rebellion (or disobedience)."⁸ "As, when one throws a stone towards heaven, that stone will not remain there, but fall to the earth, so also there is a sure expectation of retribution, whether for sin or for a meritorious action," says the Buddhist.⁹ "For with the Blessed One [God]," say the Rabbis, "there is neither iniquity nor forgetfulness, nor yet is there

¹ Maha Bh. Vana P. 13962. ² Rit. of the Dead, ch. cxxv. ³ Shir ashir. rab. R. Bl. 511.

⁴ Tonilku y. ch. vi.

⁵ Kobitaratna, 175.

⁶ Markand. Pur. vii. 20.

⁷ Meid. Ar. pr. 19.

⁸ Shin-sin-l. i. p. 78.

⁹ Kusajataka, p. 357.

respect of persons with Him ; neither does he take presents [bribes] ; for all things are His.”¹

13 My son, eat thou honey, because *it is* good ; and the honeycomb, *which is* sweet to thy taste :

14 So *shall* the knowledge of wisdom *be* unto thy soul : when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.

“*My son—because it is good,*” &c. Honey was reckoned wholesome and was used as a remedy, especially good for the eyes. See notes at ch. vi. 6, and Aristotle’s *Ethics*, E. 1137, 14, where it takes rank as a medicine, with wine, hellebore, cautery and amputation. “Honey, and all sweetness made from it, gives light to the eyes of man,” say the Rabbis.² “Eat the honey,” say the Ozbegs, “but ask no question about the bee that made it ;”³ “that toils and makes honey [“*Sic vos non vobis, mellificatis apes*”] to be eaten, not by men only, but by lazy drones,” says Hesiod,

“οἷ τε μελισσάων κάματον τρύχουσι ἀεργοὶ
ἐσθόντες.”⁴

“that feast on the labour of the bees.” “The good thou hast in this world,” say the Rabbis, “is mixed. Thou shalt not eat in it pure honey, but mingled with poison.”⁵ [The wisdom spoken of in our text, however, “is from above, and is first pure, then peaceable,” &c., S. Jam. Ep. iii. 17.]

Concerning which the Elu poet says truly : “If a man who is swift to hear and is knowing, makes an effort to understand—though not well at first—and that effort is helped by others, he will have, at the last, joy equal to the [city] state of emancipation, of which no one will rob him.”⁶ “A very

¹ Ep. Lod. 156.

Hesiod *i. κ. η.* 302.

² Pesach, in Millin, 343.

⁵ Mifkhar hapen. B. Fl.

³ Ozb. pr.

⁶ Subhasita, 33.

great treasure, chief of rules and precepts, nectar of the gods, &c., is the lore of Grub-tchen, the perfect Buddha.”¹

“*there shall be a reward,*” &c. “Scms-chan-tch’en-po spoke to his father and mother from Gal-dan [Tushita, abode of joy] and said : ‘He that commits sin falls into hell ; but the man who practises virtue is born in the upper mansions [where I am]. Therefore strive earnestly on the side of virtue.’”²

“‘Tell me, I pray thee,’ said Bhishma to Yudhisht’ira, ‘the wisdom by which a man who has lost wife, children, wealth and everything, can drive away sorrow.’

“‘Hear, then,’ replied Yudhisht’ira, ‘an old story which an old brahman told to Senājit [Brahma].

“‘Why talk of sorrow ? I, thou, O king, and all thy attendants [people], shall all go to whence we all came. When I think, neither this spirit [soul] nor the whole earth is for me alone, but for others as well, I have no fear, no alarm. Possessing this wisdom [understanding this], I neither rejoice nor feel alarmed. In like manner as two logs float together down the stream to the ocean, and there separate, so also one need not attach himself to sons, friends, &c., for one must part from them. Come together from a state unseen, now gone back to the same ! He does not know thee, and thou dost not know him. Why then grieve?’”³

“Those who look to the result of their actions during their prosperity, follow death, but do not cross it. But the wise man clothes himself in everlasting light (or brightness) through knowledge. Neither is there any other way known than this.” [Quoted by Sankara.]⁴

“For instance, husbandmen sow in spring in order to reap in the autumn. Thus did I, when young, sow the seed of duty, which I now reap,” said Da-od ; “so now if this present result does not as seed produce fruit, there is no hope for hereafter.”⁵

¹ Dham pai padma dkar pa, ch. iv. fol. 6.

² Dsang-Lun, i. fol. 18.

³ Maha Bh. Shanti P. 6462.

⁴ In Swetasw. Upand. Introd.

⁵ Dsang-Lun, ch. xxii. fol. 99.

"So also Wäinämöinen's mother woke up from the grave, and answered from below the wave: 'Thy mother is still alive in a waking state,'"¹ &c.

"and thy expectation," &c. The expectation of the brahman is to be absorbed in Brāhmā, the Soul of the universe, and as such, to continue to exist, after sundry transmigrations, in a state of bliss.

The expectation of the Buddhist is to attain Nirvāna [Nirvānam, Nibbānam, Nibbān], that is, complete extinction and cessation of existence, after having passed through manifold transmigrations, as we have already remarked in the course of this work. Thus we read in the Brahma-jāla [Brahma's net, a treatise of the Dīgha Nikāya]:

"O Bhikkhus," said Gautama, "when the root of existence is cut off, the body of the Tathāgata remains. So long as his body remains, do gods and men see him; but when the life of the body is cut off, neither do gods nor men see him. It is just like this, O Bhikkhus! when a bunch of mangoes is cut off from the stalk, the mangoes still continue together. So also when the root (or thread) of life is cut off, the body of the Tathāgata still remains; and so long as it stands, both gods and men see him; but after the cutting off of his existence [kāyassa bheda, severance [of] from the body, dissolution], neither the gods nor men see him."² [Akanitta bhavā áruyha tattha parinibbāyati, "and having gone up to the Akanitta state [16th heaven, abode of the gods], he is there finally and completely extinguished"—as quoted in Childers' Dict. in 'uddhamsōto.']

"Again, certain Samanas and Brahmans teach that after death the soul is conscious; others say it is not. Others, again, [utucchēdovādā] say that all existence is cut off at death, and that the soul is material. But they say so from ignorance and blindness on their part.³ The Tathāgata understands it all."

¹ Kalevala, v. 221.

² Brahma jāla, fol. khī.

³ Id. lf. kā.

Others are "dīttha dhamma nibbāna vādā," who say that Nirvāṇam [extinction, cessation from existence] is attainable for the present [for the time being] state of existence, and that perfect happiness is attainable in this state of existence.¹ ["Yet Buddha denies this, and declares that sorrow is inseparable from existence" (Gogerly).]

But compare with this the [Asannasattā devā] gods who inhabit the eleventh Brahma-loka [heaven] and live in complete unconsciousness. When consciousness returns, they cease to exist.²

"In like manner as when a man is in trouble, he longs for repose, so in existence, one looks for non-existence; as during heat, one seeks coolness; so also, while existing in the three-fold fire [of birth, decay and death], extinction is to be desired,"³ says the Durenidāna jāṭaka.

And in another treatise we read that, as "Buddha said to Gahapati, the way is not to worship the 'six quarters' [chaddisā], but, having renounced defiling actions, the [ariyo sāvako] holy disciple is completely fitted for both worlds. For he is accomplished [ariyo, holy] for this world; and after death, in the severance of the soul from the body, he is re-born in the blest abode of Sagga [swarga]."⁴ It seems difficult to reconcile such passages as this, and many others, with total extinction.

The expectation of the Egyptian was preferable to that of the Buddhist. Among the many interesting passages in the progress of the soul through the nether world to the resurrection, we find the following: "Oh, my soul! I present myself; I come, I see, I traverse the Tiaou [whole course of the sun from west to east]; I see my father Osiris; I am his beloved, and I behold him after scattering the darkness about him; I have trodden my way throughout the heaven and the earth,

¹ Brahma jāla, lf. kha.

² Id. lf. km.

³ Durenid. jāṭaka, p. 4.

⁴ Sigala V. Suttam. fol. ne.

and come and see my father Osiris. O ye gods, all of you, I have finished my course [way, journey]."¹

Elsewhere, "The gods will come to him, Osiris, the justified [name of the defunct after his ordeal in Amenti]; they will touch him, as being one of them,"² &c. "I live after death, like the sun, for all days" [all time].³ "I am in great glory; I see thy mysteries, O Osiris; I am crowned like a king; I die no more."⁴ "I make myself a spirit; I am one of them; I live."⁵ This, at all events, was a better outlook for an Egyptian than the Buddhist doctrine of total extinction.

Kaï, a high functionary of the XIIth dyn., says of himself: "I have made for myself a tomb prepared for my body for ever. Then I lie down in that tomb for the works [passage through Amenti] of my body for ever."⁶ [Life in Amenti, breathing and blossoming of the dead in his coffin, is also told in Rhind's Bilingual Papyrus, ed. Br. p. 11.]

The Resurrection, as taught in the Avesta, in the Yashts and Bundeshesh, is well known. The following passage will suffice:⁷ "We worship (or praise) the awful and glorious majesty created by Mazda, that will follow [verethrajanem] the victorious Saviour [lit. necessary man, saoshyant] when he comes with the other friends, who shall make the world new, and the men in it immortal."⁸ "And I praise the 'fravashis' of all, from Gaya-marethan [the pure and first man] to Saoshyans the saviour [who shall come last]."⁹

The Chinese [Taouists] do not seem to have any definite expectation about the world to come. There is, however, a very remarkable passage in the Chung-yung¹⁰ of Confucius, already noticed at ch. i. 7, respecting the 'kiun-tsze' [educated, superior man], "who stays himself [rests in peace] on the Spirits, looking for the holy man who is to come at the end

¹ Rit. of the Dead, lxxiii. ² Ibid. cxlviii. 5. ³ Ibid. xxxviii. 4, and xli. 3. ⁴ Ibid. xlv. 2, 4. ⁵ Ibid. lxx. 2. ⁶ Inscr. Bersheh. Chabas Mél. p. 110. ⁷ Mainyo i kh. ⁸ Zamyad Yasht. xix. 14, 88. ⁹ Yaçna, xxvi. 32. ¹⁰ ch. xxix.

of the world, and is not disconcerted. He regulates himself on the spirits and doubts not. He acquaints himself with Heaven ; waits for the holy man who is to come at the end of the world, and acquaints himself with man."

This passage has been variously rendered. Choo-he does not explain it. But the Japanese Commentary, reading the Chinese text correctly, says: "The good man, having first looked straight [or true] at the command from Heaven, firm in his way, and doubting not, waits a hundred years with the holy man and is not disconcerted." The Mandchu understands it to mean that the [kiun-tsze, 'ambasa saisa'] "falters not in waiting for the holy man of a hundred ages."

These various renderings of the original text all imply a certain kind of faith and hope, however dim, which Confucius and his disciples seem to have found prevalent in China in the sixth century B.C. Anyhow, the teaching of most of the various schools of philosophy in China and in Japan in those days was summed up "in sowing the good seed of good works, and devoting oneself to them, in view of a future reward."¹

"He," says the Arabic adage, "holds both the root and the head who follows reason and the true faith ;"²—true, if said of the right faith. It is also true, as the Japanese say, that "if you hold fast a pure purpose with perseverance, a good position will be the result [will entwine itself around you] ;" said by them about this world, but also true as regards the next. "I have not yet seen," says Confucius, "the strength of that man fail who applies that strength to the practice of virtue. Though such may be the case, I have not seen it."³

15 Lay not wait, O wicked *man*, against the dwelling of the righteous ; spoil not his resting place :

16 For a just *man* falleth seven times, and riseth up again : but the wicked shall fall into mischief.

¹ Jap. pr. p. 448.

² El-Nawab. 19.

³ Shang-Lun, iv. 6.

"Lay not wait," &c. A.V. follows the Chaldee and Syriac rendering, which is correct. Vulg. 'ne insidieris, et quæras impietatem in domo justi.'

"*Lay not wait*," &c. "It is a sin," says Tai-shang,¹ sought out by the 'sze-ming' [spiritual officer of Heaven's will], "to rob good and virtuous men in the dark;" "to injure them secretly," says the Mandchu version; "or to spoil other people's houses, in order to take their goods and chattels," says also Tai-shang elsewhere in the same treatise. "Every man," say the Rabbis, "tries to ruin his companion, and great men swallow their fellows."²

"Do not, even inadvertently, meditate the ruin of another," says the Cural. "Virtue will meditate the loss of him [who thus plots against his neighbour, and whose treachery will be found out]."³ And Vartan:⁴ "The man who robs (or ill-uses) the innocent, brings like treatment upon himself by-and-bye."

"Mean men," says the Tibetan, "always speak against the good [disparage them]; not so the good. The lion protects the foxes, but foxes injure one another."⁵ "Although there are so many green trees [rich in foliage] on earth, yet men do not throw stones but at one that bears fruit,"⁶ says the Arab. "A man among the great who is of superior brilliancy, strength and excellence, is hated by men of little knowledge and power. But this is like a powerful elephant able to raise an enormous weight, that drives in a nail with his foot [the mean detractor]."⁷

"Evil-disposed men notice the evident qualities of others in order to depreciate them, and not from affection. Just as kirathas [a low tribe of hunters] that listen to the warbling of kokilas in order to set their 'seven-reed limed,'"⁸ [joints of bamboo that fit into one another like a fishing-rod, the last joint of which is armed with a limed twig. When this touches the bird, the bird drops to the ground].

¹ Kang-ing-p.

² Ep. Lod. 1127.

³ Cural, xxi. 204.

⁴ Fab. 3.

⁵ Legs par b. pa, 100.

⁶ Alef leil, i. p. 11.

⁷ Subhasita, 64.

⁸ Kobitamr. 19.

"Enemies and relations," says the Hindoo, "look at a man's gain, not at his expenditure. His friends look at both his gain and his expenditure, but chiefly at his expenditure"¹ [lest he spend too much and injure himself and them]. "For a bad man takes pleasure in the faults [or failings] of others."² "O prince," said Leon to Jumber, "thou art but a youth, and thou wishest to protect me. But for thee, my enemy would have killed me outright. When an enemy cannot slay a man at once, from enmity, he draws near him, allies himself to him, and thus compasses his destruction."³

"And the fool is happy," said Shaka, "when he has reviled a good man."⁴ Not a fool only; "for people in general try to find faults and defects in great and good men; not so in small and insignificant ones. One may value [and examine] a flute one is trying, but who would try a charred stick?"⁵ "A bad man notices the faults of others, even of the size of a mustard-seed, but sees not his own which he has within him the size of a 'vilva' [pumelow, a large round fruit shaped like an orange]," says Chānakya.⁶ "In this world, if a man has qualities, the low-minded will seize upon his faults and make the most of them."⁷

"*For a just man falleth,*" &c. "The wise (or intelligent) man often stumbles,"⁸ say the Arabs.⁹ "The best horse may stumble," say they also. And the Hungarians: "A horse has four feet and yet stumbles."¹⁰ "So, then, be not very angry with men who do their best to act truly, if they commit some slight error,"¹¹ say the Mongols. "Seven pits are dug for the perfect man," say the Rabbis, "but only one for the wicked."¹² "Seven pits to the peaceable (or upright) man [out of which God raises him], but only one to the wicked."¹³

¹ Kobitamr. 66. ² Nava Ratna, 2. ³ Sibrzne sitsr. cxvii. p. 150.

⁴ Maha Bh. Adi P. 3085. ⁵ Sain ūgh. fol. 10. ⁶ Chānak. vi. 21, Schf.

⁷ Nanneri, 24. ⁸ Nuthar ell, 100. ⁹ Meid. Ar. pr. 17. ¹⁰ Hung. pr.

¹¹ Oyun tulk. p. 6. ¹² Midrash Yalk. ad. loc. ¹³ Sanhedrim, B. Fl.; and Ep. Lod. 1759.

"A man celebrated for his virtues is [supposed] not to fall ; but if he falls he finds a support,"¹ says Ebn Abbas. "When thou hast fallen once," says Sādi, "give heed to thy feet, lest thou slip another time in thy going. Listen to Sādi, whose word is true. A man does not rise again every time he falls."² "Yet," says the Tamil, "the poor (or weak) when they fall, by some means recover themselves. Light bodies fall lightly; not so heavy ones."³

"The [ārya] noble, respectable man falls like a ball [and rises again], but the mean man [anārya] falls like a lump of clay."⁴ "As a ball is thrown up and down by the hand, so are also the vicissitudes of a good man—unstable."⁵ "He falls seven times, and rises eight," say the Japanese.⁶ At the same time, "he," say the Rabbis, "who commits the same sin twice, is overcome by it."⁷ "But he that has stood twice the same temptation [without yielding], will not again sin in the same way." "Having fallen once, do you not know better"⁸ [than to fall again]? say the Tamils.⁹

"A stone which is, with great effort and trouble, taken to the top of a mountain, falls down thence in an instant. So does the soul through good or evil actions. For the soul of every man is dependent on his efforts (or conduct),"¹⁰ says Vishnu Sarma. "Let a man work out his duty [virtue], and stand by it," said Hidimba to Yudhishtīra. "For the man who, when in difficulties (or adversity), holds fast by virtue, is the best of those who talk of virtue. Nothing but the loss of virtue [ἀρετή] can be called 'adversity' for a virtuous man."

"For piety holds up life ; piety is said to be 'the giver of life.'"¹¹ "And a good man, when in reduced circumstances, shines all the more beautifully in his conduct," says the Buddhist. "A firebrand may be held downwards, but even then

¹ Ebn Abbas.² Bostan, i. st. 29.³ Nitineri-vilac. 96.⁴ Bhartṛihari Suppl.⁵ Nitishat. 83.⁶ Shoku go, ii. p. 11.⁷ Yalkut, 356; Tehil. R. Bl.⁸ Joma, R. Bl. 352.⁹ Tam. pr.¹⁰ Hitop. ii. 44.¹¹ Maha Bh. Adi P. 6055, 6056.

the flame is seen to go upwards."¹ "If a good man wane [diminish] for a little while," says the Tibetan, "yet, like the moon, he increases again. But as to the mean man, if he diminishes a little, he goes out like a lamp."²

"A shrub when cut down may yet sprout up again, as the waning moon returns to the full. Let true men bear this in mind, and not be over-anxious when misfortune befalls them."³ For as the Cingalese say quaintly of a man who does not sink, but rises to adverse circumstances: "However much the water may overflow, it will only be up to the frog's neck."⁴

"The qualities of a good man do not suffer when he is angered. The waters of the ocean cannot be heated with a tuft of grass,"⁵ says the Hindoo. However, "as a man's faults are apparent, so also do his qualities shine so much the less; like the spot in the moon, which, by spreading, diminishes the light of it by so much,"⁶ says the Hindoo. Still, "the good and pious man does not lose his disposition when in adversity. Camphor is most fragrant when touched by fire [burnt]."⁷

"Az arany tüzben tisztül, a polyva negég:"

"Gold is purified in the fire that consumes the chaff," say the Hungarians.⁸ Besides, "misfortunes do not overwhelm a good man for long. Rahu overshadows the moon [in an eclipse] only for a short time."⁹

"A jewel in a dung-heap is still a jewel,"¹⁰ say the Cingalese; "and an elephant is still an elephant, whether on high or on low ground," say the Telugus.¹¹ So the real worth and merit of good and true men is not affected by circumstances. But "when they are oppressed by superior force, their own virtue does not grow less. A broken vessel of gold does not lose in value,"¹² says the Buddhist.

¹ Legs par b. pa, 30. ² Ibid. 127. ³ Nitishat. 84. ⁴ Athitha w. d. p. 27. ⁵ Kobitamr. 95. ⁶ Drishtanta Sh. 4. ⁷ Ibid. 40.

⁸ Hung. pr. ⁹ Drishtanta, 79; and Nanneri, 10. ¹⁰ Athitha w. d. p. 24. ¹¹ Tel. pr. 1805. ¹² Lokepak. 15.

"As a pair of bellows, by blowing much, purifies in the fire the five metals [gold, silver, iron, copper and lead], so does affliction when it comes upon a good man; by, as it were, blowing upon him, it brightens up and purifies certain things in him,"¹ says the Elu poet. "Gold, fallen into the mire, reappears when the mud is washed off,"² says the Kawi poet. "Trees are liable to be shaken by the wind, lotuses to suffer from the cold, mountains from thunderbolts, and good men from the wicked," says Chānakya.³ For, says Pindar,

*"αἱ δὲ φρενῶν ταραχαὶ
παρέπλυνξαν καὶ σοφόν."*⁴

"troubles of mind lead astray even a wise man."

"A wicked man in prosperity may give trouble to a good man. But the more sandal-wood is rubbed or scraped, the more delicious smell does it yield,"⁵ says the Hindoo. "Yet the circumstances of a good man often are like those of a bad one. A lamp is put out by the wind, as it is also by a veil,"⁶ [placed upon it]. "But a good man is not 'withered' by one affliction caused by other people. For as much as gold is gold, does it remain pure,"⁷ says the Hindoo.

"Milk, when boiled, does not alter much in flavour; so men without affection when they are loved, yet remain without it," says the Tamil. "But excellent men, when injured, remain excellent. Chalk, when burnt, increases in whiteness."⁸ "Excellent men, when reduced in circumstances, are still excellent. A golden vessel, when broken, is still gold; but an earthen vessel, when broken, is but a sherd."⁹

"Though a learned man of parts have faults, yet those who rejoice in learning will keep close to him. Though the sky be darkened by rain, yet rain delights the inhabitants of the earth," says the Tibetan.¹⁰ "Great and good men," says the

¹ Subhasita, 37.

² Kawi Niti Sh.

³ Chānak. 84.

⁴ Ol. vii. 55.

⁵ Subha B. 86.

⁶ V. Satasai, 41.

⁷ Ibid. 61.

⁸ Muthure, 3.

⁹ Ibid. 16.

¹⁰ Legs par b. pa, 235.

same authority, "when in adversity, need not take it to heart. The moon is for a while eclipsed by the planet, but it reappears immediately after."¹ "The lion and the tiger," say the Mandchus, "are afraid of a man whose demeanour is high. And both the demons and the spirits are afraid of him whose virtue is of a high standard."²

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth :

18 Lest the Lord see *it*, and it displease him, and he turn away his wrath from him.

Lit. "in thy enemy's fall," "in his stumbling."

"*Rejoice not*," &c. "As a rule, men are with him who stands," say the Arabs;³ "yet still honour thy father when he is thrown down," say they also. "When an elephant is fallen into a pit, even a frog will give him a kick backwards,"⁴ say the Bengalees. "When an ox falls," say the Rabbis, "many there are ready to slay it"⁵—that sharpen their knives for it.

"When a man falls on the road, even a crow pecks at him,"⁶ says the Persian. "When a man has fallen into contempt, he is insulted even by the meanest. When an elephant is sticking in a slough, a frog will sit on his forehead."⁷ Much, however, depends on who the man is that gets into trouble.

"Though a good man lose his goods and become poor, yet everybody will welcome him, even more kindly than before his trouble. 'How so?' asks the Tamil teacher. A beautiful gem, though made smaller by its being rubbed and polished on the whetstone, is yet made brighter, and is thus more prized when polished than it was in its rough state."⁸ "Yet," say the Burmese, "however much men may admire a great tree, they do not [in general] like to see a man great."⁹

¹ Legs par b. pa, 42.

² Ming h. dsi, 55.

³ Meid. Ar. pr.

⁴ Beng. pr.

⁵ Midrash Ech. B. Fl.

⁶ Pers. pr.

⁷ Kobitamr. 77.

⁸ Balabod Orup. 7.

⁹ Hill pr. 76.

“Who is an enemy?” asks a Rabbi. “He who, from hatred, has not spoken to thee for three days.”¹ “It is not certain at first,” says the Tibetan, “whether a man will be an enemy or a friend. Meat undigested becomes poison [in the body], whereas poison properly administered becomes a remedy.”²

“If a man falls into adversity, or has sorrow, do not give rise to feelings of joy or of bitterness,” says the Chinese.³ “Rejoice not at the fall of any man,”⁴ says Ebu Medin.

“Χρὴ δὲ μὴ πρὸς τὰς τύχας τῶν ἐναντίων ἐπαίρεσθαι, ἀλλὰ τὰς διανοίας κρατῆσαντας θαρρύνειν.”⁵ “We ought not to feel elated at the mishaps of our adversaries,” said Nicias; “but abide firm and confident in our purpose.” “I will not waste my affection on my enemies, nor yet will I threaten them,” says Hariri.⁶ For “although water sleeps, yet an enemy never does,”⁷ say the Osmanlis.

“O wise Sumedha! if thou wilt attain to Buddhahood, fulfil the [metta pārami], the perfection of good-will. Be of equal mind towards friends and foes.”⁸ “Rather than point out a fault, [contradict] be ready to offer help at once.”⁹ “When the locust catches the cricket, the locust knows not that the yellow bird is behind [that will devour it in turn]. Wherefore, when we obtain our wishes, we must guard against retaliation,”¹⁰ says the Chinese.

[So also Esop, fab. 119, of the Cocks that whooped victory, and were then pounced upon by an eagle. Babrias, ii. 5; Vartan, iv., &c. In another fable [114, of the Bee and Zeus], Esop tells us not to pray for evil on our enemies:

“ὁ γὰρ ἂν κακὸν κατ’ αὐτῶν ἐξαίτησῃς
ἀνθυποστρέψει ἐπὶ σὲ παραντίκα.”

“for the evil thou mayest pray for against them, shall fall back upon thee forthwith.”]

¹ Sanhedr. iii. 5.

² Legs par b. pa, 211.

³ Choo-tsze Kea kin yen.

⁴ Ebu Medin, 321.

⁵ Thucyd. vi. 11.

⁶ Conses. iv. p. 26.

⁷ Osm. pr.

⁸ Mettapar. jataka, p. 24.

⁹ Nitimala, iii. 32.

¹⁰ Mun Mooy, fab. 17.

"But the [head] chief part of all [wisdom] knowledge," says the Cural, "is forgiveness." And Publius Syrus :

"Bis vincit, qui se vincit in victoria."¹

"He is twice victorious who checks himself [checks revenge] in victory." And Ali ben Abu Taleb :² "The fact of thy enemy being in thy power is a sufficient plea for thy pardon." "If thou hast him in thy power, let that suffice thee—forgive him. Forgiveness is thy greatest ornament ; cover him with that mantle." So it is ; though even Minerva thought otherwise :

"Οὐκ οὖν γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν."³

"Is not mockery sweetest to laugh at our enemy?" "Yet ought you to feel hatred neither for your old enemy nor for your present one ; neither to family foes, nor to one's own,"⁴ say the Japanese ; "however much the fall of a worthy may delight those who disliked him,"⁵ says Vishnu Sarma.

19 Fret not thyself because of evil *men*, neither be thou envious at the wicked ;

20 For there shall be no reward to the evil *man* ; the candle of the wicked shall be put out.

פְּרֹץ, not 'reward,' but 'prosperous circumstances, good ending,' Chald. ; 'futurorum spes,' Vulg.

"*Fret not thyself*," &c. "Give not way to envy,"⁶ says Avvèyar. "Expect a good reward if thou hast done good ; and do not fear evil if thou hast not done any. For he who has done good shall not lose his reward ; his merit shall not escape the knowledge of God or man."⁷ "An action that causes regret cannot be good," says the Buddhist ; "the result of which a man reaps with tears."⁸

¹ Publ. Syr.

² Max. liii. and Com.

³ Soph. Ajax. 79.

⁴ Jap. pr. p. 215.

⁵ Hitop. ii. 133.

⁶ Atthi Sudi, 12.

⁷ Ahmed

Ar. V. Timuri, ii. ch. vii.

⁸ Dhammap. Bālav. 8.

21 My son, fear thou the Lord and the king: *and* meddle not with them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

אל תתערב, 'do not make a paction, do not mix up thyself.' Chald. and Syr. 'do not mix up thyself with fools,' rightly.

"*My son, fear thou the Lord,*" &c. "Even prayers and sacrifices to the spirits," said Confucius, "cannot be duly performed without rites (or propriety). Therefore does the wise man make much of veneration and awe (or respect); for—

[τιμὴ δ' ἐκ Διὸς ἐστί, φιλεῖ δέ ἐ μῆτιέτα Ζεὺς.¹

'it is from above, and Heaven loves and counsels it']—he [obeys] observes rank and measure; he is humble and retiring, in order to let propriety shine"² [to set a good example in such matters].

"Reverence the spirits, but keep them at a distance," say the Chinese [quoted in Medh. Dict. s. v. 'Yuen']. Yet how can even a Chinaman do so? since "the air is full of active Dakinis [Rakinis, sprites] that alight on the earth;"³ and Confucius himself says: "How wonderful are the 'Kwei-Shin' spirits! They surround us on all sides like a flood, abundantly."⁴

"*and the king,*" &c. "The heavens preserve the king's person (or majesty),"⁵ say the Tamils. "The [official] rank established by Heaven has its ordinances. Let those five ordinances proceed from me," said Yu; "then how constant shall be the happiness of the people!"⁶ "The king," says Vishnu Sarma, "is like a cloud, the preserver of the people. When the clouds fail, do not the people live in the king? Let a man then first of all choose a king, then a wife, and then riches. For in a country without a king, whence can a man

¹ Il. β' 197.

² Li-ki (Kiu-li), ch. i.

³ Siddhi Kur. xiv.

⁴ Chung yg. ch. xiv.

⁵ Tam. pr.

⁶ Shoo-King, i. sect. iv.

get a wife, and whence also would he get riches?"¹ "The lawful powers that be are of God; thus the Lord [Te, Shang-Te] looked down upon these mountains, and the Lord established the country (or kingdom). He chose Wang-ki, and made him king"²—compared with Shange-Te, "and he was more honoured and praised in the annals of China,"³

"— οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν."⁴

"than any other reigning prince to whom Heaven [Ζεὺς] himself gave honour and glory." "The Muses and Apollo taught men music," says Hesiod; but—"

"ἐκ δὲ Διὸς βασιλῆες"⁵

"kings are of divine appointment." So also Callimachus:

"Ἐκ δὲ Διὸς βασιλῆες· ἐπεὶ Διὸς οὐδὲν ἄνακτος
θειώτερον."

"for there is nothing more divine than Heaven's ruling prince."

"Thus," say the Chinese, "the [kiun-tsze, prince's son] superior man teaches filial piety, in reverence to him who is father of the empire."⁶ "Then learn to know the power of him who has authority over thee,"⁷ says Ebu Medin.

"There is only one sun in heaven; so on earth (or in the country) there is only one Lord,"⁸ say the Japanese. "Do not transgress thy Lord's command," says the Mongol.⁹ "For a wise man to be in a kingdom without good government, and not to swerve from the right way until death, is fortitude indeed," says Confucius.¹⁰

"Lay down thy life in the service of thy prince,"¹¹ says the Japanese. "It is required of a subject," says Confucius, "that he should serve the prince [emperor or king]." To this, Tszchea says, in his Commentary, that "a man who exhausts his

¹ Hitop. i. 214, 215.

² She-King, iii. bk. i. 7.

³ Ts'heng-tsze,

Ta-hio Com. ch. x.

⁴ Il. ᾧ. 278.

⁵ Theogn. 96.

⁶ Hiao-King,

ch. xiii.

⁷ Ebu Medin, 177.

⁸ Jap. pr.

⁹ Nutsidai ūghes, i.

¹⁰ Chung yg. ch. x.

¹¹ Gun den s. zi mon. 253.

strength in serving his prince, though he say of himself, 'I am not learned,' yet the world will say he is learned enough."¹

"*given to change*," &c. "Do not forsake the king, however many there be who do so,"² says the Shivaite. "Let not thy cart get off the road"³ [do not forsake old paths], say the Osmanlis. "It is a sin," says Tai-shang,⁴ "to despise in secret [Mandchu, 'in thy inmost heart,' Eccl. x. 20] the prince and one's parents, and to introduce changes [revolutions] in the affairs of the kingdom." "When men [the people] are strong and dissatisfied with their poverty, then follows rebellion; a man also who is dissatisfied with himself, and has no benevolence ['jin,' love of man], is also ready for a disturbance,"⁵ says Confucius.

"Few men, however, who fulfil their domestic duties, are given to oppose their superiors; and of those who do not oppose their superiors, and who wish to create a disturbance (or rebellion), there are none,"⁶ says also Confucius. "It is, however, impossible," says Creon, "to ascertain the feelings (or disposition), the thoughts and the wisdom (or purpose), of a man until he has had some experience of [obeying] government and of laws."⁷

"When a house becomes poor, one sees who is the dutiful son; when the kingdom is disturbed, then one sees who is really great" [and who is not], says the Mandchu.⁸ "Those who covet the kingdom prepare trouble for the sovereign. Do not, therefore, break off from thy friends," said Vidura to Sanjaya, "lest they abandon thee when thou art broken down."⁹

"Always, then, and by all means, restrain thy desires, and observe respectfully the laws of the country and the orders [of thy superiors],"¹⁰ says the Mandchu. "For disagreement with old-established customs, and disobedience to the sove-

¹ Chung yg. ch. xiii. and Com. ² Vemana pad. ii. 42. ³ Osm. pr.

⁴ Kang-ing-p. ⁵ Shang-Lun, viii. 10. ⁶ Ibid. i. 3. ⁷ Soph. Antig. 175.

⁸ Ming h. dsi, 101. ⁹ Maha Bh. Udyog. P. 4627. ¹⁰ Ming h. dsi, 50.

reign," says the Tibetan, "is an act to be cast away [shunned] like the fruit of the kimba"¹ [kimpāka, *Cucumis colocynta*], says the Tibetan lama to his scholar. "For he that respects himself, and others as well, must act [in accordance with custom] gently and uniformly."²

"In a country without a king, crimes arise continually. But the king represses [rules and governs] the people, always more or less agitated by passions. Fear and peace are both the offspring of punishment. For virtue does not flourish when it is 'sorrowful' [in anarchy or disorder], neither does sacrifice [worship]. Virtue [religion], however, is established by the king; Swarga [paradise], by virtue; sacrifice [public worship], by the king; and by sacrifice are the gods propitiated, from whom comes rain that causes all crops to grow."³

"But at the end of this 'yuga' [age], in the time to come, death will be preferable to life; and, like lotuses not blown, so no kings shall be thought good but those who oppress the people."⁴ "Harischand asked Haridās if the kaliyug [432,000 years] had begun. 'It has,' said Haridās; 'because falsehood is on the increase, and truth has diminished,'"⁵ said Gobind. The Rabbis also say that "at the end of the Messiah's reign iniquity will increase."⁶

"Better was the gleaning of grapes of our fathers [the ancients], than the vintage of us their children [moderns]," say also the Rabbis.⁷ "Their heart was like the door of a hall; but the heart of us their descendants is like the eye of a needle. They made the law their business; but their worldly business was to them a by-work, and they prospered. We moderns do the reverse, and fail," says Abarbanel.⁸

"Therefore," says Ali, "place no confidence on a man of changeable humour (or disposition), for thou canst not do any business with him. Faithfulness and a changeable disposition

¹ Bslavs-pa.² Id. *ibid.*³ Maha Bh. Adi P. 1718.⁴ Subhasita, 31.⁵ Baitál Pach. v. and xxiii.⁶ Sotah, in Khar.

Pen. ii. 22.

⁷ Schabb. B. Fl.⁸ Abarb. in B. Fl.

do not go together. No sooner has such a man made an agreement, than he gets weary of it, and breaks it off with a high hand."¹

"There is also no remedy for the folly of him who says all men are equals,"² say the Arabs. "There is a rank appointed to every one before his generation. If any one steps out of his place, quarrels start up on the right and on the left. Therefore let every man keep quiet in his own place; and thou, sit in comfort in thine own station,"³ says Husain Vaiz Kashifi.

"For a man is suspected when found in bad company; and he who frequents conventicles of bad men shall repent of it,"⁴ says Ebu Medin. And with him the Sahidic sage: "Put not thy hand to what may be a scandal to thee or a misfortune. But act and rejoice in this promise: 'I will send my angel before thy face, to guide and to direct thee in thy way.'"⁵ "And," says Ptah-hotep, "open thy mouth with dignity [greatness or largeness] of heart; let thy posterity learn thy wisdom; for there is no knowing what God will do to those who oppose Him."⁶

"A man," says the Tibetan, "who does good habitually and commits no sin, and who follows the ancient laws [ordinances, precepts] of the wise men of old, need not fear death, crossing as he is to the opposite shore in the boat of sacred lore."⁷

The Kali-yuga of Hindoo chronology, in which we are at present, seems to correspond to Hesiod's Iron [fifth] age, before or after which he hoped to be born, but during which

" — οὐδὲ ποτ' ἦμαρ
παύσονται καμάτων καὶ οἰζύος, οὐδέ τι νύκτωρ
φθειρόμενοι."⁸

"men shall not cease from labour or sorrow by day, nor from destruction by night."

The Kali-yuga seems also to correspond in a way to the

¹ Ali b. a. T. max. xxv. and Com. ² Ar. pr. ³ Akhlaq i m. xv.

⁴ Ebu Medin, 186.

⁵ Sahid. Ad. 60, 61; Rosellini, p. 132.

⁶ Pap. Pt. vi. 2.

⁷ Vasubandhu Gatha. Schf.

⁸ Hes. i. κ. η. 172.

‘fimbulvetr,’¹ the awful winter that shall precede the end of the world, during which “brothers”—

“bræddhr munu berjask
ok at bönum verdhask”—

“shall fight and kill one another, shall violate kinship, and spare no one ;”

“hart er í heimi
hórdômr mikill:”

“hard shall it then be in the world ; great whoredom ;”

“skeggöld, skálmöld
skildir ’ro klöfnir,
vindöld, vargöld
áðhr veröld steypisk:”²

“an axe-age, a war-age, when shields shall be broken ; a storm-age, a wolf-age [bloodshed and rapine], ere the world is destroyed.”

Although the Purānas cannot lay claim to the antiquity ascribed to them by the Hindoos, yet the following passage, translated from my manuscript of the Vishnu Purānam, and referring to the Kali-yuga, may prove an interesting comment on the above lay of the northern Sybil :

“In the Kali-yuga, about to begin, said Parāshara [father of Vyāsa] :

“(1) The conduct of men will be without observance of caste, of order, or of religious ordinances ; and the Rig, the Yajush and the Sama Vedas will no longer be of any authority.

“(2) Marriages will not be according to law and virtue ; neither will the relative duties of teacher and pupil be observed.

“(3) The laws which affect husband and wife will be disregarded.

“(4) A man, born from whence he may, if he be strong, will be lord ; and a rich man will marry a maid of any tribe.

“(5) The investiture of the Brahmanical order will be done anyhow.

¹ Vafthrudhnismál, 44.

² Völuspâ, 45, 46.

"(6) Ceremonies of any kind will yield no result.

"(7) Virtue will be a relative term, and men will do what they list.

"(8) Every and anybody's word will be for Scripture to whomsoever likes it; and everybody will have what gods he likes.

"(9) Women's form and folly [conceit and fashion] will consist in their hair."

["'Who is that woman gnawed by a 'khrafstar' [an animal created by Ahriman to torment men]?' asked Arda Viraf in the nether world. Srosh answered: 'It is that wicked woman who, while on earth, did her hair in curls, and threw her hair into the fire.'¹

"'Other women out of whose eyes worms are creeping, are those wicked women who, while on earth, painted their faces and used other people's hair for ornament, in order to captivate men of the world.'²

"'And I, Viraf, saw another woman who tore herself with an iron hook. It was that wicked woman who, when on earth, would not give suck to her own babe; but now she cries after him.'³] But to return to the Vishnu Purānam:

"(10) Pride of wealth will be caused by very small possessions indeed [men will be purse-proud and vulgar].

"(11) Women's chief ornaments will be in their hair. They will leave their husbands, be unchaste, adulterers, and follow their own inclinations.

"(12) Men will love riches only, howsoever gotten, and of whatever degree, and will think themselves equal to brahmins,"⁴ &c. "Oppressed by taxation and famine, men will forsake their own land and go to countries where inferior grain grows,"⁵ &c.

In a Malay poem, quoted by Dr. Marsden in his Grammar, we find the following: "In truth, the men of to-day are wise,

¹ A. Viraf Nameh, xxxiv. 1—4. ² Ibid. lxxiii. 7. ³ Ibid. lxxxvii 1—7, and xcv. ⁴ Vishnu Pur. vi. 1—3. ⁵ Ibid. vi. 1, 38.

and their science is great ; but they have little sense, and spend their time in abusing one another.

“Maidens of the present time are immodest in manner, and play with young men. Maidens of yore were not so. They were modest and very courteous. But now they are less reserved. Is not this a sign of the end of the world ?”¹

Now let us hear it from Chom-Idan-das [Buddha] to Kundga-wo [Ananda]. “O Ananda, in the time to come there will be [dge-long]s priests with bodies, thoughts, rites, customs and wisdom not to be imagined. Childish, unwise, very proud, doubting, sceptics, and of a wavering mind, without faith ; a very disgrace to dge-long[s] [Buddhist priests] and to their customs.

“They will not believe that Buddha entered his mother’s womb, and they will deny his miracles. They will say : ‘How could he be born from his mother without taint ?’ And they will deny Scripture. They will grow foolish, given to gain, given to fame in poetry, coarse-minded and sunk in filth. Such senseless men, O Ananda, that come to rob [disparage] the law with such a mind, will not say to themselves : ‘He whose measure we cannot take [who is immense, Buddha], cannot be understood.’”² Truly, history repeats itself.

23 These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou *art* righteous ; him shall the people curse, nations shall abhor him :

25 But to them that rebuke *him* shall be delight, and a good blessing shalt come upon them.

v. 25. יַצֵּם, either impers., ‘it will be well with,’ &c., or ‘He [the Lord] shall favour, be pleased with’—just judges. Chald. יִבְרַח,

¹ Mand. Gr. p. 211.

² Rgya-tcher r. p. ch. vii.

'sweet, aromatic savour shall be to them.' Syr. 'they shall be aromatized.' Vulg. 'laudabuntur.'

v. 23. "*These things*," &c. This looks like a distinct collection of wise sayings added to the last.

"Do not oppose [pervert] the right principle, in order to seek the people's applause," said Yih to Shun; "but drive away the wicked without hesitation."¹ John said: "Men and brethren, we know that we shall give account. Let none of us accept the person of his friend (or fellow)."² "Judge not with partiality," says Avveyar.³ "Be one balance for everybody"⁴ [just and equal], says Abu Ubeid. "And judge small things as great ones," says Rabbi Nathan; "one 'pruta' [the smallest coin of silver or of brass, a farthing] as one hundred minæ [pounds]."

Judges and judgment often are as the Telugus say,⁵ "when the cat is witness for the rat," or "when the fox sits as judge for a goose." "A harlot's love," the Bengalee name for a partial judgment. Or, "when the 'kontul' [paddy-bird, a white heron] is called a 'dandeng' [raven], and vice versâ,"⁶ says the Javanese proverb. As it was of old and ever will be.

"Dant veniam corvis, vexat censura columbas:"⁷

"They excuse ravens for being black, and find fault with doves for being white."

"Regis ad imperium, fœdera cuncta fluunt."⁸

"Allá van leyes, donde quieren reyes:"⁹

"The laws bend the way kings will," say the Spaniards.

v. 24. But "justice," says the Cural, "is to inquire without respect of persons, and to give every man his due."¹⁰ "It is a sin sought out by the officer of the decree of Heaven, to make crooked what is straight, and to call straight what is crooked," says Tai-shang.¹¹

¹ Shoo-King, bk. i. sect. 3. ² Apost. Const. Copt. i. 3. ³ Atthi Sudi, 105. ⁴ A. Ubeid, 11. ⁵ Tel. pr. ⁶ Javan. pr. ⁷ Juv. Sat. ⁸ Lat. pr. ⁹ Span. pr. ¹⁰ Cural, 541. ¹¹ Kang-ing-p.

Yet it is a very common sin. Justice, one of God's attributes, comes from above ; but law, that often thwarts justice, is from beneath—man's device. When these two—justice and law [sisters, they say, but only 'in-law']—meet half-way here below as usual, even in the same hall, they mostly are strangers to each other.

"The holy man called Manu said this first of all : 'Unrighteous judges shall be thrust down headlong into the deepest hell ; but upright judges shall walk the road that leads to the Nat country, and shall attain Nibbān,'"¹ says the Dhammathat [Burmese Laws of Manu]. And Judah ben Tabbai said : "Do not constitute thyself a dispenser of judgment ; but when people come before thee to be judged, let both sides be to thee as equally wrong. But when they have left thee, acquiescing in thy judgment, let both parties be to thee equally blameless."²

26 *Every man* shall kiss *his* lips that giveth a right answer.

"*Every man shall kiss*," &c. "The superior man does not esteem men for their words only, neither does he despise [good] words on account of him who speaks them."³ But "he," say the Arabs, "that says pretty things, shall hear pretty things in return."⁴ "The word (or address)," say they also, "is the husband, and the answer is the wife, between which there must be an offspring."⁵ "A man acquainted with books [shasters]," says the Kawi poet, "who withal is quick at learning and speaks well, gives pleasure to other people."⁶

"For sweet speech will a man be praised ; but hard words will only get him scorn [or contempt],"⁷ says the Tamil. "A man," says the Hindoo, "is pleasant and delightful as he speaks fitly (or pleasantly). Both the crowing of a crow and

¹ Dhammathat, ii. Introd.

² P. Avoth. i. 8.

³ Hea-Lun, xv. 22.

⁴ Meid. Ar. pr.

⁵ Ar. pr.

⁶ Kawi Niti Sh.

⁷ Nitivemba, 3.

the note of the cuckoo sound well when they announce the coming of a friend.”¹

“Praise and good words,” say the Mandchus, “only bring happiness; but harsh speech only brings trouble.”² “I have ‘butted at men’ [with] one horn after another [I have plied them with questions],” says Borhān-ed-dīn, “but I have only met deceivers and envious men; I have tasted many bitter things lately, but none so bitter as to be questioned.”³ “Readiness [quickness] of tongue is the principle of wealth,” say the Arabs; which the Turkish Commentary renders: “A sweet tongue is a fund of wealth.”

“In whose power are all breathing things?”⁴ asks the Hindoo. Answer: “In the power of a man meek and lowly, who is truthful and speaks pleasing words.”⁵ “And those who speak agreeable (or affectionate) words, who show forth good works, who are fortunate and blameless in their conduct, are gods in a human form.”⁶ “If a man is learned,” says the Tibetan, “people will gather around him without being called. A sweet-scented flower gathers a swarm of bees even from a distance.”⁷

“The beauty (or merit) of a wise man is to give a suitable answer to those who ask him a question,”⁸ says the Putsha Pāgienaga [a Burmese Buddhist Catechism]. “‘Rohana,’ quoth the brahman, ‘you said that you got something at my house yesterday, whereas they gave you nothing. Does a falsehood become you?’ ‘For seven years and ten months,’ said Rohana, ‘I have begged at your door and got nothing, not even, ‘Go and beg next door.’ But yesterday, receiving a friendly greeting [kind words], I said I had received something.’”⁹

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

¹ Vr. Satasai, 128.

² Ming h. dsi, 7.

³ Borhān-ed-d. p. 124.

⁴ Rishtah i juw. p. 125.

⁵ Ratnamāl, 57.

⁶ Kamand. Niti S. iii. 30.

⁷ Legs par b. pa, 2.

⁸ Putsha Pāgien. Q. 27.

⁹ Milinda paño, p. 9.

הָקֵן בְּחוּץ, 'establish thy work outwards, good title-deeds, good neighbourhood, good situation,' &c. ; וְעָתִידָהּ לָהּ, and 'prepare for thyself in the field,' in thy grounds around, 'and then build thy house.'

"*Prepare thy work*," &c. "Choose thy neighbour before choosing thy house, and secure thy companion before thy journey," says the Arab.¹ "A good neighbour is the ornament of the house,"² says Ebu Medin. "But if thy neighbor dislikes thee, change the door of entrance to thy house," says an Egyptian proverb.³ "For precautions avail not against a bad neighbour."⁴ "By all means settle down, but after having got a good neighbour ; and form friendship with a good friend."⁵ "Find a neighbour ere thou takest a house," says the Arab ; "first a companion, and then the journey."⁶ And "God save us from a neighbour with two eyes," say they also.

"Whatever work thou undertakest, first try it with judgment ; then begin it, and thou shalt not feel any regret,"⁷ says the Buddhist. "Anyhow, thy work will either bring people near thee, or it will estrange thee from them,"⁸ say the Rabbis. "But first try thy own strength, and then begin the work,"⁹ say the Georgians. "A man who has not built one house, has a thousand of them,"¹⁰ say both the Telugus and the Tamils.

"El que no tiene casa de suyo,
Vecino es de todo el mundo:"¹¹

"A man who has no home of his own is neighbour to the whole world," say the Spaniards.

Menedem. "— Simus et Crito
Vicini nostri hic ambigunt de finibus
Me cepere arbitrum:"¹²

"Our neighbours, Simus and Crito," says Menedemus, "are at loggerheads about their boundaries, and they wish me to decide between them." "Before settling down to reside any-

¹ Eth-Theal. 237.

² Ebu Medin, 128.

³ Egypt. pr.

⁴ Ar. pr.

⁵ Ming h. dsi, 28.

⁶ Ar. pr. Soc. ; and (Eth.) Matshaf. Phal.

⁷ Lokepak. 108.

⁸ 'Adiyoth Millin, 990.

⁹ Zneobisa tser. p. 106.

¹⁰ Tel. and Tam. pr.

¹¹ Span. pr.

¹² Ter. Hcaut. ii. 1.

where, acquaint thyself with the family [neighbourhood], kindred, and the place," say the Telugus; who add: "First build a small house, and then a larger one."¹ [It is reckoned inauspicious to begin in a large house.] "But remember," say the Rabbis truly, "that every man occupied in building becomes poor."² And the Latins, with as much truth:

"Ædificare domos, et pascere corpora multa,
Ad paupertatem proximus est aditus."³

"To build houses, and to keep a large establishment, is the short way to poverty." "Stop the hole [reduce thy expenses], and thou shalt not have to support [so many retainers]; or else support them, but do not build,"⁴ say the Rabbis. Many men, however, will incur risks and get into difficulties for the sake of "a convenient and suitable country residence, which, with good deeds done in a former existence and self-restraint, is a very great good,"⁵ says the Buddhist.

"A wall, however, is indeed better than a thousand intercessors [go-betweens]." Home is, or should be, one's castle. "For," says the Tibetan, "a man who is always in need of the protection of others, comes to naught at once." We hear of the tortoise that was carried by two crows [see above, Vol. II. p. 124], that fell to the ground and was killed.⁶ "And the injury done by a bad neighbour is felt through seven quarters,"⁷ say the Osmanlis.

So it was in the days of Hesiod, who, in making a home, enjoins first to propitiate the gods in order to secure their goodwill, so as not to be dependent on others, but so as to live of one's own; then to invite occasionally friends at hand. "But if anything unforeseen should happen to thee,"

"Γείτονας ἄζωστοι ἔκλειον, ζώσαντο δὲ πηοί·"

Πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μέγ' ὄνειρα

Ἐμμορέ τοι τιμῆς ὅς τ' ἔμμορε γείτονος ἐσθλοῦ·"

¹ Tel. pr. 654, 2336.

² Jebamoth, B. Fl.

³ Lat. pr.

⁴ Jebamoth, B. Fl.

⁵ Mangala thut. 5.

⁶ Legs par b. pa, 88.

⁷ Osm. pr.

"thy neighbours will run to thee just as they are, but thy relations will take time to dress. A bad neighbour is a sore evil; a good one is of great use. A man has indeed found a thing worth having who has got a good neighbour. Thy ox would not die but for a bad neighbour. Therefore give and take liberally, to and from him; so that, if haply thou shouldst be in want, thy good neighbour may be of use to thee."¹

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

"*Be not a witness,*" &c. "Do not converse about what is 'short' in a man"² [about the shortcomings of others], say the Japanese. "Be on the watch! Be on the watch! For whatever goes from you to others will return to you," said Tsang-tsze, as quoted by Meng-tszc.³ "For he that deceives others must of necessity deceive his own heart," say the Chinese.⁴ "A man, however, deceives his neighbour once only," say the Osmanlis.⁵

"He," says the Tibetan, "who thinks within himself, 'I will deceive my neighbour,' only deceives himself. For a man who has given one answer falsely or deceitfully, is ever suspected even when he tells the truth,"⁶ "But," says the Buddhist, "overcome anger with meekness, a bad man with goodness (or a dishonest man with honesty), a covetous one with liberality, and with truth the man who speaks falsely."⁷

"He," says the Shivaite, "who, being reviled, does not feel excited, does not revile in turn, and does not feel aggrieved, is the Great Spirit upon earth."⁸ "And that man is most per-

¹ Hes. *l. κ. η.* 336—349.

² Gun den s. zi mon. 177.

³ Shang-

Meng, ii. 12.

⁴ Morr. Dict. p. 284.

⁵ Osm. pr.

⁶ Legs par

b. pa, 294.

⁷ Dhammap. Kodhavag. 3.

⁸ Vemana pad. i. 194.

fect in disposition," says the spirit of Wisdom, "with whom is neither deceit nor pretence."¹

"*Say not, I will do so to him,*" &c. "Good men," says the Buddhist, "endure a hundred bad turns for the sake of one kind action; but bad men, be they ever so rich, break down at the first bad turn from others."²

Phara Thaken [Buddha] said to the Rahans [ascetics]: "My dear Rahans, let none of you bear ill-will, or have a grudge against any, or give rise to enmity, saying: 'This man has been angry with me, has oppressed me, has taken my money.' But in order to cause no enmity, let every one say: 'Let him do so to me; let him say what he likes.' So there will be peace"³ [in the story of Tissa Mathera]. "Let no wise man," said Vidura to Dhritarashtra, "either use or provoke too much talking; neither let him strike in turn when he is struck."⁴

Confucius says: "The man who is sincere and upright in not rendering evil for evil, is not far from righteousness. He does not to others what he does not like to have done to himself."⁵ "Tsze-kung said: 'As I do not wish that men should injure me, neither do I wish to injure them.' 'O Tsze!' said Confucius, 'you are not equal to that.'"⁶

"When Tsze-kung said: 'Oh that there were one word to express the whole of one's duty!' Confucius said to him: 'That word is 'shoo,' that means not to do to others what you do not wish to have done to yourself.'"⁷ [S. Matt. vii. 12.] And Cleobulus:⁸

"Ὅ σὺν μισεῖς, ἐτέρῳ μὴ ποιήσης"

"What thou dislikest, do it not to some one else." "All of you give ear to this law; and having heard it, hold it fast: What I do not wish for myself, I am not to do it to others,"⁹ says the Buddhist.

¹ Mainyo i kh. xxxix. 24.

² Lokepak. 211.

³ Dhammap. story 3.

⁴ Maha Bh. Udyog. P. 1270.

⁵ Chung yg. ch. xiii.

⁶ Shang-Lun, v. 12.

⁷ Hea-Lun, xv. 23.

⁸ Sept. Sap. p. 8.

⁹ Naga niti, Schf.; Bstan-hgyur, cxxiii. fol. 174; Csoma's Gr. p. 165.

"In everything," says Woo-tsih-show-ping, "what one does not approve is not to be done to others."¹ And Meng-tsze: "'Shoo' strenuously; what you do not wish for yourself, do not to others; and practise it. Is it not within our reach, then, thus to seek to attain to benevolence (or virtue)?"² And speaking to Chung-kung, who was inquiring about benevolence (or virtue), Confucius said:

"Do not to others what you do not wish for yourself. Then in the country no one will feel displeased with you; and in the house no one will feel angry with you."³ Tai-shang⁴ goes further, and says that "it is a sin not to give up thinking of what may displease others." "Let not the brahman return sin for sin [evil for evil]," said Kaushika; "but let him always be goodnatured."⁵

"What thou wishest may not happen to thee, bring not upon others," say the Mongols; "but whatever thou wishest may happen to thee, cause it to happen to others also."⁶ "It is easy to return evil for evil; but if thou art a man, do good to him who has done thee harm," says Sādi, and the Persian proverb also.⁷ "If, however, a dog bites your leg, shall you bite his leg in return?"⁸ asks the Cingalese.

"Therefore," said Kwang-tsze, "I am good to him who is good to me; but I am also good to him who does me harm. I do a man no harm, though he bear me ill-will."⁹ "The conduct of a man who does not always think of the good (or advantage) of others, is brutish,"¹⁰ says the Tibetan. "Therefore," said Pujani, "setting aside all self-interest, let a man do his utmost; and, abandoning all that is his, let him do what is agreeable to others."¹¹

"What we do not like to be done to ourselves, let us not do at all to others," says the Tibetan. "When we are about to

¹ In Tsin-wang-ke-mang. ² Hea-Meng, xiii. 4. ³ Hea-Lun, xii. 2.

⁴ Kang-ing-p. ⁵ Maha Bh. Vana P. 13744. ⁶ Mong. mor. max.

⁷ Bostan, ii. st. 22; and Pers. pr. ⁸ Cing. pr. d. z. ⁹ Ming-sin

p. k. ch. i. ¹⁰ Legs par b. pa, 62. ¹¹ Maha Bh. Shanti P. 5216.

v. 33. "The man who sleeps at daybreak, and sits up at night, is a worthless individual,"¹ say the Tamils. For "sleep is an enemy," say they also. "More sleep, yet a little slumber, says the lazy man; things will settle themselves somehow,"² says the Georgian.

"It is settled by tradition," says Borhān-ed-dīn, "that morning sleep deprives a man of abundance and curtails his provisions. Too much sleep brings poverty, and also poverty of knowledge. It is said: 'Get up by night, O man; may be thou shalt be guided (or led) to some profitable work. How long wilt thou sleep at night, and waste thy life?'"³

"If thou wilt have enough of thine own, and not beg of others, then," says Hesiod, "get up, *πρωὶ μάλα*, right early, go to the field with thy servants to till thy land, both rich and fallow. But first of all ask [Zeus] Heaven to pour down abundantly upon thee the precious gifts of Ceres, and after that take in hand the plough, followed by a boy with a mattock to break the clods, to cover the grain sown, and so to cheat the birds. For,

— εὐθιμοσύνη γὰρ ἀρίστη
θνητοῖς ἀνθρώποις, κακοθιμοσύνη δὲ κακίστη·

good order is best for mortals; disorder is worst. Then full ears will bend to the earth in thy field. And how pleased shalt thou be when thy crops of corn and wine are safely stored!"⁴ [More references to this subject will be found at ch. vi. 9, xii. 11, xix. 15, xx. 4, &c.]

"I know this fellow Sakitsi," said Wofana. "In his youth he felt no inclination for profitable work [traffic]; when he prospered, he got weary of it. And now, while he spends his time saying, 'Ah! ah!' his estate is going to ruin."⁵ "Therefore must the husbandman be thoroughly diligent and laborious; this is the principal thing. If you are once idle and

¹ Tam. pr.

² Georg. pr.

³ Borhān-ed-d. xiii. p. 152.

⁴ Hes. i. κ. η. 395—520, &c.

⁵ Biyoboos, ii. p. 22.

lazy, then your fields will run wild and your land will be white," say the Chinese.¹

"Rise early," says the Arab; "so shalt thou prosper."² Rabbi Dosa ben Harkinas said: "Morning sleep and drinking at noon in company with vain persons, takes a man out of this world."³ "And," say other Rabbis, "it is forbidden to a man to sleep by day more than the sleep of a horse. How much is that? Sixty breaths."⁴ "Misfortune visits the idle man while he is asleep; but the dapper [active] man, after reaping the fruit of his diligence, enjoys prosperity (or substance)."⁵

"Plus vigila semper, nec somno deditus esto,
Nam diuturna quies, vitiis alimenta ministrat:"⁶

"Be always alert, and not given to much sleep," says D. Cato; "for sleep by day only leads to vice."

¹ Dr. Medh. Dial. p. 183.

² Nuthar ell.

³ P. Avoth, iii.

⁴ Succa, B. Fl.

⁵ Maha Bh. Vana P. 1263.

⁶ D. Cato, lib. i. 2.

CHAPTER XXV.

THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

תְּחִילָתוֹ, Vulg. ‘*transtulerunt*,’ not from another language, but from another collection. LXX. ὡς ἐξεγράψαντο οἱ φίλοι ‘*Ἐζεκίου*. Chald. and Syr. ‘the deep (or profound) proverbs (or parables) of Solomon which the friends of Hezekiah, king of Judah, wrote out.’ Vers. Venet. μετήνεγκαν, ‘transported—took or brought with them.’

Aben-Ezra says it was a received opinion that this third section of the Book of Proverbs was made by Shebna who was scribe in the days of Hezekiah, by whose order he had them collected and added to the former collection. Yarki says they went about the land to collect them; and Rabbi L. B. Gershom says they were collected by men of Hezekiah’s kindred from the sayings of other wise men among which they were scattered.

2 *It is* the glory of God to conceal a thing : but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

“*It is the glory of God*,” &c. “Oh ! how abundantly majestic and unsearchable are the decrees of Heaven ! how mysterious !”¹ says the Book of Odes. “The winds,” said Enoch, “carried me aloft into heaven ; and I continued my progress until I came near a wall of crystal. A flame of fire surrounded it, and I began to be sore afraid. It exceeded everything in glory, in magnificence and in greatness, so that it would be impossible to describe it, by reason of its glory and of its

¹ She-King, iv. bk. i. ode 2.

greatness. I could not look upon it, because of the glory that rested on it.”¹ “If all the seas were ink, and if all the rushes were reeds [to write],” says R. Jochanan [who taught Josephus, under Vespasian]; if the heavens were skins, and all men were scribes, they would not suffice to tell God’s ruling power.”²

“*and the heart of kings,*” &c. “The end of the sea, of the earth and of the mountains, may be attained; but the limit of the king’s thoughts (or mind) is never to be got at by any one,”³ says the Pancha Tantra.

“Heaven may be measured,” say the Chinese, “and the earth may be surveyed, but the heart of man cannot be limited.”⁴ “Without ascending a mountain, we cannot judge of the height of heaven; as we cannot know the depth of the earth without descending into a valley. So unless we hearken to the words spoken and handed down to us by former kings, we cannot know the greatness of their wisdom,”⁵ say the Chinese.

“Naushirwān once asked his minister Yunān to tell him of the goodness of kings gone before. ‘Good in one, two or three ways?’ asked Yunān. ‘In all three,’ said the king. ‘(1) All righteous kings,’ said Yunān, ‘cannot endure bad or wicked men in their kingdom; (2) they administer their kingdom with wisdom, and not foolishly; (3) they do not get angry hastily, but deliberately, and first inquire into the case. But all good kings practise justice, restraint and order, more strictly on themselves than on others.’”⁶

“Those holy princes [of old] served heaven above and the earth below; and midway, their ancestors and men.”⁷ “Let the king avoid bad men as he would a wide, burning, uncultivated, desolate wilderness,” says Kamandaki. “For one bad man admitted frequently into the society of good, moral men, burns them up, as fire consumes dry trees.”⁸

¹ Bk. Enoch, xiv. 9, 10, 15, 20.

² B. Fl.

³ Pancha T. i. 141.

⁴ Chin. pr.

⁵ Hien w. shoo, xlvii.

⁶ Bochari Dejhohor, p. 122.

⁷ Chung-King, ch. ii.

⁸ Kamand. Niti S. iii. 17.

"Therefore does the holy man or prince associate with heaven and earth, and with the spirits, in order to govern well," says Confucius.¹ "No man knows the ways and responsibilities of a king who has not himself been king; inasmuch as the throne is high exalted, and cannot be seen from below [from an inferior position],"² says Soulkhan Orbelian.

"A man, therefore, who, not knowing what is in the king's mind, makes use of many words, does it at his own peril."³ "For when people around say one thing and another [dispute], it is the king's part to discern the right and wrong of it and to decide. What will men not say who stand before a crow and call it white?"⁴ But "searching out," says the Cural, "is—to know secrets, and to ascertain without doubt things that are known." "And he who feels or discerns, without any doubt in his mind, is equal (or may be compared) to a god."⁵

Such a king was Shun, of whom Yu said: "His virtue is large [extensive] and perpetually revolving. He is holy, divine and majestic and accomplished. Supreme Heaven has looked upon him with complacency and has decreed [that he should reign]."⁶ Speaking of it, Confucius says: "In breadth and depth, it may be compared to the earth; in height and brightness, it may be compared to heaven. It extends and continues to spread without limit."⁷

"The personal tranquillity of the prince, therefore, lies in good government. But the best government," adds Confucius, "must rest its foundation on [the decrees of] Heaven."⁸ "Fare thee well!" said Rishyasringa to Dasaratha, "and conciliate the people by justice."⁹

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

¹ Li-lin, Li-ki, ch. viii. ² Sibrzne sitsr. lxiii. p. 88. ³ Lokepak. 171.

⁴ Nitineri-vilac. 33.

⁵ Cural, 587, 702.

⁶ Shoo-King, i. 3.

⁷ Chung yg. ch. xxii.

⁸ Li-lin, Li-ki, ch. viii.

⁹ Ramay. i. ch. xvii. 88.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

"Take away the wicked," &c. "As the husbandman pulls up weeds, and thus preserves his corn, so also let the king eradicate highwaymen, and thus protect his people,"¹ says Manu. "If you drive away vagabonds and strengthen men that are faithful, your empire will prosper and increase in splendour,"² said Chung-hwuy [B.C. 1800] in his proclamation. "For one single man who is covetous and opposed to right principles, is enough to create a disturbance in the kingdom," says Choo-he.³

"There never has yet been a ruler who loved virtue without the people loving justice. And no one can love justice without bringing his business to a prosperous end." "Honour for the prince, and faithfulness in the subject, are among the ten duties that bind men together," says Wang-pi-kieu.⁴ And E-yun, speaking to T'hae-kea [B.C. 1700], said: "Virtue alone is the way to govern well. Where there is no virtue, there is confusion (or rebellion)."⁵

"A king may have enemies, yet is he most injured by his own people. Is not a lion devoured by worms in his own body?"⁶ says the Tibetan. "But then," says the Bengalee, "if all rogues be picked out, the village will be rooted up [desolate]."⁷ "King Dilipa made his chief minister a man who agreed with him, yet was odious; but although a wicked man was agreeable, he yet cut him off like a finger bitten by a serpent."⁸

"Such as hinder the progress of good [eat up] ruin the king," says Kamandaki. "So do wicked friends also. Therefore let him have good friends"⁹ [attendants and courtiers]. And "drive away false teaching, in order that sound teaching

¹ Manu S. vii. 110.

² Shoo-King, iii. ch. ii.

³ Ta-hio Com. ch. x.

⁴ San-tsze-King, 52.

⁵ Shoo-King, iii. 7.

⁶ Legs par b. pa, 259.

⁷ Beng. pr.

⁸ Raghuvansa, i. 28.

⁹ Kamand. Niti S. iv. 12.

be honoured," says Kang-he.¹ "For all splendour [majesty] is vain, by which good men do not stand [are not encouraged]."²

"Let the king be worshipped [honoured] by the good [going] before him, and by the good [walking] behind him. Let him bear patiently the reproach of evil men ; and framing his conduct on truth, let him be surrounded with respect."³ "'Wise men,' said the crow to the king, 'tell us that it behoves the king to keep his affairs well hidden from sycophants, and not let one of them enter his private apartments [or secrets] ;'"⁴ to which S. Seth adds : "Nor approach the water in which he will wash, neither the couch, nor the vestments he will wear,"⁵ &c. "In like manner, then, as the bad parts of a sugar-cane should be removed ere it can be used, so also should the traitor be removed from the palace ere others can be safe,"⁶ says Vema.

"The king," says Manu, "in whose city there is no thief, no adulterer, no fornicator, no evil-speaker, no violent assaulter, and no murderer, attains to the realm of Shakra [Indra]. By suppressing those five classes in his kingdom, the king raises himself far above other men [kings] of the same rank, and acquires fame in the world."⁷ "If an enemy is overlooked when still a child, he will take root and grow like a tāl-tree [Borassus flabelliformis] ; just as fire allowed to smoulder in secret soon breaks out into a conflagration."⁸

Manu says again : "The sixth part of the virtuous deeds done by the whole people belongs [is credited] to the king who protects his people. But the sixth part of the unrighteous actions of the people belongs to the king who does not protect his people. The king, however, who protects all creatures according to law and justice, who punishes (or slays) the wicked, thereby sacrifices every day with a hundred thou-

¹ Hien w. shoo, 176.
Adi P. 3560.

² Kamand. Niti S. iv. 13.
⁴ Calilah u D. p. 202.

³ Maha Bh.
⁵ Στεφ. κ. ΙΧν. p. 334.

⁶ Vemana pad. iii. 83.
Adi P. 5626.

⁷ Manu S. viii. 386, 387.

⁸ Maha Bh.

sand gifts acceptable to the gods. On the other hand, the king who does not protect the people, while taking from them his revenue, tolls and taxes, and daily contributions for the expenditure of his house, goes straight to Naraka [hell]."¹

6 Put not forth thyself in the presence of the king, and stand not in the place of great *men* :

7 For better *it is* that it be said unto thee, Come up hither ; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

אל תתהדר, 'do not plume thyself in presence of the king.' Vulg. Chald. 'ne gloriosus appareas,' &c.

"*Put not forth*," &c. "There are three errors," says Confucius, "to which a man is liable when in presence of the prince : (1) to speak before he is spoken to—that is called hastiness ; (2) to be spoken to and not to answer—that is called sullenness or taciturnity ; (3) to speak without looking at the prince's countenance—that is called blindness."²

"The king is not my friend, nor yet my brother-in-law. He is my master. Fix that well in thy mind."³ "Let no man who lives at ease [though he be in comfortable circumstances], eat, dress or adorn himself like the king in any respect."⁴ "A man of taste," says the Shivaite, "will speak agreeably to what the king says, and will not puff himself up before him."⁵

"*and stand not*," &c. "Love work and hate pre-eminence, and do not court acquaintance with high personages,"⁶ say the Rabbis. "Beware of courting the great (or greatness)," says Nebi Effendi to his son ; "a middle [mean] estate is well enough for thee. Wishing to interfere in all town matters is the beginning of the end of all repose."⁷ "Ziyad also said

¹ Manu S. viii. 304—307.

² Hea-Lun, xvi. 6.

³ Lokaniti, 133.

⁴ Id. 132.

⁵ Vemana pad. iii. 61.

⁶ Ep. Lod. 25.

⁷ Khair

nameh, p. 31.

to his son: 'Beware of the highest seat, for it is an unsafe place.'¹ El-Hanaf then said wisely: 'I will not sit in that place. I fear lest I should have to rise from it to make room for some one else.'"

"Be not familiar with princes, but approach them as fire—not too near, nor yet too far,"² said R. Shemaiah. "As to the companions of the Sultan, the greater is their honour, the greater is also their danger,"³ says El-Nawabig. "Sit not in company with nobles," says Ebu Medin, "lest thou be placed aside on a lower place."⁴ "In presence of superior men, do not affect greatness in thy speech,"⁵ say the Chinese.

"Calilah said to Dimnah: 'But how dost thou expect to find a place by the king; for thou art not used to such company, neither knowest thou how to behave in such a place?' Dimnah replied: 'A strong man does not shrink from a heavy burden, although he be not in the habit of carrying it; but a weak individual cannot take it up, although it be his calling to carry it. I will therefore set about it in that spirit. For they say that a man who is attached to the court, if he throws off his pride, restrains his temper, endures injury and yields to everybody, soon accustoms himself to live at the palace.'"⁶

"And, as a rule, withdraw thyself two or three degrees lower than thy place [either at table or elsewhere], that they may say to thee, 'Come up!' But do not raise thyself, lest they say to thee, 'Go down!' Better that they should say, 'Come up!'" says R. Nathan.⁷ Lastly, the old Egyptian's advice is: "Go not out, neither come in, first [before others], lest thy name be in evil odour."⁸ And a still older authority, E-yun [B.C. 1750], warns us that "if a man wishes to rise on high, he must begin from below"⁹ [be lowly].

¹ Eth-Theal. 208.

² P. Avoth, i. 10.

³ El-Nawab. 106.

⁴ Ebu Med. 322.

⁵ Dr. Medh. Dial. p. 164.

⁶ Calilah u D. p. 185;

Στεφ. κ. 'Ιχγ. p. 22.

⁷ R. Nathan Avoth, ch. xxv.; Midrash R. in Exod.

par. 45, M. S. ⁸ Ani, max. xvi. Egyptol. p. 87. ⁹ Shoo-King, iii. 7; and Chung yg.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour *himself*; and discover not a secret to another :

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

פֶּן מִה תַּעֲשֶׂה בְּאַחֲרֵיהֶּם, 'lest—what shalt thou do when it is all over?' הִי, fem., cannot refer to רֵב, 'action, law-suit,' which is masc., but must be taken in a more general or neuter sense.

"Go not forth hastily," &c. "Let no man enter upon a business hastily, for a want of due consideration is the best way to misfortune. A matter well considered pleases by its well-merited success,"¹ says the Hindoo.

"Some men," say the Chinese, "go to law who are so bent on gaining their point that for years they only talk of law-suits. But by gaining a law-suit you only empty your house and exhaust your strength; you waste your money and spend your wealth; and, after all, you cannot get what you want. Be willing, therefore, rather to suffer an injury and lose an advantage. But do not hearken to the instigations of lawyers [who recommend law-suits] as the best way to guard against litigation and disputes."² [A wise advice; for true is the proverb, "In law, the first loss is the least." Better forego twenty shillings than have to pay fifty or a hundred shillings in order to recover the twenty.]

"Our august father," said Yung-shing of the emperor Kang-he, "has left on record that 'we ought to agree so as to avoid contention and quarrelling ere it arises.'"³ And the Hungarian proverb is true: "Jobb az östöver alku," &c.: "Better is a thin agreement than a fat verdict from the judge."⁴

¹ Bahudorsl. p. 46.
p. 13. ⁴ Hung. pr.

² Chin. Dial. Dr. Medh. p. 198.

³ Shin yü,

See Esop's fable 98, of the Lion, the Bear and the^e Fox, with this moral, "ὅτι πολλοὶ κόπον καὶ μόχθον ἐτέρων ποιοῦνται ἰδίου κέρδος" that "many men make profit of the trouble and affliction of others." And on the 'Two Suitors and the Oyster,' the Chinese quotes the proverb: "When the oyster and the kite are [entwined] quarrelling together, the fisherman alone profits by it."¹ "For men to wrangle and quarrel together is the source of no profit whatever,"² say the Mandchus.

"Do not rush hastily into [mandarin] legal disputes,"³ says the Chinese. "But," says the Bengalee, "having first won your cause on the floor of the house [at home], you may try to win it in court [if you like]. Wash your dirty linen at home, and settle your quarrels out of court." For even the Ozbegs tell you that "shame is worse than death."⁴ Chilon then says to the point:

"Ἐν ὁδῷ μὴ σπεῦδε προάγειν."⁵

"On the road, be in no hurry to take the lead, but agree with thine adversary quickly while thou art in the way with him, lest," &c.

"Bakhtyar said to the king: 'If the king will only consider the matter, he will see that he who is hasty in what he does only gets distress and trouble.'"⁶ "Be not hasty in thy purpose," says Borhān-ed-dīn; "but first give thy whole attention to it, and then act."⁷ And old Ani warns his son "not to go into a crowd [among men] if he finds himself called to fight them."⁸

But Baber says that "he who puts his hand to the sword in hot haste, shall only bite that hand from regret."⁹ Lastly, as regards law-suits in particular, the Cingalese say that the suitor "is but a crab sporting in the water that will make it red" [by boiling it].¹⁰ "He is but a grasshopper hopping into

¹ Mun Mooy.

² Ming h. dsi, 25.

³ Hien w. shoo, 79.

⁴ Ozb. pr.

⁵ Sept. Sap. p. 24.

⁶ Bakhtyar nameh, st. iv.

⁷ Borhān-ed-d. iv. p. 68.

⁸ Ani, max. xlvii.

⁹ Baber nameh, p. 109.

¹⁰ Athitha w. d. p. 19.

the fire in order to put it out," say the Telugus.¹ "Do not rush into inextricable difficulties, for trouble at the beginning is better than trouble in the end,"² say they also. "The ditch is but Vishnu's paradise for the cat that has fallen into it"—or for a man with a law-suit. "In that case," say the Welsh,

"Gwell câr yn y llys, nag aur ar fys:"³

"it is better to have a friend at (or in) court than a golden ring on one's finger." See also Sophos [fab. 23], and Syntipa [fab. 22], and Loqman [fab. 10], of 'the Hares and the Foxes at war with the Eagles,' to warn a man "not to quarrel and go to law with a more powerful man than himself."

"However little money I may have, let my head be without a quarrel,"⁴ says the Osmanli; "lest I be like an areca-nut in the nippers,"⁵ say the Telugus; or, "entre le marteau et l'enclume,"⁶ say the French; and "know not what to do." "In a law-suit the winner creates anger; the loser fares ill; but the quiet man fares best, keeping clear of loss or gain,"⁷ says the Buddhist.

"Two herons went together to fish, the one in deep water, the other on the bank. Having caught a red fish, and being unable to agree about it, they called in a jackal to settle the dispute, and he did it thus: 'The tail [of the fish] is for him that stood on shore; the head for him that went into deep water; and the body for me. So will justice be satisfied.'"⁸ [From the Ratnawaliya].

Therefore, "be not hasty," says Ajtoldi; "all things are bound to time. When that time comes, that door will be opened which is shut at present."⁹ And Pindar the wise:

"— ἄγνω-

μον δὲ, τὸ μὴ προμαθεῖν·

κουφότεραι γὰρ ἀπειράτων φρένες."¹⁰

"It is senseless not to take warning beforehand. But untried

¹ Tel. pr.

² Ibid.

³ Welsh pr.

⁴ Osm. pr.

⁵ Tel. pr.

⁶ Fr. pr.

⁷ Dhammap. Sukhav. 201.

⁸ The Friend of Ceylon,

June, 1874.

⁹ Kṣudatku B. xiii. 77.

¹⁰ Ol. viii. 78.

minds are apt to be rash." "A [good] sign of thy doings [conduct]," says the much older Ptah-hotep to his son, "is, not to have to repent. Give thy mind to thy master's [father's] counsel. It is hard to have no answer to give."¹

v. 9. "*Debate thy cause*," &c. "Let no man make known in his talk the plans he forms in his mind. Nothing is known to succeed that has been pried into by another,"² says Chānakya. "Allow not thyself to [fall] be drawn into actions and law-suits, nor heedlessly [lit. head-nodding] into profitless quarrels. And do not make everybody a confidant of thy secrets; thus making thy secret 'an ornament' of the bazaar [public]. Think not that everybody is naturally sincere, neither imagine that all men are hypocrites,"³ said Nebi Effendi to his son.

"Conceal your own [intentions or] course of action with great care," says the Tibetan. "Generally speaking, to make your intention known shows weakness on your part. If the monkey had not been dancing, they would not have tied a cord round his neck."⁴

"In order to accomplish a business, say nothing about it; for walls have cracks and partitions have ears,"⁵ say the Chinese. "Show thy friend every kindness, but do not show him the secrets of thy heart (or mind),"⁶ says Ebu Medin. "For thy secret is thy captive if thou keepest it; but thou art its captive if thou tellest it," says Abu Ubeid,⁷ who adds: "A man has power over his soul [himself] who keeps his secret from his fellow."⁸

"Wise men have said that there are three things into which none but fools will rush headlong, and get small good thereby, namely: (1) familiarity with the Sultan; (2) telling secrets to women; (3) and taking physic to see if it will kill or cure,"⁹ said Calilah. "The hidden seed of a secret must be kept at all events, and not be broken in the least; for if once broken,

¹ Pap. Pr. viii. l. 11. ² Chānak. Shat. 38. ³ Khair nameh, p. 23, 25.

⁴ Legs par b. pa, 330.

⁵ Chin. pr. p. 48, 50.

⁶ Ebu Med. 4.

⁷ Abu Ubeid, 65. ⁸ Ibid. 60.

⁹ Calilah u D. p. 16; Στεφ. κ. Ιχv. p. 26.

it will not grow any more"¹ (or prosper), said Damanaka to the lion.

"For the services of a bad man cause the ill-success of a business,"² says Ebu Medin. "Know that man's nature is made up of guile, imposture and fraud. Therefore never trust to any go-between, but hasten to do thy own business without delay. For he is indeed a man 'of the world' [a man in a thousand] who in this world does not depend on man"—said by Timur on the occasion of the daughter of Shah Shejah being given to Timur's son to wife.³

"Keep thy secret with every care," said the women to the bearer; "for he who reveals a secret loses it."⁴ "If it crosses thy lips, it will cross the river Penna,"⁵ say the Telugus. "Three may keep a secret, but only when two of the three are away."⁶ "Do not tell a secret, even to your wife; and do not trust an enemy,"⁷ say the Tamils.

"Debating," say the Chinese, "should be done alone; if disclosed, it fails." "For a scheme not kept secret is but misfortune prepared beforehand."⁸ "Reveal the secret of thy heart to no one," says Sādi, "lest he repeat it to some one else. Thou mayest entrust thy jewels to a keeper of treasure; but as to thy secret, keep it close within thee.

"A word, so long as thou hast not spoken it, is in thy hand [power]; but when once spoken, it will have power over thee. The demon of speech is shut up within the pit [or well] of thy heart; place it not on the surface of thy palate and tongue. A boy has mastery over a horse that is tied; but if let loose, a hundred of Rustum's horses will not bring him back to the halter. So with words spoken, and so with a secret told."⁹ [Rakhsh, 'brilliant Lightning,' was the name of Rustum's favourite steed.]

"Let many seek thy peace [wish thee well]," say the Rabbis;

¹ Hitop. ii. fab. 4.

² Ebu Med. 138.

³ Ahmed Ar. V. Tim. p. 48.

⁴ Alef leileh, ix. p. 58.

⁵ Tel. pr. 1521.

⁶ Eng. pr.

⁷ Tam. pr.

⁸ Ming-sin p. k. ch. xi.

⁹ Bostan, vii. st. 2.

"but reveal thy secret only to one man in a thousand."¹ For "it is bad [lit. a loss] to make family brawls public,"² say the Tamils. "Therefore make the breast of a faithful and true friend alone the 'chest' [receptacle] of thy secret,"³ says the Arab. "Remembering that all secrets hidden behind the curtain will go from ear to ear, and be known of the world," says the Persian.⁴

"He, therefore, whose secret and whose plan is not made known until it is wrought out, is called a 'pandit'"⁵ [wise, knowing man], said Vidura to Dhritarashtra. "The cat that mews catches no mice," say the Georgians.⁶ "He is a fool," says the Mongolian, "who, while pretending to hide his plan which he wishes to see realized, entrusts it to others. Who but a simpleton would adorn the tail after cutting off the head?"⁷

"Μυστήριον κρύπτει"⁸

"Hide a [mystery] secret," says Periander.

"Never tell your own secret," say the Italians;⁹ "nor listen readily to other people's secrets." "And tell! not to thy fellow what blemish is in thee," say the Rabbis.¹⁰ "Hearken!" said the jeweller to the king; "a matter that falls between six ears does not remain long secret; a matter between four ears is not heard; but a matter of two ears [one's own secret], even Brahma himself does not know it."

"Compañía de tres, non vale res:"¹¹

"Company of three is worth little." "Two is company, three is none."¹² "Thy secret is of thy blood," say the Arabs.¹³

"Ὁ μέλλεις πράττειν μὴ πρόλεγε' ἀποτυχὼν γὰρ γελασθήσῃ."¹⁴

"Talk not beforehand of what thou art going to do, lest, if thou failest, people laugh at thee," says Pittacus.

¹ Jebamoth, 63, M. S. ² Tam. pr. ³ El-Nawab. 138. ⁴ Akhlaq Jellalee, Emin Chosru. ⁵ Maha Bh. Prajag. P. 9. ⁶ Georg. pr.

⁷ Sain ügh. 27. ⁸ Sept. Sap. p. 44. ⁹ Ital. pr. ¹⁰ Khar. Pen. xii. 17.

¹¹ Span. pr. ¹² Eng. pr. ¹³ Meid. Ar. pr. ¹⁴ Pittacus, Sept. Sap. p. 26.

"A quien dices tu puridad,
A ese das tu libertad:"¹

"To whom thou tellest thy secret, to him thou sellest thy freedom." "For thy companion has one of his own, and that one has another" [and so goes thy secret], say the Rabbis.² "The road has ears, and the wall has ears."³ "Walls have ears;"⁴ and "there are ears in the wall," say the Ozbegs.⁵ "Speak not [hidden] secret words in bad places. The 'little or the much' of the heart would thus be known."⁶

"A secret is between two only; if between three, it is no secret,"⁷ say the Rabbis. "He who hides his secret, secures his business," say the Arabs. "He also has power over his plan; he rejoices; he is safe from hurt. He, on the other hand, who gives power to his tongue, gets to himself shame, and ruins his business. But he that has power over himself, keeps hidden things in his secret heart."⁸

"Tell no secret in a field with rising ground, or with rocks above ground"⁹ [lest they, like walls, should have ears]. "By night take good care of thy words, and by day beware of men. Look and see if behind the wall there is not some one who will hear thy words spoken in a whisper."¹⁰ "By night," says another authority, "speak with bated breath; and by day look about thee."¹¹

"If known of only one [thyself], thy secret is secret; if known of two, it is public," say the Tamils. But they say also: "If one knows it, the world knows it;" it "spreads through the world."¹² "The words you speak within you will be heard all over the town,"¹³ say the Telugus.

"Tre lo sanno? tutti lo sanno:"¹⁴

¹ Span. pr. ² Erchin, B. Fl. ³ Vajikra, R. Dukes, R. Bl. 82.

⁴ Berachoth, B. Fl. ⁵ Osb. pr. ⁶ Ahmed u. Yusf. st. 1.

⁷ Mifkhar hap. B. Fl. ⁸ Meid. Ar. pr. ⁹ Bereshit R. R. Bl. 151.

¹⁰ Dukes, R. Bl. 82. ¹¹ Mifkhar hap. R. Bl. 151. ¹² Tam. pr.

¹³ Tel. pr. ¹⁴ Ital. pr.

"Do three know it? then all know it," say the Italians; and the French:

"Secret de deux, secret des dieux,
Secret de trois, secret de tous."¹

"A secret known to six ears is spread abroad [lit. broken, or split up], for it then becomes public property. Therefore let a king entrust his secret only to himself and another,"² said Vishnu Sarma.

"He that keeps his secret, obtains his wish,"³ say the Arabs. "A sensible man does not speak of the loss of money, of sorrow of heart, of niggardly doings in the house, of theft in the house, or of the misconduct of his wife,"⁴ says Vararuchi. "It is not well," said the king to himself, "to make public the affairs of one's household, the intention of one's heart, and one's losses (or wants)."⁵

"Thy secret is of thy blood," says Ebu Medin. "As often as thou hast disclosed it, it has been to thee the source of trouble [lit. of death]."⁶ "It is better for thy secret that thou shouldest keep it thyself rather than another,"⁷ say the Arabs. "When our heart is brimful of [intentions or] projects, still must we hold them tight, by not speaking of them," says the Mandchu.⁸ For "a man without a secret [who cannot keep one] is like a treasury without a key [to lock it up],"⁹ say the Rabbis.

"Through the vice of the mouth, the parrot, the riskiegs and the 'titiba' find themselves caught or destroyed. The water-fowl holds its peace, and is [safe] let alone. The success of every plan lies in silence,"¹⁰ says the Tibetan. "For Brahma himself cannot find out a plan well concealed."¹¹ "And a man will obtain all he hoped to get of his plan, if he will but hide his secret from his enemy," says Ebu Medin.¹²

"Certain things should be kept from wives, from husbands,

¹ Fr. pr.

² Hitop. iii. 39; Pancha T. i. 112.

³ Ar. pr.

⁴ Varar. 75, Schf.

⁵ Baitál Pach. i.

⁶ Ebu Med. 154.

⁷ Ar. pr.

⁸ Ming h. dsi, 99.

⁹ Ep. Lod. 196.

¹⁰ Naga niti, 13, ed. Schf.

¹¹ Pancha T. i. 222.

¹² Ebu Med. 52.

and from children of tender years. Let a wise man, therefore, speak in their hearing with the utmost caution, after thinking it well over, and see if it is fit or unfit to be told."¹ Lastly, Theognis advises us :

“Πρῆξιν μὴδὲ φίλοιςιν ὁμῶς ἀνακοίνεο πᾶσιν
παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον.”²

“Do not communicate thy business to all thy friends indiscriminately, for few there are whose faithfulness can be trusted.”

“*Lest he that heareth thee,*” &c. “Fall at the feet of your adversary (opponent), rather than at the feet of your witnesses,” says the Tamil proverb.³ “Better to blush once [for an offence committed],” say the Italians, “than to grow pale many times [from dread of disclosures and of punishment].”⁴ “For a blot upon one’s name (or reputation) can never be wiped off,”⁵ say the Japanese.

11 A word fitly spoken *is like* apples of gold in pictures of silver.

מַשְׁכָּוִיֹּת כֶּסֶף may mean, according to the etymology, either ‘apples of gold inlaid with silver ornamentation,’ or ‘apples of gold in a setting of silver filagree.’ Chald. ‘apples of gold inlaid with silver designs.’ Syr. id. Vulg. ‘mala aurea in lectis argenteis.’ עַל-אֶפְתָּרָיו, ‘at the proper time and fitly.’

“*A word,*” &c. “Though there be many forests, yet few are the places where sandal, the first (or best) of trees, grows. So also, though there be many wise men, yet it is difficult (or rare) to produce elegant sayings,” says the Tibetan, who adds: “A horse is known by his step; gold and silver are known when melted; and a wise man is known by the composition of his elegant sayings.”⁶ “For the ornament of speech is worthy of honour,”⁷ says Ebu Medin.

“To get a good word from a good man,” says Siün-tsze,

¹ Pancha T. i. 113.

² Theogn. 73.

³ Tam. pr.

⁴ Ital. pr.

⁵ Jap. pr. p. 507.

⁶ Legs par b. pa, 449, 450.

⁷ Ebu Med. 126.

"is like finding gold, a pearl, or a precious jewel."¹ "Every good saying is a diamond, a precious pearl, or a valuable gold coin. But poetry without sense is like a ring without a signet,"² says the Turk. "The words of wise men," says Ajtoldi, "are like so many pearls strung together."³

"Every word," says the Beharistan, "that comes from the lips of a wise man is a jewel; and the heart of a wise man is a treasury of gems of wisdom."⁴ "One line that soothes him who hears it, is better than a thousand lines strung together without sense. So also is one verse of the Dhammapadam that soothes the heart, preferable to a hundred gathas [verses] strung together in senseless lines."⁵

"How wonderfully thou arrangest thy words!"⁶ said the magistrate to Usorkhopesh. "Give good place," says Ptah-hotep, "to wise arrangements of good words."⁷ "One word of a man may be more precious than a thousand ounces of gold. This may be got more easily than the searching for a good word from others. But this is not like seeking it from oneself,"⁸ say the Chinese. "A thousand ounces of gold is a small price for one [Chinese] character [letter]. Whosoever understands this book [classic] will be distinguished," say the Mandchus.⁹

"This writing [said of the Burmese Putt-ovada], especially books in poetry and verse, are like flowers of gold. This book [Putt-ovada] is gold, and fresh like the flowers of the Malay apple [*Eugenia Malaccensis*]."¹⁰ "Fruit ripening under the leaves is not more agreeable than pleasant writing on a white sheet of paper,"¹¹ say the Arabs. We also read of "a king who put an apple of superior flavour and colour in a casket of gold."¹²

¹ Ming-sin p. k. ch. xviii. ² Khair nameh, p. 40, 41. ³ Kudatku B. ii. 11.

⁴ Behar. st. 3.

⁵ Dhammap. Sahassav. 100—102.

⁶ Pap. Abbot, pl. vi. 8.

⁷ Pap. Pr. xv. l. 9.

⁸ Ming-sin p. k. ch. xi.

⁹ Ming h. dsi, 171.

¹⁰ Putt-ovada, i. p. 19.

¹¹ El-Nawab. 133.

¹² Dsang-Lun, fol. 21.

"The beauty of speech (or word), said the tortoise to the mouse, is not fulfilled but in the beauty of action ; otherwise it is only knowing of a good remedy for a complaint, and not taking it."¹

12 *As an earring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear.*

זָּנָב, 'a gold ring'—whether a nose-ring, Gen. xxiv. 47, as worn in the East, or an ear-ring, as it is meant here in connection with an obedient [lit. listening, hearing or hearkening] ear. חֶסֶד לִי קָהָם, 'a necklace of pure gold.' Elsewhere, we may compare with 'vessels of emerald' the saying of Ptah-hotep [Pap. Pr. v. l. 10], who tells his son "to value a good word above emeralds [green stone] found on the arm of slave-girls," as worn in those days.

"*As an earring of gold,*" &c. "The ear is adorned by the hearing, and not by the earring ; as the hand is adorned by giving, and not by a bracelet. So also does the person of men shine through their good offices, and not through sandal-wood,"² says the Hindoo. "Is not the ear made for this," say the Georgians, "that it should hear much and remain dumb?"³ [not repeat what it hears]. "One finds with difficulty a man to give good advice, but to find one who will listen to it is still more difficult," say the Tibetans.⁴

"If you tell the truth," say the Burmese, "men will not hear it ; but say what is not true, and people will listen to you."⁵ Thus, "he who listens to the words of a wise man [or of all-wise Buddha] is, among the rubbish-like, blind multitude, like a sweet-scented flower growing on a dung-heap by the roadside."⁶ "Patience in listening to wholesome instruction, and the light of religious students [Rahans, Aryas] discussing the divine law [of Buddha], is indeed a blessing,"⁷ says the Buddhist. "What is like nectar hidden in the ear?" asks the

¹ Calilah u D. 173.

² Nitishat. 63.

³ Andaz. 13.

⁴ Legs par

b. pa, 165.

⁵ Hill pr. 157.

⁶ Dhammap. Puppav. 58, 59.

⁷ Mangala thut. 11.

Buddhist. Answer : "Advice of [pure] thorough good sense."¹
So thought also Antipho :

"Ah ! dictum sapienti sat est."²

"Advice to the wise with a wink," says Ben Syra, "but to the fool with a stick."³ "But he," says R. M. Maimonides, "who reproves another man for the first time, should not do so harshly."⁴ "And then, reproof to others should be backed by one's own virtue. Advice given by a bad man is like a hunter [a low class] talking Bana" [preaching the law], say the Cingalese.⁵

"He," says Confucius, "that studies well, affords leisure to his teacher [makes his teaching easy], profits twice as much, and is on good terms with his teacher. But it is otherwise with him who studies badly. He always finds fault with his teacher."⁶ Hesiod⁷ agrees with the Chinese sage :

"Ἐσθλὸς δ' αὖ καὶ κείνος, ὃς εὖ εἰπόντι πίθηται"

"He is a good and worthy man who yields to good advice. But he who neither can think for himself, nor take advice from others, is a man good for nothing." For, after all, according to the Anglo-Saxon proverb, "A man shall adorn himself with wise lore, through the wise determination of his mind."⁸ "He is a son, indeed, and one to be commended, who keeps his father's commandment," says the Hindoo ; "but there is no bearing the fool who will not hearken to what he is told."⁹

A man who will not hearken to advice is said by the Javanese "to have an ear well formed, but deaf."¹⁰ "My son," said Brahma, "did not understand my first explanation, because he is wedded to ignorance ; yet will I teach him again."¹¹ But all teachers are not so patient as Brahma was with Sahat Kumara.

¹ P'hreng-wa, 19.

² Ter. Phorm. act iii. 3.

³ Ben Syra, 12.

⁴ Halkūt De'ot. vi. 8.

⁵ Cing. pr.

⁶ (Hio-ki) Li-ki, ch. xv.

⁷ i. κ. η. 293.

⁸ A.-Saxon, pr. i.

⁹ Bahudorsh. p. 28.

¹⁰ Jav. pr.

¹¹ Narada Panchar. ii. 50.

[With the expression, 'hearing or listening ear,' compare 'filling one's ear,' said in Egyptian of an active man of business.¹]

13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

Chald. agrees with the original and A.V. Syr. follows the LXX., and differs. 'The cold of snow' must refer to the cooling sight of it on Mt. Lebanon and Mt. Hermon, or from snow brought thence at harvest-time—April, May. For 'snow in summer and rain in harvest,' ch. xxvi. 11, are both out of season and unwelcome.

"As the cold of snow," &c. "The prosperous issue of a business depends on the messenger. An arrow could not be shot unless it were fitted on the bow,"² says the Hindoo. "He does not forget to eat and drink," says the Bengalee, "but still does not forego his precise message."³

"Having undertaken the office of messenger," said Nalas to Damayanti, "how could I seek my own? How could I, having promised to the gods, especially after undertaking to do the business of others, then seek my own? That is duty. After that, if I may attend to my own case, I will. So let it be, good woman."⁴

So said Tama-yori-bime to him to whom she was sent with a message from her sister Toyo-tama-bime: "The scarlet gem possesses brilliancy, as people say; but does not my master's honour shine still more brilliantly?"⁵ "A faithful messenger can return" [in confidence to them that sent him], as rendered in the Japanese Gun-den-sen-zi-mon, translation of the Chinese Tsian-dziu-wen. So also reads the Korean version. But Dr. Medhurst gives what reads like a para-

¹ Pap. Anast. iv. 20, l. 8, and pl. 13, 8; and Eccles. i. 8.

² Vr.

Satasai, 362.

³ Beng. pr.

⁴ Nalas, iv. 15—17.

⁵ See Pfizmayer's

Japan Poetry, p. 7.

phrase : "Let engagements be rendered, so that they may be repeated."¹

"Thus the king said to the brahman, 'Go!' and he went, and reverently delivered the message sent by the king."² As the Arabs say : "When told to do a thing, make fast the knot."³ "If thou art a messenger sent by an elder to another elder," says Ptah-hotep, "conform to the message given thee to deliver, and discharge thy office as told by him who sent thee."⁴

"An ambassador must feel love for the people [he represents]," says Tiruvalluvar ; "he must be of high extraction, and be of a disposition to please the king ; he must have knowledge ['arivum,' science of his office], and speak with power on subjects well considered beforehand ; he must know his own measure [task], watch his opportunity, and, after due reflection, act with knowledge of the situation, and not utter one word rashly."⁵

"Just as a cold wind blowing on a burning flame does not perish by blowing thereon, so also skilful and wise ministers around the king do not perish [but assist him]." "But it is for the service of the people, and is a good safeguard for wealth and for kindred."⁶ "A man," says Chānakya, "who is ingenious, eloquent, clever, brave, and who speaks according to truth, is fit to be appointed ambassador [messenger or envoy]."⁷

"But bad servants consult after acting,"⁸ say the Rabbis. It is with them, "Great beginning, but light work," says the Hindoo.⁹ "While wealth is coming in, an increase of greed often comes upon a man, as, in summer-time, frost often brings great cold."¹⁰ "As the coolness to be had in sunshine is far exceeded by the cool brightness of the moon, so also is the

¹ Gun den s. zi mon, 185.

² Ramay. i. xviii. 4.

³ Meid. Ar. pr.

⁴ Pap. Pṛ. vii. l. 3.

⁵ Cural, 681—687.

⁶ Lokepak. 159, 163.

⁷ Chānak. shat. 106.

⁸ Baba Bathra, 4, M. S.

⁹ Bahudorsh. p. 4.

¹⁰ Drishtanta, 25.

coolness of moonlight far exceeded by the words of a great and learned man."¹

14 Whoso boasteth himself of a false gift *is like* clouds and wind without rain.

Chald. follows the Hebrew: "Clouds and wind, but shower—none; [so is] a man who boasts of a false gift."

"*Whoso boasteth*," &c. "When there is little wealth within, it is displayed boastfully outside," say the Tibetans. "When clouds are quite full of water, then they move and thunder aloud."² It is so in all countries. "But," says Avveyar, "men that have knowledge do not boast."³

"What is ignorance of the world [venmai]?" asks Tiruvalluvar. "It is the self-assurance (or self-conceit) that makes one say: 'I have knowledge.'"⁴ "A brahman unread, a king who does not protect his people, and a cloud that does not rain, are all of no use,"⁵ said Bhishma to Yudhisht'ira.

"To meddle with what one has not learned, and a fault in what one has learnt, both create a doubt in others."⁶ "Ride not another man's horse," says Abu Ubeid, "and boast not of a science thou hast not got."⁷ "But first rectify thyself, and then others."⁸ "Men of the world," says Mun Mooy, "when engaged on matters in which they avail themselves of borrowed lights, often, in the course of conversation, let slip a word that mars the whole. The proverb says: 'The fox assumes the majesty of the tiger'"⁹ [Esop, fab. 78; Babrias, fab. 72, &c.]. "Well," says Pindar:¹⁰

"Τὸ καυχᾶσθαι παρὰ καιρὸν,
Μανίασιν ὑποκρέκει."

"Boasting out of place rings of folly within. Do not prate

¹ Kawi Niti Sh. p. 27. ² Legs par b. pa, 207. ³ Kalvi Oruk. 82.

⁴ Cural, 844. ⁵ Maha Bh. Shanti P. 2960. ⁶ Cural, 845.

⁷ Abu Ubeid. ⁸ Sanhedr. Ep. Lod. 1702. ⁹ Mun Mooy's Chinese tr. of the Jackdaw in Peacock's Feathers, p. 16. ¹⁰ Ol. ix. 58.

such nonsense, my good friend." "The vain boasting of a braggart," says Demophilus, "is like gilt armour; very different in and out."¹ Therefore, says Pythagoras of Samos:

"Πράττε μεγάλα, μὴ ὑπισχνούμενος μεγάλα."

"Do great things, but do not talk of (or promise) them beforehand." "Such self-love," says Manu, "is not praiseworthy."² For "learning which is in books, like money in other people's hands, is neither wisdom nor money at hand when it is wanted,"³ says Chānakya.

"The fisher who catches no fish blames the stream, as people that are not good-looking blame the dress." "The halt is swift, and the blind man pretends to see. The lame man wants to go uphill, and the blind man wishes to show the way," say the Hill proverbs.⁴ "Let a man," said Nārada, "compare his merits with those of others, and esteem men without qualities as nearest of kin to himself."⁵

"False pretence of knowledge is a reproach on real knowledge. No man can acquire real [science or] knowledge by mere wishes. But a man who loves knowledge can only get it by word and inquiry [questioning and study]."⁶ For "what lustre [or merit] is there in an action done only for show?"⁷ asks the Arab. "You have a big book at home," says the Cingalese, "but it looks as if you remembered nothing of it." Nay, "What is the good of your being born at Potagamuva if you do not know Bana? [Buddhistic lore]."⁸ "He that has no virtue apparently does not desire any; but to boast of the meaning of it does an infinity of harm," says the Tibetan classic.⁹

"Like an elephant of wood and a deer made of hide, so is a brahman who is unread. These three only have a name; and such a man is fruitless,"¹⁰ says Manu. "A man who is

¹ Demophil. Similit.

² Manu S. ii. 1, 2.

³ Chānak. 83.

⁴ Hill-pr. 96, 102, 103.

⁵ Maha Bh. Shanti P. 10577.

⁶ Rishtah i

juw. p. 146.

⁷ El-Nawab. 174.

⁸ Athitha w. d. p. 33, 37.

⁹ Kon Segs. i. fol. 196 (Khandur. iv.).

¹⁰ Manu S. ii. 157, 158.

intemperate and who speaks falsely, is not a Saman for having his head shaved. Who can be a Saman [hearer, disciple] that is under the influence of desire and of covetousness?"¹ "Many men wear a yellow dress [priestly colour among Buddhists] on their shoulders, who are nevertheless great sinners and unrestrained. Such men go to hell for the sins they have committed."² "To what purpose," says Vema, "is a bracelet put on the arm of a maimed man?"³ [how does it look?].

Pretence will out. "You may tell if a man is a true Vaishnava [tirumanidāri] by the way he holds the pencil (or small stick, 'pulla') with which the sacred emblems on the forehead are made,"⁴ says the Telugu proverb. "So also, will the outward smearing of white ashes over the toddy-pot stop the smell of the toddy in it? Will a cord cast over a man's neck make him twice born?"⁵ [investiture of the sacred thread], asks Vema.

"But the brahman who holds a staff or shaves his head in vain, is yet naked"⁶ [only pretence]. "Maitreya asked Parāsara: 'Who is naked [i.e. apostate], and what makes men to deserve such a name?' To whom Parāsara answered: 'The Rig, the Yayush and the Sama Vedas are the covering for the three castes; he who relinquishes them through folly is naked and fallen away.'"⁷ "Men of small acquirements," says the Tibetan, "are very proud of them; but when become wiser, they remain quiet. Mountain torrents make a great noise, but when does the deep roar?"⁸ "He," says the Pancha Tantra, "who, having got a higher position than his original one, does not show valour equal to it, is no better than a piece of lacquered ware."⁹

Upstarts have always been favourite, because just, objects of satire. An upstart is called by the Arabs "fire of a firefly:"¹⁰

¹ Dhammap. Dhammatav. 9, 10. ² Id. Nirayavaggo, 2. ³ Vemana pad. 79. ⁴ Tel. pr. ⁵ Vemana pad. iii. 170. ⁶ Vayu Pur. quoted by H. H. Wilson.

⁷ Vishnu Pur. iii. 17, 1. ⁸ Legs par b. pa, 99.

⁹ Pancha T. i. 120. ¹⁰ Meid. Ar. pr.

"Ignis cicindelæ [from the Georgian 'tsitsin-natheli,' a fire-fly], whose light is not that of the sun or moon,"¹ say the Mongols. "Weigh men in their own scales,"² says the Arab. "A green cucumber is its own weight"³ [neither more nor less], say the Georgians. And the Cingalese: "It is not that you cannot dance, probably; only the ground is uneven."⁴

"Ἰδὸν Ῥόδου, καὶ ἀποπήδησον"⁵

"Here is Rhodes, now dance"—said to the man who boasted he could dance when he was at Rhodes. "The man who cannot dance says the place is too narrow."⁶ And the Tamils: "The temple-girl who cannot dance says the hall is not wide enough."⁷ "It thunders," say the Georgians; "but no rain."⁸ "I hear the noise of the mill," says an Arab to a great talker; "but I see no flour."⁹ "Let me live in peace," quoth another; "for my part I will not hang a bell on my neck."¹⁰ "If you say little, let your words have solidity," says the Chinese; "if you talk much, beware lest they prove empty. Men of the world, who love to talk much, had better be on their guard and take the hint."¹¹

"His home," say they in Bengal, "is but a concert of muskrats [especially abundant in poor and dirty cottages]; but abroad his garment is well trimmed."¹² "He has bought his degree [or office], but he carries about with him the smell of copper pustules" [a loathsome complaint], says Wang-kew-po.¹³ And Horace:

"Hibericis peruste funibus latus
Et crura dura compe.
Licet superbus ambules pecunia,
Fortuna non mutat genus."¹⁴

No, assuredly; but "hateful is a poor man suddenly gifted with riches," say the Greeks. "The lowing of the cow is

¹ Mong. mor. max. R. ² Meid. Ar. pr. ³ Georg. pr. ⁴ Cing. pr.
⁵ Esóp, fab. 30. ⁶ Osm. pr. ⁷ Tam. pr. ⁸ Georg. pr.
⁹ Meid. Ar. pr. v. 13. ¹⁰ Arab. pr. ¹¹ Mun Mooy; Esóp, fab. 30.
¹² Beng. pr. ¹³ Shing-yu, p. 15. ¹⁴ Epod. iv. 3.

loud," says the Kawi poet, "but the milk is poor and scanty."¹ "The noise barren trees make in the wind is greater than that of fruit trees," say the Rabbis.²

"Κενῆς δὲ δόξης οὐδὲν ἀθλιώτερον."³

"There is, forsooth, nothing more pitiable than vainglory," say the Greeks. "An ass in a housing of velvet is still an ass,"⁴ say the Persians. "The son is blind, yet he is named Padma-lōchana [lotus-eyed]; he is only a Bimba [a fruit red and showy, but naught], or a red radish,"⁵ say the Bengalees.

"For the joy of boasting, though bright, does not last," says Ching-tsze.⁶ "Do not adorn thyself in borrowed ornaments," says Asaph, "in presence of him who lent them, lest he strip thee of them."⁷ "He who struts about in the cloak of learned men, not being one of them, is not hereafter gathered in the presence of God,"⁸ say the Rabbis.

"He who thus pretends to be what he is not, shows a two-fold ignorance" [of what others are and of what he is not himself], says Aben Ezra, as quoted by Buxtorf in his 'Florilegium.' For "the beard does not make the judge,"⁹ say the Osmanlis.

"It is like a bad tree," said the Kobilgan Lama to king Tsokdo-gereldu, "which may have wonderful leaves and flowers. But who would ever eat any well-flavoured fruit from it? It will continue bad as long as it lasts."¹⁰ "'So beautiful a flower will doubtless yield a gem for fruit,' said a man who, on that account, reared that flower with the utmost care. But the fruit of it only burst with a snap."¹¹

"A man who is vain and self-conceited, without actions to bear him out, and he who is fond of pomp and luxury, do not

¹ Kawi Niti Sh.

² R. Salm. B. Fl.

³ γνωμ. μον.

⁴ Pers. pr.

⁵ Beng. pr.

⁶ Y-King, Comm. ch. vi.

⁷ Mishle As. i. 2, 16.

⁸ Talm. R. Bl. 157.

⁹ Osm. pr.

¹⁰ Uligher. Dalai, st. 9.

¹¹ In Kobita R. p. 56.

proceed far," says the Japanese Dr. Desima.¹ "There are men," says Yung-ching, "who learn strange doctrines, but are ignorant of the great doctrine or true way [Tao]; they have a name for it. But if you search into the reality [of their pretensions], there is none, alas!"² And Tai-shang³ calls it a sin "to purchase empty praises" [for what one does not deserve].

"like a cloud without rain," &c. "There was lightning," says the Arab, "if only there had been rain."⁴ "What is a miser, who boasts of his wealth, but a cloud without rain—a cloud without rain after the lightning?"⁵ say they also. "As wind swells empty water-skins, so does self-conceit puff up men," says Demophilus.⁶ But, on the other hand, "God speed the gentle shower when it has thundered, and the true man when he has promised."⁷ "Much thunder, but little rain;" "a man of little fruit" [empty], say the Javanese.⁸

"Learned knowledge without work [results]," says the Arab, "is like a cloud without rain."⁹ "And to seek for undeserved praise is the habit of men who know not what they do," says El-Nawabig.¹⁰ "Such a man," say the Tamils, "is a swan in his own village, but a crow in another; he may be an elephant at home, but abroad he is only a cat; or he may be taken for a bullock in his own place, yet only a cat elsewhere."¹¹

"A coward who puts on the garb of a hero, is not a hero for all that; nor is a jackal in a lion's skin a lion for all that," says the Hindoo.¹²

Many fables bear on this subject, but none more so than the fable of 'the Ass in the Lion's Skin.' In the Sinhacharma jataka, whence this fable has found its way all over the world, it was a merchant who clothed his ass in a lion's skin in order to let it graze at liberty everywhere. It was attacked

¹ Tamino nigiw. v. p. 4.

² Kang-he, max. vi. p. 1—40.

³ Kang-ing-p.

⁴ Meid. Ar. pr. ii. 56.

⁵ Ar. pr. i. 111.

⁶ Demophil. Similit.

⁷ El-Nawab. 2.

⁸ Javan. pr.

⁹ Meid. Ar. pr.

¹⁰ El-Nawab. 166.

¹¹ Tam. pr. 3656—3659.

¹² V. Satasai, 217.

for trespassing; it brayed and was killed. [So Hitopadesa, bk. iii. fab. 3. But in the Calcutta edition, 1830, the ass is clothed in a tiger's skin, whence the Javanese proverb, "A tiger's skin for head-gear."¹]

But the Chinese says: "The ass let the hoof appear, acting, clever; but, on the contrary, stupid."² "The proverb says: 'Tiger-head, snake's-tail.' Like men of the world, who often, with great words, pretend to know much, and cause others to expect much also. But when we see the result, it turns out as slender as a hair on the head."³ [See also Lucian, 32, ed. Bip.]

"Aunque la mona sea vista de seda, madera se queda:"⁴

"A lay-figure, though dressed in silk, is but wood after all," say the Spaniards.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

"*By long forbearing*," &c. "Severe language will not overcome mild speech. A rock that will not yield to efforts with a powerful crowbar, will yet be split asunder by the tender root of a tree,"⁵ says the Tamil. "Humility subjects the world, learning and kings,"⁶ says the proverb.

"In every case show good-nature; it is the sure road to bliss. With a sweet [soft] tongue, grace and goodness, thou canst draw an elephant with a hair. And an undertaking, though very difficult, may yet be done through good-nature and gentleness. With kindness, one may accomplish what could not be done with sword or spear,"⁷ says Husain Vaiz Kashifi. And Kamandaki: "Always speak pleasantly to good and bad men alike."⁸

"A sweet-speaking [soft] tongue will bring a snake out of

¹ Javan. pr.

² Mun Mooy, ad loc.

³ Mun Mooy on 'Mons

parturiens.'

⁴ Span. pr.

⁵ Narlvazhi, 33.

⁶ Tam. pr. 2609.

⁷ Akhlaq i m. xviii.

⁸ Niti Sara, iii. 26.

its hole,"¹ say the Georgians; or "out of the ground,"² say the Osmanlis. "Slow water splits the rock,"³ say they in Bengal. "If you learn so to speak as to soften the heart of another, you will gain his goodwill," says Vema.⁴ Loqman⁵ says, on 'the Sun and the North Wind,' that "a man gifted with modesty and goodness of disposition can obtain what he likes from his friend." "Plus fait douceur que violence."⁶

"Oil creeps in where even water cannot enter," says the Tamil.⁷ "A wise and good man is like water," say the Chinese.⁸ "There is nothing in the world so weak and yielding as water," says Lao-tsze, "and yet nothing surpasses it in its power to overcome what is hard and solid. Thus, what is yielding [weak] overcomes what is strong; what is yielding overcomes what is hard. Everybody in the world knows that, yet no one acts upon it."⁹

"So does our master, Foo-tsze [Confucius]," says Tsze-ha. "He shows meekness, humility, respect, moderation and condescension in his requests."¹⁰ "If a man requests with humility, he will assuredly obtain his object,"¹¹ say the Mandchus. "With gentleness," says Vema, "every work is pleasantly accomplished; truth prevails, and our efforts succeed."¹²

"Mildness is overcome by meekness; but so is hardness also." "What is there that may not be wrought by meekness?" asks the Tibetan rendering of Chānākya's wise sayings. "Therefore is softness also sharp."¹³ "There is under heaven one way that always overcomes [prevails]," said Yang-tsi, "and one also that never prevails. The way that always prevails is called gentleness, and the way that does not prevail is called force."¹⁴

¹ Georg. pr. ² Osm. pr. ³ Beng. pr. ⁴ Vemana pad. iii. 78.

⁵ Fab. xxxiv.; Esop, 391; Syntipa, 55; Babrias, 18, &c. ⁶ French pr.

⁷ Tam. pr. 3137. ⁸ Ming-sin p. k. ch. i. ⁹ Tao-te-King, lxxviii.

¹⁰ Shang-Lun, i. 10. ¹¹ Ming h. dsi, 26. ¹² Vemana pad. i. 116.

¹³ Mas. vi. 16; Chānak. vii. 27; Legs par b. pa, viii. 25. ¹⁴ Lee-tsze, bk. ii. p. 16.

"A blunt sword does not cut the bone," says the Japanese proverb;¹ "but," answers the Osmanli, "the tongue that has no bone breaks it."² "How," asks the Burmese Catechism, "can people who give unwillingly be made to give willingly? By using kind and affectionate language, men will yield [bow] to us, and we to them."³

"A sweet [soft] tongue will gain a kingdom, while a crabbed one will lose it,"⁴ says the Hindoo proverb. "A soft rain," say the Rabbis, "[profits] reaches even seeds that are under stones."⁵ "By dint of striking, even iron is broken through,"⁶ say the Georgians. "Therefore," says the Ethiopic philosopher, "think not light of thy prayers (or request); for thou shalt obtain thy wish through them."⁷ "A soft tongue softens even hard stone,"⁸ says the Javanesque proverb; "but a pronged stake does not penetrate the ground,"⁹ say the Osmanlis. "Be not honey, however, lest people eat thee; nor yet myrrh, lest they spue thee"—"for if thou sparest the reins [art weak and silly], the multitude of fools and of ignorant men will trample thee under their feet,"¹⁰ say the Arabs.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

These two verses are sometimes taken together, both being intended to guard against excess by using the same verb—שָׂבַע, 'to be full, to have enough.'

v. 16. דָּיָהּ, 'thy sufficiency, what is good and enough for thee.'

v. 17. וְיָקָרָהּ, lit. 'make precious or rare (thy foot).' Chald. כְּלִיָּה, 'withdraw or withhold.'

"*Hast thou found honey?*" &c. "Eating too much of sweets gives the heartburn," say the Persians.¹¹ Sādi tells a story of

¹ Jap. pr. ² Osm. pr. ³ Putsha pagien. Q. 67. ⁴ Hindust. pr.

⁵ Khar. Pen. xiv. 1. ⁶ Georg. pr. ⁷ Matshaf. Phal. ⁸ Jav. pr.

⁹ Osm. pr. ¹⁰ Ar. pr. ¹¹ Pers. pr.

"a medical man being sent to Mustapha to practise. But he got no practice, because, said the king to him, people of this tribe eat nothing until driven to it by hunger, and leave off eating when still hungry. 'How can so little food give sufficient strength?' asked the king. 'One must eat to live, making mention of God [thanking Him for it]; but thou thinkest of living in order to eat.'"¹

Maimonides, in his 'Rules for Life,' says: "Man shall not eat in order to fill his stomach, but only one-fourth short of his fulness [feel still hungry when he has done]. Neither shall he drink pure water with his food, but water mingled with wine."²

"Ἐπεταὶ δ' ἐν ἑκάστῳ μέτρον νοῆσαι δὲ καιρὸς ἀριστος."³

"There is a measure [moderate use] of everything, and it is best to know the right time of it," says Pindar. And Cleobulus:⁴

"Μέτρον ἀριστον"

"Measure (or moderation) is best." And

"Μηδὲν ἄγαν"

"Too much of nothing," says Pittacus.⁵ "In everything, lack or excess is bad," say the Japanese.⁶ [One may, however, gladly spare or lack a number of things.] "Whatever action, not forbidden, that gives pleasure to the mind of him that does it, should be done carefully. But let a man avoid the other extreme,"⁷ says Manu. "Lanka [Ceylon] perished through too much pride; the race of the Kuruids, through excessive haughtiness; and Balivardha, through extravagance; therefore," says Chānakya, "is excess to be avoided in everything."⁸

v. 17. "*Withdraw thy foot*," &c. "Speaking with too much fondness often becomes the cause of enmity," says the Tibetan. "In general, quarrels originate in too much familiarity [or

¹ Gulist. iii. st. 4, 6.

² Halkut De'ot. iv. 3.

³ Ol. xiii. 1.

⁴ Sept. Sap. p. 10.

⁵ Id. p. 26.

⁶ Jap. pr.

⁷ Manu S. iv. 161.

⁸ Chānak. Shat. 50.

frequent intercourse].”¹ “The guest [‘ganga skal’],” says Odin, “shall go ; he shall not remain long in the same place ;”

“líúfr verðhr leidhr
ef lengi sitr
annars fletjum â :”

“love turns to hatred if he sits long on the benches of another man.”² “O guest !” says the Georgian, “in the morning thou art gold ; in the evening thou art silver ; but on the second day thou art iron.”³

“If thou wishest to be lightly esteemed, visit often,” say the Arabs ; “but if thou wishest to increase friendship, visit seldom ! visit seldom ! Too much of it alienates. Like incessant rain, it wearies. But a moderate rain is prayed for with [uplifted] hands, for the pleasure it gives.”⁴ “He who comes, not being invited, who talks unasked, and who boasts of his friendship with the king, is an idiot (or a fool),”⁵ says the Hindoo. “Enter not another man’s house,” says Ani. “It is for the host to let thee in [invite thee]. It is an honour for thee [it shows his respect for thee].”⁶

“Never go to another man’s house,” says the Hindoo. “Thy brilliancy will fade away. When the moon gets within the orbit of the sun, a portion of it loses its beauty.”⁷ “Through too great familiarity, even a brother becomes an object of aversion and contempt. It is like receiving a bit of sandalwood from a Bilanī of the Malaya hills.”⁸ “Visit seldom, and thou shalt increase affection,”⁹ says Ebu Medin. “But also visit him on whose friendship thou canst rely ; for that will increase his affection for thee in his heart.”

“God bless him who pays visits ; but short ones,”¹⁰ says the Egyptian proverb. “There is no shame,” says Sādi, “in the visits some people pay. But let it not be until they say—Enough !”¹¹

¹ Legs par b. pa, 220. ² Hávamál, 34. ³ Georg. pr. ⁴ Meid. Ar. pr. xi. ⁵ Kobitamr. 98. ⁶ Papyr. Bulaq. xvi. 9, 10 ; Chabas Egypt. x. p. 54. ⁷ V. Satasai, 113 ; S. Bilas, 28. ⁸ V. Satasai, 38. ⁹ Ebu Med. 131, 132. ¹⁰ Egypt. pr. 302. ¹¹ Gulist. ii. 30.

"Chi raro viene, ben viene:"¹

"Welcome is he who comes seldom," say the Italians. "He," say the Osmanlis, "who often comes to his friend, often sees a sour face."² "'Father,' said a disciple to his spiritual guide, 'I am worried with so many callers. What am I to do?' 'Keep them off,' said Sādi. 'Tell those who can to lend some money to poor men; and tell the poor to ask something of the rich. And they never will come near thee any more.'"³

"The rule of intimate friendship is to avoid officiousness,"⁴ says the Arab. "What are the three signs of a mean (or vulgar) man?" asks the Burmese: "(1) to come to one's house time after time without being invited; (2) to talk much before he is questioned; (3) to proclaim aloud his own qualities and advantages."⁵

So also the Lokaniti: "To come to a house uninvited, to talk much when not asked, and to proclaim one's own qualities, are the three-fold sign of a low, vulgar man."⁶ And Vidura: "He that enters a house uninvited is foolish, and the meanest of men."⁷ "He hops in alone, like a rabbit." "He is 'a tame fly,' and is ever at a man's house to eat." "Or, he walks about the village, counting the doors," say the Javanese.⁸

"If you say to a friend, 'Come!' he settles himself there," say the Telugus.⁹ "He comes at night, and in the middle of the night"—"he is always there when not wanted,"¹⁰ say the Tamils. "Apart—long friendship; close at hand—surrounding hatred" [the least thing causes disagreement], say they also quaintly and truly.¹¹ "Visiting at distant intervals increases the friendship," say the Rabbis; and "if you wish to be hated, visit incessantly; but if you wish to be loved, visit at long intervals."¹²

"Visit one another," say the Arabs; "but avoid being

¹ Ital. pr.

² Osm. pr.

³ Gulist. ii. 37.

⁴ Nuthar ell, 126.

⁵ Putshā pagien. Q. 69.

⁶ Lokaniti, 30.

⁷ Maha Bh. Udyog. P. 1006.

⁸ Javan. pr.

⁹ Tel. pr.

¹⁰ Tam. pr.

¹¹ Ibid. 77 and 18.

¹² Mifkhar hap. B. Fl.

neighbours [too familiar]."¹ "Draw near one another from affection, but trust not to kindred;" "and do not want him who does not want thee." "Forbid thy house to many, and do not bring many to it,"² say the Rabbis. "On the whole," says a Tamil proverb, "we must call it virtue not to go into another man's house."³

"He," say the Mandchus, "who in serving his master is either officious or meddling, becomes obnoxious to him; and he who acts thus towards his friends, estranges them from him."⁴ "A wayfaring man," say the Rabbis, "is a guest on the first day; on the second day, he is a burden; on the third, he is offensive; on the fourth, 'Let him flee!' on the fifth, he hears muttered, 'Go, thou bad man!' on the sixth, the host wails bitterly."⁵

We read that "four brahmans once went to pay a visit to the father-in-law of one of them. As they tarried with him longer than he liked, he managed by want of due ceremony to rid himself of Hari, Madhab and Pandurikaksha. But the last, Dananjaya, would take no hint to go. So they drove him away with a club."⁶ And Loqman has a fable [xxxvi.] addressed to those "who come uninvited, and have to be driven out, humbled and despised." "Two dogs—one the master's and the other a stranger—came to the house during a feast. The strange dog was spied by a servant, who took him by the tail and flung him out at the window. As he was recovering from his fall, covered with dirt, his companions asked him: 'Where hast thou been to-day to enjoy thyself? for thou seemest to have gone somewhere, not knowing the way to it.'"⁷

18 A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

¹ Meid. Ar. pr. ² Jebamoth, 63; Sanhedr. 100, M. S. ³ Tam. pr. 4775. ⁴ Ming h. dsi, 112. ⁵ Midrash Till. B. Fl. ⁶ Itihas in Kobita R. 162. ⁷ Babr. fab. 42; Loqm. 36.

𐤒𐤓𐤕, 'a beetle or maul.' Chald. and Syr. 'a hammer.' Vulg. 'jaculum.' Arab. 'a stick.'

"*A man that,*" &c. "The spirit (or soul) of him that speaketh is sweet [favourable], but the flesh or body of his fellow is cut (or broken) in pieces,"¹ says the proverb. "A false witness," says Yung-ching, "uses his pencil like a sword;" "they say," adds Wang-kew-po, "without telling lies we cannot accomplish our purpose."² Thus:

"— ἐπειράτο Κρονίδης ἐρεθίζεμεν Ἡρην,
κερτομίους ἐπέεσσι, παραβλήδην ἀγορεύων."³

"Zeus tried to excite Juno's ire with side-thrusts of heart-cutting words" [κερτομ. ἐπ.—δηλαδὴ κῆρ- τέμνοντα ἔπη—that is, words that cut [to] the heart, or soul: Com.]. "A false tongue," says Ajtoldi, "causes sorrow to a man; and he who causes sorrow is a brute. Expect no truth and no faithfulness from a deceitful man."⁴ "If you throw seven stones, will not one at least hit a man?" say the Cingalesc.⁵ "Therefore," say the Grecks, "be a miserable man rather than a slanderer."⁶ To most of us says the Hindoo: "He does not see his own rent; if he saw it, he would not mind the rent on other men's garments."⁷

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

'A broken tooth,' A.V. and some Hebrew MSS. Chald., other Hebrew MSS. and Vulg. 'a bad or decayed tooth.' Heb. 'a foot that stumbles or slips,' but not 'out of joint.'

"*Confidence in,*" &c. [See ch. xvii. 17.] "Thy confidence in men will hurt thee," says Ebu Medin; "and thy holding by them is dangerous and vain."⁸ "Do not trust every man; no, not even if he were renowned for the truthfulness of his

¹ Georg. pr. ² Kang-he, max. xii. ³ Il. δ. 4, 5. ⁴ Kudatku B. xvii. 47, 48. ⁵ Cing. pr. I. Z. ⁶ γνωμ. μιν. ⁷ Bahudorsh. p. 50.
⁸ Ebu Med. 315, 325.

tongue." "Bad genius (or temper, disposition), bad knowledge, and bad friend, are such as are not forthcoming when most wanted,"¹ say the Mongols.

"A shaky tooth and a shaky friend are both bad,"² says the proverb. "One might as well trust to a hedge of dry plantain-leaves, or to a rope of plantain-stem" [of no consistency whatever], says the Javanese proverb.³ "If thy friend is faithful, thy work is easy; but a bad friend is worse than a venomous (or deadly) snake,"⁴ say the Persians. "Such perfidy is but a pool that dries up in the heat of summer," said of Timur by Ahmed Arabsiad.⁵

"If thy brother (or friend) has deceived thee, 'soar on high over his name' [pass him by]; but guard against his wiles and his guile,"⁶ says another Arab. "Such a friend is a stake that splits the plant it was put to support,"⁷ say the Javanese. "Those who always seek the help of others, must be overpowered by them some time or other. The frog taken upon high by the crows [the tortoise taken up by the two geese, or ducks; see ch. xiii. 3] fell to the ground and was killed."⁸

"No confidence," said Vidura to Dhritarashtra, "is to be placed in an idle man, in a thief, or in an atheist." "Yet let no man say to another: 'I place no confidence in thee;' but let him make some other excuse," added also Vidura.⁹ And hearken to what Ajtoldi, the faithful and true man, says: "Faithfulness in man is man's chief manliness."¹⁰ "O friend," says Theognis, "few companions shalt thou find faithful to thee in days of adversity. Love me not in words only, with thy mind and affection elsewhere. If thou lovest me, love me sincerely:

"Ὅς δὲ μὴ γλώσση δίχ' ἔχει νόον, οὗτος ἐταῖρος
δεινός, Κύρν'· ἐχθρὸς βέλτερος, ἢ φίλος ὦν."

for the man whose tongue and mind are in opposite direction,

¹ Sain ügh. 215.

² Bengal. pr.

³ Jav. pr.

⁴ Pers. pr.

⁵ Ch. i.

⁶ El-Nawab. 135.

⁷ Jav. pr.

⁸ Sain ügh. 89.

⁹ Maha Bh. Udyog. P. 1520, 1362.

¹⁰ Kudatku B. xvii. 46.

is a companion better as a foe than as a friend.”¹ “Nay, I have suffered a case not worse than accidental death, but more annoying than all. Friends have betrayed me. I will now turn to my enemies; at all events, I shall know their mind.”²

“Fidarsi è bene, ma non fidarsi è meglio.”³

“It is well to trust,” say the Italians, “but it is yet better not to do so.” “A spring that fails in hot weather, a fire of straw that soon dies out, and the sun and moon obscured by a cloud—like a poor intellect, bad learning, and a bad friend, are never ready when wanted most,”⁴ say the Tibetans.

“And as to putting confidence in great people—even a huge elephant is subject to the hook, yet is the hook all the elephant? A mountain is struck by a thunderbolt, yet the thunderbolt is not the mountain. He is strong who shines of his own lustre [qualities, means, &c.]. But what confidence is to be placed in great things [people or promises].”⁵ We read in Bhishma’s old, old story :

“‘I am in a great strait,’ said the cat to the mouse, ‘but thou art worse off than I. Let us make our friendship sure and fast. Gnaw my bonds, and I will protect thee.’

“The mouse, in fear of the owl and of the mangouste, began to gnaw. The cat urged it on to do it faster. ‘No hurry,’ said the prudent mouse; ‘let be!’ The cat, however, when freed, tried to coax the mouse out of its hole, in order to eat it. To this the mouse replied :

“‘Let no one trust a friend or a foe, or whomsoever has a fickle disposition, and who, for that reason, cannot be trusted; nor let him trust too much one who is trusty. Fear that comes from trusting any one, cuts off the root of trust; for interest alone makes friendship, enmity or kindred. A man is loved only from interested motives. Clouds shift their shape, and so do friends and foes, from day to day.

¹ Theogn. 79—92. ² Id. 789—792. ³ Ital. pr. ⁴ Legs par b. pa, 216. ⁵ Pancha T. i. 373.

“‘Let our friendship last only so long as the cause for it does. Thou art my born enemy, that has made a friendship with me for thy own convenience. I am thy food, thou art the eater ; I am weak, thou art strong.’ And the cat praised the mouse for its wisdom.

“The mouse then said : ‘Well, sir, I profit him who has heard me, in friendship, but not in trust. Let one always inspire confidence, but trust nobody. Weak ones who mistrust, survive ; strong ones who trust, perish. This is my mind.’ Ever beware of a cat,” said Bhishma to Yudhishtira,¹ a long, long while ago, yet still true.

“No confidence,” says the Lokepakaraya, “is to be placed in beings with teeth, with claws, or that are venomous ; in bad men, women, kings, horned cattle and rivers. Even in playing with them, one comes to no good.”²

“A bad man ruins him who places confidence in him ; but a good man preserves him. The worm frets by degrees the wood in which it lives [the pie-bald horse injures his own dam : Mong. tr.], but the lion protects his own district.”³ “If you give food to a good cow, she yields milk in return ; but if you feed a serpent with milk, it only repays you with venom.”⁴ “Therefore,” says Tiruvalluvar, “place confidence in no one rashly, without due consideration.”⁵ [See Esop, fab. 66 ; Loqman, fab. 21 ; Sophos, fab. 17 ; Syntipa, fab. 15, &c.]

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to an heavy heart.

“*As vinegar upon nitre,*” &c.

נִיֵּר is Heb. for ‘nitre ;’ but an Arabic word akin to it means ‘a deep wound.’ Hence, perhaps, the Arabic proverb quoted below. Syr. reads, ‘like vinegar upon a bow-string,’ the sense of which is not

¹ Maha Bh. Shanti P. 4980—5130. ² Lokepak. 130. ³ Legs par b. pa, 131 ; Sain ugh. 132. ⁴ Balabod Orup. 11. ⁵ Cural, 509.

obvious. But both Chald. and Syr. add to the text: "And who pours grief into a man's heart is like a worm in food, like rottenness in wood, so is sorrow fretting a man's heart." Both omit all reference to the singing.

"Μήποτε πὰρ κλαίουσι καθεζόμενοι γελάσωμεν,
τοῖς αὐτῶν ἀγαθοῖς, Κίρην, ἐπιτερόμενοι."¹

"O my son," says Theognis, "let us never sit laughing and enjoying our own goods by the side of people weeping." "A stranger coming [unexpectedly] to people sorrowing, is irksome and inopportune,"² said Hercules. "It is like salt on a wound," say the Arabs.³ "Stop that mournful dirge," said Penelope to Phemius,

"— ἦτε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει —"⁴

"it tears asunder my heart within me, for I am in prey to unutterable (or unbearable) sorrow."

"Alä—särjen särjetty sydäntä:"⁵

"Crush not a heart already broken down," says the proverb.

Confucius, we are told, was full of sympathy; "for one day, eating his food by the side of one who was mourning, he could not finish his meal. But he mourned the whole of that day, and could not sing [recite poetry]."⁶

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

"If thine enemy," &c. Lao-tsze says that "the holy man returns injuries by virtuous deeds."⁷ Confucius differs somewhat from him. Being asked concerning rewarding enmity with virtue, he said: "How then shall you reward virtue?

¹ Theogn. 1169. ² Euripid. Alcest. 540. ³ Ar. pr. ⁴ Od. 4. 340.
⁵ Fin. pr. ⁶ Shang-Lun, vii. 19. ⁷ Tao-te-King, ch. lxiii.

Recompense enmity with justice [equity], and virtue with virtue."¹

"Of what good is not a man worthy, who spares an enemy he has overcome by his own valour, and grants him his life?" said Dagdhanatha.² "To do no harm to enemies is reckoned a chief virtue," says Tiruvalluvar.³

"If an enemy worthy of death fall into thy hand, do him no harm," says Vema. "Thy showing him a kindness, and saying to him, 'Depart!' will be death to him [to his enmity or resentment]."⁴ "To help an enemy without [fraud] afterthought, and for that enemy to bow without feint in acknowledgment of that help, shows great good-nature on both sides."⁵

"Let a man put an end to enmity by meeting [agreement or reconciliation]. Water upon a road exposed to the sun soon dries up,"⁶ says the Hindoo. So should enmity.

"A liberal man is liberal even towards his enemies; but a miser hides his goods even from his friends,"⁷ say the Rabbis. "Let a man," says Chānakya, "root out one enemy by another one who had received a kindness [from the man]; as a man takes out a thorn stuck in his foot by means of another thorn."⁸ "Give into thy enemy's hand; it is in thy power to do so. Thy kindness will shine all the more towards him."⁹

"How good is the man who goes round his enemy with such kindness as to put out the fire of that enemy's wrath!"¹⁰ says the Arab. "If one with whom we are on friendly terms 'should 'grate' you, regain his friendship by kindness,"¹¹ say the Japanese.

"A man acquires influence in three different ways," says a Rabbi: "(1) by making friends; (2) by his love for others;

¹ Hea-Lun, xiv. 35. ² Maha Bh. Adi P. 6477. ³ Cural, xxi. 203; and S. James of Nisibis, ii. 16, p. 40. ⁴ Vemana pad. i. 28. ⁵ Legs par b. pa, 227. ⁶ Dhristanta Sh. 61. ⁷ Ep. Lod. 784.

⁸ Chānak. Shat. 22.

⁹ S. Bilas, 84.

¹⁰ Eth-Theal. 165.

¹¹ Do ji kiyo.

and (3) by forgiving his enemies."¹ "A remnant of a debt [not paid], of fire and of enmity, are all alike," says the Tibetan; "they go on increasing. Therefore keep no remnant of any of them."² "If a bad man," says the Buddhist, "sets himself against thee and injures thee, do not show him hatred, but friendship; and do so increasingly in order to shame him."³

In another sense the Buddhist says also: "Bear thy enemy on thy shoulder, so long as the time [or opportunity] is not come; but when the time is come, then break him like a potsherd upon a stone."⁴ "He," says a Rabbi, "who honours his enemy, shall die in time by his hand."⁵ "He," says Ben Syra, "who honours a man that despises him, is akin to an ass."⁶

"As fire lighted by a man does not in any way cool him, so also good done to a low individual burns the body of him that does it,"⁷ says the Buddhist. "Let no man ally himself with his enemy, not even in the straitest bonds. Water ever so hot still quenches the fire,"⁸ says the Hindoo. "But what is fire compared with an enemy?"⁹ asks another. "Therefore," says a third, "conciliate even thine enemies."¹⁰ "Do not give place to thy enemy," says a fourth.¹¹

"Keep to him who is advantageous to thee, even though he be thy enemy; but eschew him who injures thee, if he be even a relation." "For it may be convenient (or proper) to keep to an enemy if he is considerate, good-tempered and modest,"¹² says the Tibetan. "Soothe even bad men, and show kindness to them, O thou good man! Even a dog, while eating thy bread, keeps close to thee,"¹³ says Sādi.

"A man," says Vishnu Sarma, "ought to show the rites of hospitality even to an enemy who comes to his house. A tree does not withdraw its shadow from him who fells it." "For

¹ Ep. Lod. 1488.² Mas. iii. 3, Schf.³ Lokepak. 216.⁴ Lokan. 84.⁵ Ep. Lod. 769.⁶ Ben Syra, 13.⁷ Rasavah. iii.⁸ Hitop. i. 89.⁹ Pancha Ratna. 5.¹⁰ Nitishat. 70.¹¹ Avveyar

A. Sudi, 88.

¹² Legs par b. pa, 208, 366.¹³ Bostan, ii. st. 15.

the guest who retires disappointed from the house to which he had come, leaves all his evil deeds to the host, and takes away with him all the good actions the host had done." "Every comer to the house is to be treated properly, according to his rank, be it high or low. He is like a god. For if food is wanting, there always is plenty of grass, earth and water, friendly intercourse and kind treatment, in the house of a good man."¹

"If you wish to shame thy enemy, make proof of thy good qualities,"² says the Tibetan. "It is a great and noble wish," says the Kawi poet, "to feed one's enemy."³ "To give food to a hungry man is the highest of alm-deeds," says the Mongol.⁴ "To feed the hungry," says Nebi Effendi to his son, "is better than a daily and useless fast. It is better that a famished man should be satisfied at thy hand, than for thee to repair a decayed mosque. And rather than make a pilgrimage to the Kaaba once a year, better it is for thee to give water to a thirsty man."⁵

"The sound of a drum is heard one 'yojana,' and the sound of thunder is heard twelve yojanas off; but the voice of one who gives is best, for it is heard through the three worlds"⁶ [past, present and to come], says the Buddhist. "Come, brother," said Yudhisht'ira to Pārtha [Arjuna], "give water to thy foe on the field of battle."⁷ "The excellence of excellent wealth [superiority, magnanimity] is to wrest the dagger from the foe"⁸ [by kind offices], says the Kawi poet.

"And conferring a benefit on another is for three reasons better than almsgiving," say the Rabbis. "(1) Alms is only money; a benefit requires strength and exertion of body. (2) Alms is only to the poor; but a benefit is conferred on rich and poor alike. (3) Alms is only to the living; but a benefit is to the living and to the dead also."⁹ And "a

¹ Hitop. i. 60, 64, 61, &c.

² Legs par b. pa, 334.

³ Kawi Niti Sh.

⁴ Mong. mor. max. R.

⁵ Khair Nameh, p. 10.

⁶ Lokepak. 179.

⁷ Broto Yudho. xvii. 12, 13.

⁸ Kawi Niti Sh.

⁹ Sotah, in Millin, 306.

benefit cuts off the tongue" [of enmity or of reproach], says Ali.¹

Hesiod, however, did not think so. "Love him," says he, "who loves thee, and help him who helps thee; give to him who gives to thee, and give nothing to him who gives thee nothing."

"Δώτη μὲν τις ἔδωκεν, ἀδότη δ' οὐ τις ἔδωκεν."²

"One may have given to one who gave aught, but naught to one who did not."

"Is thy enemy fallen," says Ajtoldi, "carry him away with honour; and if he has children, give them a present."³ "Best men do not hurt the enemy that sits at their feet, but they protect him. A hidden foe, like darkness at the foot of the lamp, cannot be removed,"⁴ says the Buddhist. Not so Baber: "Put out the fire to-day if thou canst do so; for if it goes on increasing, it will consume everything. Suffer not thy enemy to bend his bow, if thou canst transfix him with an arrow."⁵

"Thy enemy is the most dangerous thing for thee," said an Emir of the faithful. "Beware lest thou let him know thou bearest enmity against him; neither let thy weapons be abuse or contempt. This would draw his attention [to his guilt], and he would turn upon thee. But rather come over and coax him, and prevent him with a meek and lowly bearing, until thou hast covered him with a cloak of friendship," says an Arab.⁶ For "the worse is the enemy, the closer is he as friend,"⁷ says the Arabic proverb; but the Javanese perhaps more correctly: "to try friendship with enemies is but to toss up coals of fire."⁸

Yet Nereus of old told us,

"— αἰνεῖν καὶ τὸν ἐχθρὸν
Παντὶ θυμῷ σὺν τε δίκῃ
Καλὰ ῥέζοντα —."⁹

¹ Max. lxxviii.

² *ἔ. κ. ἡ.* 351.

³ Kudatku B. xvii. 159.

⁴ Lokepak. 19.

⁵ Baber Nam. p. 125.

⁶ Eth-Theal. 155

⁷ Ar. pr.

⁸ Javan. pr.

⁹ Pind. Pyth. ix. 169.

"to praise even an enemy who had done right with all his heart and also with justice." And "think not scorn of one who hates thee," say the Rabbis, "nor think much of a thousand lovers of thine."¹

23 The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

סִתְּרָה, 'hidden, secret slander.'

"*The north wind*," &c.

"Φιλολοιδοροιο γλώττης,
φεύγω βέλεμνα κωφά"²

"I shun," says Anacreon, "the silent shafts of a reviling tongue."

"Yet," says El-Nawabig, "he is honourable [worthy] who, when absent, is found fault with, but who inspires fear when present."³ "O thou backbiter [fault-finder]," says another Arab, "blame not others; for every fault thou findest, some of it will fall back upon thee."⁴ "To speak evil of absent people shows a very mean, low disposition [mind],"⁵ says the Cural. "If every man looked at his own faults as he does at those of others, there would not be so much evil disposition among men."⁶

"Throw not a stone at him who sets sail" [who departs and cannot defend himself], says Abu Ubeid;⁷ "may be he has an excuse for what he did." "Where is the man," says the Chinese proverb, "whom others do not discuss behind his back, and who does not himself discuss others?"⁸ "It was the [pouru mahrko, deathful] deadly opposition created by Añgra Mainyus that brought forth [maredhāmcha vithushāmcha] [slander or] backbiting and injury (or injurious slander)."⁹

¹ Ep. Lod. 210.

² Anacr. Od. 42.

³ El-Nawab. 168.

⁴ Ar. pr. Soc.

⁵ Cural, 185.

⁶ Id. 190.

⁷ A. Ubeid, 13, 108.

⁸ Chin. pr. P. 55.

⁹ Vendidad, i. 20.

"A dog's bite is below the knee,"¹ say they in Bengal, speaking of backbiting in secret. "Then light the lamp, and chase the mouse," say the Malays.² "The [walk or] tread of a great man," says the Kawi poet, "shows that he is angry, even before he begins to speak."³ ["A man's countenance," says the Hindoo, "is a mirror of other people's faults."] "He drives away a backbiting tongue;"⁴ "that requires an expiation on the part of him who has backbited a Bhikkhu."⁵ "A man," says Rabbi Shemuel, "who depreciates [speaks evil of] others, and never praises them, does it to his own detriment."⁶

"Plerique, ubi aliis maledicunt,
sibi faciunt convicium,"

says Publius Syrus.

"Dicit cacabus ollæ—nigra es."⁷

"Μὴ κακολόγει τοὺς πλησίον· εἰ δὲ μὴ,
ἀκούσῃ ἐφ' οἷς λυπηθήσῃ."⁸

"Speak not evil of thy neighbour," says Chilon, "lest thou hear things that will make thee feel aggrieved: as was Tissa-thera [Phara Thaken's nephew] when reviled by Rahans. He went to Phara Thaken [Buddha], who said to him: 'Why does thy countenance [lit. eye and nose] show such displeasure?'"⁹

24 *It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.*

'Wide house,' lit. 'house for company,' a large house. Chald. 'a house closed.'

"*It is better to dwell,*" &c. "What pleasure can there be for the sick?" asks Chānakya. "When can there be a feast-day in the house of him whose wife is discontented?"¹⁰ "She is a wife of bell-metal"¹¹ [loud and noisy], say the Tamils. "There

¹ Beng. pr.

² Malay pr.

³ Kawi Niti Sh.

⁴ Subhas. 78.

⁵ Patimokha musavag. p. 12.

⁶ Kiddush, 70, M. S.

⁷ Lat., Eng.,

Fr., &c., prov.

⁸ Sept. Sap. p. 22.

⁹ Buddhaghosha's Par. iii. p. 52.

¹⁰ Chānak. 147, J. K.

¹¹ Tam. pr. 5803.

are three things to eschew," said Jumber: "(1) a neighbourhood where one is not welcome; (2) the husband of a disobedient wife; and (3) a servant who betrays his master."¹ "For even a bald man should be master in his own house,"² say the Rabbis.

"The wife who contradicts her husband, who is jealous, who has an envious eye [watches, spies in secret], who cooks too much food, who eats before her husband, is to be dismissed even if she were the mother of a hundred sons,"³ says the Buddhist. "The wife who contradicts her husband, who eyes other men and goes after them, and who walks up and down in the house, may be divorced,"⁴ says the Burmese Catechism.

"For even a wise man sinks under the trial of living with a bad wife."⁵ "Better a great deal remain single, than have a wife who is not afraid of reviling her husband or of misconducting herself,"⁶ say the Tamils.

"'Why not stay with prince Chorogong,' said Joro's mother to him, 'rather than go to that wild country Engirekuin Dchu?' 'Dear mother,' replied Joro, 'do you not know the proverb: Goats come together eagerly, and after having butted at each other, then separate. So do women; they eagerly seek a companion, and after having quarrelled, they separate.'⁷ Very unlike Savitri, who "delighted her father-in-law, the Kshatria Dyumatsena, by her devotion and the restraint of her tongue."⁸ For "no man," say the Rabbis, "can live in the same cage with a serpent."⁹

25 *As cold waters to a thirsty soul, so is good news from a far country.*

Both Heb. and Chald. rendered literally mean: 'cool (or cold) waters upon [applied to] one weary or fainting from heat and toil,' and does not imply either thirst or drink. Syr. and Vulg. 'thirsty.'

¹ Sibrzne sitsr. lxxv. p. 104.

² Megilloth, B. Fl.

³ Lokan. 103.

⁴ Putsha pagien. Q. 84.

⁵ Lokan. 125.

⁶ Nalvarzhi, 31.

⁷ Gesser

khan, p. 29.

⁸ Maha Bh. Vana P. 16710.

⁹ Ketuboth, D. R. Bl.

"*As good news,*" &c. "Is it not happiness," says Confucius, "to welcome friends from a far country?"¹ "As nectar is to a man, and rain is to a thirsty land—as a lost thing is when found, and as is the pleasure of a great success—so is to me thy coming. Welcome, O thou great muni,"² said Dasaratha to Vishwāmitra.

"Welcome are all who bring good news. Even the crowing of a crow gives pleasure if it announces the coming of a lover, a friend or a husband, from a long absence," says the Hindoo.³ "Even a letter from him is half a meeting,"⁴ says the Arab. "The poor man being faint, fell and rolled on the ground as if unconscious. Then his father said to his attendants: 'Sprinkle cold water upon him,' and he revived."⁵

"As sweet is the rain after a long drought, so is the meeting with an old acquaintance in another country (or village)," say the Chinese.⁶ "Friendship at a distance [in absence] lasts long," say the Tamils; "but near at hand it is easily marred." "Nay, when living apart, hatred turns to friendship."⁷

"Arditamente batte alla porta,
Chi buone nuove apporta:"⁸

"He knocks with assurance at the door who brings good news," say the Italians. Good news is "water from the hill [pure and fresh], and the shadow of a rock,"⁹ say the Spaniards. "The coolness of both is felt at once,"¹⁰ say the Japanese. "It quenches thirst, as a mouthful of persea [vegetables, fruit] satisfies hunger," said old Kaqimna.¹¹ "As a thirsty pilgrim goes to a pool of water by a shrine." "Like an ox, or like a thirsty fawn to the spring."¹²

¹ Shang-Lun, i. 2.

² Ramay. i. xx. 16, 17.

³ V. Satasai, 127.

⁴ Meid. Ar. pr.

⁵ Dam pai chos—dkar padma. Parable of the Lost

Child, iv. fol. 16.

⁶ Hien w. shoo, 179.

⁷ Tam. pr.

⁸ Ital. pr.

⁹ Span. pr.

¹⁰ Jap. pr. p. 458.

¹¹ Pap. Pr. i. l. 5.

¹² Rig. V. ii.

sk. clxxiii. 11; id. i. sk. xvi. 5; ii. cxxx. 2.

26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

"A righteous man," &c. "An honourable man departing from virtue, alas! for his perfect name!"¹ says Confucius; who says also: "A wise man may sometimes do what is not conformable to humanity"² [jin, virtue]. "No man," says Calilah, "who is intent on what lies before him can help stumbling; yet when he stumbles, he is blamed for it, even if he walks on level ground."³

"When a good man stumbles, however, he will not lay hold of any but of one as good as himself; like an elephant which, when fallen into the mire, is helped out of it by another elephant."⁴ "Every good horse stumbles," say the Arabs, "as every learned man makes mistakes."⁵ Yet "God preserve us from the slip of a wise man!" say they also.

"A lónak négy lába van, mégis megbollik:"⁶

"A horse has four feet," say the Hungarians, "and yet stumbles for all that." "He walketh not safely who never stumbles,"⁷ says the proverb. "So the tongue of the learned fathers; the foot of the elephant stumbles; Bhima is defeated in battle; and even munis may, and do, wander in their opinion,"⁸ says the Hindoo poet.

"Yet," says another poet, "though the sun should rise in the west, and lotuses grew on the top of mountains—though Mt. Meru should be moved, and fire be cold—still the word of a well-bred man never alters."⁹ "But he can make a false step."¹⁰ "One quality gives lustre to a man, whom one defect dishonours,"¹¹ says the Hindoo. "The builder's house is out of repair. Even a sweet mango contains a worm," say they in Bengal.¹² Everybody is liable to err.

¹ Shang-Lun, iv. 5. ² Hea-Lun, xiv. 7. ³ Calilah u D. p. 177.

⁴ Ibid. p. 175. ⁵ Meid. Ar. pr. ⁶ Hung. pr. ⁷ Eng. pr.

⁸ Kobita Ratnak. 129. ⁹ Id. ibid. 135. ¹⁰ Javan. pr.

¹¹ Y. Satasai, 431. ¹² Beng. pr.

"That men endued with qualities should have faults, does not distress other good men. Though the moon has spots, yet good and sensible men look at it with pleasure,"¹ say the Tibetans. "Yet a little sin in a great man shall be called a great sin,"² say the Rabbis; and "where penitents stand, righteous men of unsullied reputation cannot stay."³

"A slip in words in the hearing of men of great learning, is like stumbling in the way,"⁴ says the Cural. "And men who slip down [degrade themselves] from their position, are like hairs falling from the head."⁵ "If such men be as high as a mountain, yet shall they be brought low if they do one mean and disreputable act as small as a grain of 'kundi' [Abrus precatoria]. Wise men, however, never speak without first weighing the sense [truth] of what they say."⁶ "If a virtuous man ever incurs disgrace, let him not leave the country,"⁷ says the Hindoo.

"A bad spring," says the Mongol, "may without cause suddenly cease to flow; but in spring it is always dry."⁸ [As bearing on this verse, see Syntipa, fab. 17, the Fox and the Lion; fab. 19, the Dogs and the Foxes; and Sophos, fab. 20.]

27 *It is not good to eat much honey: so for men to search their own glory is not glory.*

This verse has tried interpreters; and Chald., Syr., LXX., Symm., Venet., Theodot., all differ among themselves, as do later translators. So that I cannot attempt to settle the point. Some say the two portions of the hemistich are in no way connected; others connect them as they like, and refer 'their glory' to kings, or, with A. Ezra, to 'the righteous.' Any how, the reading of A.V. here is not borne out by the text. It might perhaps read: 'To eat much honey [is] not good [it palls, cloy]; (so) to investigate too closely their [kings, individuals or righteous men] glory [reputation, distinc-

¹ Naga Niti, 136, Schf. ² Aben Ezra and Cosri. B. Fl. ³ Sanhedr. R. Bl. 516. ⁴ Cural, 716. ⁵ Ibid. 964, 965. ⁶ Ibid. 198.
⁷ V. Satasai, 457. ⁸ Saïn ügh. 156.

tion] is irksome (or a troublesome task),’ taking קָבֹד in the sense of ‘heavy, irksome or laborious.’ For be a man’s reputation, fame or glory, what it will, it must require both labour and search to discover the sure ground of that reputation. The following notes, however, are on the reading of A.V.

“*It is not good,*” &c.

“— ἀλλὰ γὰρ ἀνάπανσις
ἐν παντὶ γλυκεῖα ἔργῳ· κόρον δ’ ἔχει
καὶ μέλι —”¹

“Rest (or moderation) in everything is pleasant. Even honey cloy,” says Pindar. “A man’s lustre is destroyed by his egotism,”² says Vararuchi. “Self-worship [self-love, egotism] destroys a man’s merit.”³ “Greatness flees from him who runs after it; but it follows the man who flees from it,”⁴ say the Rabbis.

“Only keep thy heart upright within thee,” says the Chinese. It is of no use seeking for promotion. All thou hast to do is—to do thy duty. If thou wishest for promotion, do not covet it.”⁵ “Love justice and righteousness, and do not run after glory, nor boast of thy knowledge,”⁶ say the Rabbis; although “man,” says the Mandchu, “will search places inaccessible even to the wild goose, for the sake of gold or of fame.”⁷ And Juvenal :

“— i demens et sævas curre per Alpes,
Ut pueris placeas et declamatio fias!”

“Go, thou madman, and run about those ferocious and frowning Alps, just to please thy fellows and to be talked of by the rest!” [Very much to the purpose at the present day.]

“— Tanto major famæ sitis est, quam virtutis:”⁸

“So much more do men thirst after fame than after virtue.”

But Confucius was wiser. “To search into hidden things and to do extraordinary things, in order that posterity should

¹ Nem. vii. 76. ² Nava Ratna, 5. ³ Banarast. 4. ⁴ Eruvin, B. Fl.

⁵ Ming-sin p. k. ch. i. ⁶ Derek Erez Sutta, ii. 6. ⁷ Ming h. dsi, 69.

⁸ Juv. Sat. x. 166, 140.

talk of me, is what I could not do."¹ "For the wise man," says Lao-tsze, "dreads glory as much as shame. Why so? Because glory is [mean or] low. If a man gains it, he lives in fear lest he should lose it. And if he loses it, he still lives in fear [of blame] for having lost it. Therefore it is said that a wise man dreads glory as much as he dreads shame."²

On seeing a skull rolling about, R. Hillel said: "He who puts forward his name, loses it; as he who does not add daily to his learning, loses it."³ "Nay," says Ali, "the same man who seeks his own glory, secretly despises himself for doing it." [Not always, when blinded by self-love.] "But men hate him who loves himself,"⁴ say the Arabs. "He," says also R. Hillel, "who serves a crown [who labours for his own glory], passes away."⁵ And R. Tsadok: "Do not make a crown to glory in it, nor an axe to injure thyself withal."⁶

"Ἀνελεύθερος πᾶς ὅστις εἰς δόξαν βλέπει

ὥς δὴ παρ' ἐκείνης τευζόμενος καλοῦ τινος"⁷

"The man forfeits his freedom who looks to glory as if he were to get any good from it," says Cleanthes. "Let no man be jealous, covetous, or running after glory. For the wise say, these three things take a man out of this world,"⁸ says R. M. Maimonides. "A man may be looked down upon; but if he is faithful, he is entitled to honour. But he who yearns after glory is despised,"⁹ says Asaph.

"Gloriam qui spreverit, veram habebit,"¹⁰

said Q. Fabius to M. Æmilius.

"For after all," says R. José, "it is not the place that glorifies the man, but it is the man who adorns his place."¹¹

"Whosoever exalts himself, God humbles him; but He exalts him who humbles himself. For greatness runs away from him

¹ Chung yg, ch. xi.

² Tao-te-King, ch. xiii.

³ P. Avoth, i. 13;

R. Nathan, fol. 11.

⁴ Ar. pr.

⁵ P. Avoth, iv. 6.

⁶ Id. ibid.

⁷ Cleanthes, frgm. ph. Gr. p. 152.

⁸ Halkut, De'ot. ii. 7, fol. 12.

⁹ Mishle As. xxxiv. 19.

¹⁰ Liv. xxii. ch. xxxix.

¹¹ Taanith, 21, M. S.

who runs after it,"¹ say the Rabbis. "Therefore let no man ever feel proud or conceited of his own glory," said R. Chanina.² "For dissipating false doctrine," said Shakya-muni to the king at Benares, "is not done with a flourish of trumpets, but with 'the beautiful eye' of sound lore, and quiet, noiseless teaching, creeping along among men."³

"Be not too eager about anything," says Theognis.⁴ "The mean [moderation] in all things is best. Bear this in mind, O Cyrnus my son, for by so doing thou wilt get the just credit to thyself which is so difficult to merit." "Too much brings damage,"⁵ say the Osmanlis. "And bend not the bow till it breaks." "For excess in anything is blamable."⁶

28 He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

אֵין מִעֶזֶר, 'no restraint'—over his own spirit.

"*He that hath no rule,*" &c. "Self-control will place a man among the immortals," says the Cural; "but a want of it will consign him to darkness."⁷ "The acknowledged road to all manner of misfortunes is—not keeping one's senses under restraint," says Chānakya. "Overcome them, and then go on to success; but choose which of the two thou preferrest."⁸

"What is there left of 'self' (or of 'soul') in a man who does not keep his senses under control?"⁹ asks Vararuchi. "Good men," said Yudhisht'ira to the Yaksha, "never regret having ruled their spirit."¹⁰ "For in like manner as repose [peace of mind] is the ornament of the twice-born [brahman], so is endurance that of the strong."¹¹

"He that lives intent only on what pleases him," says the Buddhist, "who does not restrain either his senses or his

¹ Erubin in Millin, 708.

² Midrash Panch. M. S.

³ Dulva,

ii. p. 407.

⁴ Theogn. 325.

⁵ Osm. pr.

⁶ Chānak. 50.

⁷ Cural, xiii. 121.

⁸ Chānak. 74.

⁹ Shapta R. 7.

¹⁰ Maha Bh.

Vana P. 17361.

¹¹ Nava Ratna, 3.

appetite, who is careless and effeminate—lust lays him low, as the wind throws down a tree without support.

“But he that does not live intent on pleasure, who holds his senses under restraint, who curbs his appetite, who is faithful and endued with strength, is not laid low by lust, any more than is a mountain laid low by the wind.”

“Passion rushes into a mind without restraint, as rain does into a house badly covered. But rain cannot penetrate into a house which is well covered; so also passion cannot pervade a mind which is well governed.”¹

“Lock thy door in the face of robbers” [restrain thy senses from temptation], says Abu Ubeid;² “and do not send thy cattle into a field without a fence” [thy will after thy desires]. “Above all,” says the Mongol Buddhist, “avoid a man who does not restrain his natural disposition; one who, regardless of government, is rough and aggressive; a good man whose words are not to be believed; and a rough-spoken man who gathers enemies around him.”³

“Indulge not thyself (or thy soul) too much if thou wishest to keep thyself (or it) under control; otherwise thou shalt not hold it (or thyself) in thine own power,” says El-Nawabig.⁴ “For the intellect of him who does not meditate on the true law, but is carried to and fro, never attains to maturity,”⁵ says the Buddhist. And Asaph: “The superior [noble, good] man makes his soul rule his body; but the fool lets his body rule his soul.”⁶

“Animus hominis quidquid sibi imperat, obtinet.”⁷

¹ Dhammap. Yamakav. 7, 8, 13, 14.
tulk. p. 3.

⁴ El-Nawab. 65.

² A. Ubeid, 18, 21. ³ Oyun

⁵ Dhammap. Chittavag. 38.

⁶ Mishle As. xviii. 17.

⁷ Publ. Syr.

CHAPTER XXVI.

AS snow in summer, and as rain in harvest, so honour is not seemly for a fool.

"As snow in summer," &c. See v. 13. "In summer, when you seek a covered place and shade on account of the burning heat of the sun; when the earth also is burnt with scorching heat, and you cannot tread the ground because of the heat thereof,"¹ &c.

"so honour," &c. "If greatness (or distinction) happens to a low individual, he orders an umbrella to be held over him at midnight,"² says the proverb. "Il n'est d'orgueil que le pauvre enrichi,"³ say the French. "A beggar sitting on the bale!"⁴ [a raised seat of bamboo in a Javanese house; the seat of honour].

"Ayer vaquero, hoy caballero:"⁵

"Yesterday a cowherd, to-day esquire," say the Spaniards. In Latin:

"Est eques, hesterna fuerit qui luce bubulcus:"⁶

"Some kind of honour (or distinction) comes to every one in his time." "One may have pleasant food in his mouth, yet not so pleasant as water,"⁷ says the Hindoo. And Publius Syrus:

"Honos honestum decorat, inhonestum notat:"⁸

"Honour decorates the man who deserves it; it only marks the man who does not."

Borhān-ed-dīn tells us that Abu Hanīfa said to his friends:

¹ Bk. Enoch, ch. v.

² Tel. pr.

³ Fr. pr.

⁴ Jav. pr.

⁵ Span. pr.

⁶ Lat. pr.

⁷ V. Satasai, 458.

⁸ Publ. Syr.

"Enlarge your turbans and widen your sleeves, in order not to depreciate learning and learned men."¹ Abu Hanīfa was probably ignorant of the common Arabic saying—unless he gave occasion for it: "As to learned men, their turbans are like towers, but their learning is with God."²

"It is well to disregard fools, but to feel a regard for learned and wise men, and to worship the Worshipful One,"³ says the Buddhist. Also: "A man may be good-looking and of a good family, yet if he is void of knowledge he does not shine. He is but a scentless flower of the kinshuka."⁴

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

"*As the bird*," &c. "The raven tried to imitate the duck, and was drowned,"⁵ says the Mongolian story; turned into "a crow imitating a cormorant"⁶ in Japanese. As they both came to grief by wandering out of their element, so also does

"*the curse causeless*," &c., injure him alone who utters it.

Πολλὰ δ' ἀπειλαὶ πολλὰ δὲ μάτην ἔπη
θυμῷ κατηπελήσαν· ἀλλ' ὁ νοῦς ὅταν
αὐτοῦ γένηται φροῦδα τ' ἀπειλήματα."⁷

"Oh! but thou knowest not their threats," said Œdipus. "I know them well," answered Theseus. "But I know also that many a boasting threat, and many empty words of threatening, have they uttered in their rage against thee; but when a man comes to his senses, his threatenings are nowhere." "As the Rishi Nārada trod by accident upon Devīla's pigtail (or tuft of hair), Devīla cursed him. Upon which Nārada replied: 'My friend, I am not guilty; so let thy curse fall on him who is guilty, and let his head be split into seven pieces, according to thy word.'"⁸ "In like manner as a crow may sit some time

¹ Borhān-ed-d. ii. p. 28.

² Marcel. Dial. Ar. Fr.

³ Mangala

thut. 4.

⁴ Lokan. 35.

⁵ Mong. mor. max. R.

⁶ Shoku go, p. 7.

⁷ Œdip. Col. 656.

⁸ Buddhagh. Par. iii. p. 54.

on a *devadāra* (or *Deodāra* pine), and as things may be dug up with tools made of iron [and be none the worse for it in either case], so also much evil talk from wicked men leaves no mark on the spotless heart of firm and great men," says the *Subhasita*.¹

"Be the cursed one," say the Rabbis, "rather than the one who curses."² "Cursing others is a double hole," say the Japanese; or "two men in a storm" [both sharing alike].³ "Curses come home to roost;" in Italian:

"Le maledizione sono foglie,
Chi le semina, le raccoglie:"⁴

"Curses are leaves; the same individual who scatters them, also gathers them up." And "cats," says the Arabic proverb, "do not die because dogs bark at them."⁵

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

"*A whip for the horse*," &c. "A slow horse," say the Chinese, will assuredly receive lashes of the whip; so also shall a foolish man suffer punishment in the end."⁶ "For a fool," says the Shivaite, "cannot be taught; no, not by thirty years of training."⁷ "He is one of *Raghunāth's* scholars,"⁸ says the *Bengalee* [*Hanuman* and other monkeys that went with *Rama* to conquer *Lanka*, *Ceylon*].

"A sign to the fleet horse," say the *Tamils*, "but the whip for him who turns back [is obstinate]."⁹ "Only a switch for the willing horse,"¹⁰ says the proverb; explained in the *Shoku-go* to mean, "rubbing off more and more every trace of carelessness or negligence in the character."¹¹ "O thou boy! learn—for ignorance is a disgrace; and no one but an ass is pleased with it,"¹² says the Arab. "But if thy companions call

¹ *Subhas.* 43.

² *Sanhedr.* 49, M. S.

³ *Jap. pr.*

⁴ *Ital. pr.*

⁵ *Ar. pr. Soc.*

⁶ *Hien w. shoo*, 181.

⁷ *Vemana pad.* ii. 68.

⁸ *Beng. pr.*

⁹ *Tam. pr.*

¹⁰ *Japan pr.* p. 275.

¹¹ *Shoku go*, p. 8.

¹² *Meid. Ar. pr.*

thee an ass, fit a saddle on thy back"¹ [take no offence, but see if thou deservest such a title], say the Rabbis.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

v. 4. The sense is: 'Do not agree, chime in, with a fool, lest he think himself right, and think thee a fool like him.'

v. 5. 'But answer him [wisely, Chald. and Syr. 'in thy wisdom'] in what he says foolishly, that he may see his own folly.'

v. 4. "*Answer not a fool*," &c. "The answer given to a fool is—silence,"² say the Persians. "If good people speak vain (or unprofitable) words, their superiority leaves them,"³ says the Cural. "But the answer to a fool is to say nothing, or to let him alone,"⁴ says the Arabic proverb. "If thou holdest thy peace in presence of a fool, thou hast already rewarded him,"⁵ says Ebu Medin.

"Yet," says Ptah-hotep, "converse with the ignorant as with the wise"⁶ [despise not the ignorant]. For, say the Italians, "Sà più un savio e un matto, che un savio solo:"⁷ "There is more wisdom in a wise man and a fool than in a wise man alone." "It is the way with most people to contradict others," says Evenus of Paros, "although seldom with reason." To such applies the old saying:

"Σοὶ μὲν ταῦτα δοκοῦντ' ἐστίν, ἐμοὶ δὲ τάδε"⁸

"That is your way of thinking, but mine differs."

v. 5. "*Answer a fool*," &c. "A fool," says the Buddhist, "is taken by agreeing with him."⁹ "He is to be captivated with stories or small talk,"¹⁰ says Vararuchi. "Go not back to con-

¹ Baba Qamma, 52, M. S.

² Pers. pr.

³ Cural, xx. 195.

⁴ Egypt. pr. 180.

⁵ Ebu Med. 3.

⁶ Pap. Pr. v. 8.

⁷ Ital. pr.

⁸ Evenus P. i. ed. Bk.

⁹ Lokan. 76.

¹⁰ Nava R. i.

verse with a foolish man 'in many answers' [at length].¹ But greet him as he greeted thee," says the Arab.² "And weigh men in their own scales," says another.

But Theognis seems, indeed, to have been "all things to all men."

"Ἐν μὲν μαινομένοις μάλα μαίνομαι, ἐν δὲ δίκαιοις
πάντων ἀνθρώπων εἰμὶ δίκαιότατος"³

"Among madmen," says Theognis, "I rave like them; but when with the just, I am the most righteous of them all." "A bad man may rail at a good man, but the good man does not reply at all. If the good man replies, 'this and that,' it is not wise on his part,"⁴ say the Chinese.

"Be an olive with the thorn"⁵ [show thy superiority and good sense when in company with foolish people], says the Arab, Abu Ubeid. "For if you play [joke] with a fool in the house, he will play with you in public,"⁶ say the Spaniards. However, "the fool," says the Buddhist, "who is aware of his own folly, is wise in that respect; but the fool who thinks himself wise is indeed a fool."⁷ [See Syntipa, fab. 39; Sophos, fab. 34; and Loqman, 26.] "A covetous man," says Chānakya, "is taken with money; an angry man, with clasped hands [as in worship]; a fool, with humouring him; and a wise man, with truth."⁸

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh damage.

This passage was misunderstood by Chald. and LXX., Vulg., &c. The plain sense of the Hebrew is: 'He that is lame in his feet drinketh damage' [it is to him a continued inconvenience], so also is 'he who sends a message by the hand of a fool' [he will feel at length the result of it]. 'Drinketh, eateth, damage,' &c., Eastern idiom.

"*He that sendeth,*" &c. "An errand entrusted to a fool will

¹ Eth-Theal. 79. ² Nuthar ell, 98. ³ Theogn. 307. ⁴ Ming-sin p. k. ch. viii. ⁵ A. Ubeid, 16. ⁶ Span. pr. ⁷ Lokan. 68.
⁸ Chānak. Shat. 33.

assuredly miscarry,"¹ says the Mongol. "He who sends it will surely bring his affair to the worst."² "The fool comes to where there is meat and drink ; but if you give him a thing to do, he runs away as if scared."³

" Quien con toco ha de entender,
Mucho seso ha menester :"⁴

"He who has dealings with an uncouth, vulgar man, must needs have much sense [brains] of his own," say the Spaniards. "Such a man," say the Japanese, "who does not know good from evil, is like one who cannot use his feet aright."⁵ "A business managed by a fool," says the Tibetan, "will surely come to naught. A fox made king lost all his unfortunate followers."⁶

"Therefore," said wise Manu, "let a man carefully avoid anything that depends on being done by others ; but let him cultivate with every effort whatever depends on being done by himself. For whatever is subject to (or depends on) others, tends to grief ; whereas happiness belongs to what depends on ourselves alone. And let him know that, in short, this is the token (or definition) of happiness or of misery."⁷ For in Tso-foo it is said : "An uncertain, doubtful man is of no use ; but a really useful man is not uncertain or doubtful."⁸ "Any how," says the Arab, "speak to men according to the power of their understanding."⁹

7 The legs of the lame are not equal : so *is* a parable in the mouth of fools.

8 As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

¹ Mong. mor. max.

² Saïn ügh. fol. 12.

³ Id. ibid. fol. 65.

⁴ Span. pr.

⁵ Onna ima kawa, p. 19.

⁶ Legs par b. pa, 59.

⁷ Manu S. iv. 159, 160.

⁸ Ming-sin p. k. ch. xi.

⁹ Ar. pr. Soc.

v. 7. This verse has had many interpreters who differ widely among themselves. The Chaldee renders it: "If thou givest walking [power] to a lame man, thou mayest receive a parable from a fool." Neither A. Ezra, Yarchi nor Gershon, quite agree. And so the rest. It turns chiefly on *לֵי* or *לֵי*, and on the meaning given to it, whether of fainting, falling, rising or hanging, &c. Gesenius, after due deliberation, renders this verse thus: "The two legs of the lame man hang [as a useless weight] from his body, and [likewise] a parable is useless in the mouth of fools."

v. 7. *The legs of the lame,* &c. "The delicacies of a poor man, men slain by a weak one, and the speeches and stories of a senseless man, are all equally foolish or absurd,"¹ says the Buddhist. "The stupidity of the fool protects him. It is innate in him to go astray in his words." "Like a crooked arrow from the bow, it misses its object,"² says the Persian. "It falters like the legs of a lame man." "Reddi," says the proverb, "what is it that makes you walk limp, limp, like? Always the same?"³ "No legs to the tale, no ears to the pot." *'Ακέφαλος μῦθος* "a story without head [or tail]."⁴

v. 8. This verse has also been variously understood. It turns on *מִרְגָּמָה*, found in this place only, and rendered by the LXX. and Chald. *σφενδόνη*, 'sling,' from *רָגַם*, 'to throw stones, to heap them, and to stone a man.' This term, however, may mean 'a heap of stones,' as Vulg., 'sicut qui mittit lapidem in acervum mercurii,' seems to have understood it, alluding to an old custom still prevalent in some places. *צָרוּר* is also 'a purse or small bundle' of *אֲבָנִים*, 'precious stones,' which, cast upon a heap of common stones, would be as much out of place as giving honour to a fool. This verse as rendered in A.V. is not intelligible; there is no connection or contrast between the two portions of it.

v. 8. *As he that bindeth,* &c. "The fool only worketh damage for himself by acquiring fame. He gets it to the injury of himself and others," says the Buddhist.⁵ "The fool," says the Mongol, "who seeks joy or happiness, only stirs up

¹ Lokan. 29. ² Rishtah i juw. p. 148. ³ Telugu pr. ⁴ Greek pr.

⁵ Dummedha jat. 122.

trouble and sorrow for himself.”¹ “Self-love and ignorance always go together,”² say the Italians. “As a great honour, give a foolish man his own work to do.” “You may, if you like, call a donkey that knows the way, Bināyaka”³ [humble, yielding, one of the names of Ganesa], says the Hindoo.

However, “give not honour to swine,”⁴ says Abu Ubeid. “In the estimation of fools, a monkey-catcher is far superior to a wise man. While they offer butter and food to the man who catches monkeys, they send away a wise man empty-handed,”⁵ says the Tibetan.

Although “honour comes well to fools”⁶ [pleases them, or fattens them], say the Persians; yet “contempt for the vile is kindness,” say the Arabs; and Motanabbi: “If thou showest kindness to a generous man, thou bringest him thereby into thy power; but if thou showest kindness to a vile man, thou settest him against thee.”⁷

And his vileness or folly is his own. “For if he and his fellows could have nobility from their race of ancestry, then both water and mud might boast of it [and be found in their mixed pedigree]. But no; there is no merit to be found anywhere but among the wise,” said an Iman. In this case, “the purse and the degree are vain.” “The worth of a man is in what he can accomplish himself.”⁸ “But to meddle with an important business one does not understand is folly,”⁹ say the Japanese.

v. 9. “*As a thorn*,” &c. “Speak as you will to a man drunk with toddy, yet he cannot understand your words; and his gait is like that of a mad elephant,”¹⁰ says the Buddhist.

10 The great *God* that formed all *things*, both rewardeth the fool and rewardeth transgressors.

¹ Sain ūgh. fol. 12.

² Ital. pr.

³ V. Satasai, 462.

⁴ A. Ubeid, 65.

⁵ Legs par b. pa, 45.

⁶ Pers. pr.

⁷ Meid. Ar. pr.

⁸ Rishtah i juw. p. 155.

⁹ Onna ima kawa.

¹⁰ Lokepak. 183.

Few passages of Scripture have tried interpreters more than this. All the old versions differ in their rendering; and besides them, a score of translations have been offered, more or less unsatisfactory.

Some take רב for an adverb, 'much,' and מְהִלֵּל for 'managing,' and render it: "Where there is much [wealth], anything may be had [or managed]; [abundance or 'much'] takes into its service both fools and passers-by [chance or first comers]."

Others take רב, 'high,' in the sense of the Most High, who forms and orders everything, and rewards [in the sense of paying them their wages, their due] all men alike, according to their deserts.

Others, again, take רב for 'master looking after his household.' And some will read רב or רב, and render it: "The contentious, litigious man puts everything in confusion, and hires in his service both fools and transgressors;" while the Chaldee Targum renders it: "The flesh of the fool suffers much, and the drunkard crosses the sea" (!); and the Armenian: "The hands of the drunkard are full of thorns for the service of wickedness," &c. The following notes, however, are on the words of A.V.

"*The great God*," &c. "God's countenance, though it smile three times, may yet be angry," says the Japanese.¹ "He that says: 'The blessed God is liberal and long-suffering and will pass it over'—his bowels shall be scattered about. God is liberal, but He requires His own,"² say the Rabbis.

"If a just measure was lacking in thy measure, O man, measure shall not be wanting there, whence it comes," say they also. And Terence:

Geta. "Dî tibi omnes id, quod es dignus, duint:"³

"May all the gods give thee that of which thou art worthy." "The consequences of men's actions," says the Hindoo, "are not worn out after millions of kalpas. For the reward of good and of evil actions must of necessity be received [by him who did them]."⁴

"When infidelity is on the increase," said Bhagavān to Arjuna, "then I create myself. And I exist (or come into

¹ Shoku go, p. 9.

² Ep. Lod. 1403, 1409.

³ Ter. Phorm. iii. 2.

⁴ Maha Bh. in Kobita R. 45.

existence) from age to age, for the protection of the good, and for the punishment of evil-doers.”¹ Ennius, however, thought otherwise :

“Ego Deūm genus esse semper dixi et dicam cœlitum,
Sed eos non curare opinor, quid agat humanum genus,
Nam si curent, bene bonis sit, male malis ; quod nunc abest :”²

“I always said, and I will always say, that there is a race of celestial gods ; but I do not think they trouble themselves about the affairs of men. For if they did, it would then be well with the good, and ill with the bad. Yet it is not so.” But Menander says better :

“Τὸν ὄντα πάντων κύριον γενικώτατον,
Καὶ πατέρα, τοῦτον διατέλει τιμῇν μόνον,
Ἀγαθῶν τοιούτων ἐνρετὴν καὶ κτίστορα.”³

“It behoves us to honour Him alone and constantly, who is the most efficient and bountiful Lord and Father of all, the Designer and Creator of all these good things.”

“For the result [gain or loss] of works done in pious submission to Scripture, and of evil ones also, from birth to death, are secrets of the gods. We ought to sacrifice with all diligence and give without grudging : for there is a reward for works. This is an eternal law,” said Yudhishtīra to Draupadi.⁴

“By thy power, O liberal Lord, her retribution will not tarry long. Whosoever causes trouble to others, trouble, ruin or misfortune comes to him also.” [Said by Lila Djuhari, Bidasari’s father, of Lila Sari, the queen].⁵

“Sow pulse and reap pulse, sow melons and reap melons,” say the Chinese. “The net of Heaven [Brahmajāla, Buddh.] is wide and large. It falls, and no one can escape. Deep or shallow, it reaches all. Therefore how can doing good to oneself and injury to others be otherwise than richly repaid?”⁶ “Who is he,” asks Dimnah, “that repays good with good, and

¹ Maha Bh. Bhishma P. xxviii. 1001.

² Ennii Telam. 524.

³ Διφίλων α.

⁴ Maha Bh. Vana P. 1194.

⁵ S. Bidasari, ii. 855.

⁶ Ming-sin p. k. ch. ii.

better with better, but God? For he who looks for recompense from men will assuredly be disappointed. God alone orders (or directs) all for the best."¹

"Men," says Huen-ti-chin, "are afraid of bad men, but Heaven is not afraid of them. Men deceive even good men; but not Heaven. But good and evil come to a head, and then there is an award for both. It is therefore most important to know that blue Heaven cannot be deceived."² "Good and evil, when they come first or last, receive a recompense that comes soon or later."³

"Every man shall receive the fruit of what he has done; and so shalt thou, whoever thou art,"⁴ say the Cingalese. Makkali Gosāla, however, thought differently. When king Milinda asked him about good and evil actions, and their fruit (or award) hereafter, he said: "O great king, there are no good or bad actions, neither is there [phalam vipāko] a retribution or result from it."⁵

11 As a dog returneth to his vomit, so a fool returneth to his folly.

שׁוֹנֶה בְּאוֹלָתוֹ, 'repeateth his folly.'

"As a dog," &c. "The foolish man goes back to his joy or pleasure with a depraved mind," says the Book of Odes;⁶ as "the dog returns to his vomit," says Sanatsujaya.⁷

Mitio. "Mea est ratio —

Malo coactus qui suum officium facit

• Dum id rescitum iri credit, tantisper cavet.

Si sperat fore clām, rursum ad ingenium redit."⁸

"This is my mind," said Mitio. "A man who is driven to do his duty against his will, will be on his guard, so long as he thinks he may be found out. But if he can keep it secret, he

¹ Calilah u D. p. 138.
Chin. pr. p. 8.

² Ming-sin p. k. ch. ii.

³ Id. ch. ii.;

⁴ Athitha w. d. p. 13.

⁵ Milinda pañño, p. 5.

⁶ She-King, bk. iii. ode 2.

⁷ Maha Bh. Udyog. P. 16.

⁸ Adelph.

act i. sc. 1.

will go back to his old ways." "A coal loses not its colour by repeated washings, neither does a man ever lose what is in his nature," says Chānakya.¹

"Chi nasce matto non ne guarisce mai :"²

"He who comes into the world foolish, is never cured of it," say the Italians. "A wolf," say the Osmanlis, "changes its coat, but not its nature ;" "its whelp does not grow up a lamb, but it grows up a wolf, though living among men."³ "However good a pig be, it never will give up eating filth," says the Telugu.⁴

"If you feed a margosa-tree with milk for a thousand years, will it lose its bitterness and become sweet? So will the sinner never lose his nature, however well taught he be,"⁵ says the Shivaite from his own point of view. [But we know better.] Then again: "Let a vile man read and read, and listen attentively, yet will he never abandon his low disposition. Coal will not lose its colour for being washed with milk."⁶

Again: "If a man of debased mind learn all wisdom, he does not become great thereby, but he still continues a low-minded individual. What advantage is it to a donkey to be rubbed all over with perfumes?"⁷ "Whatever efforts you may make," says the Tibetan, "a bad man will never, of himself, turn into a good and honest man. Howsoever you may boil water, you cannot make it burn like fire."⁸

"As venom increases in the growing snake, though fed with abundance of milk, so vain is the assistance given to bad men,"⁹ says the Buddhist. "No training can protect a simpleton [save him from mistakes]," said the Bodhisatwa to Laludayi, who, when taught to ask the king to give him an ox, asked him to take it.¹⁰

¹ Chānak. in Kobita R. 159. ² Ital. pr. ³ Osm. pr. ⁴ Telugu pr.

⁶ Vemana pad. iii. 245.

⁸ Id. ibid. ii. 52.

⁷ Id. ibid. ii. 107.

⁹ Legs par b. pa, 278.

¹⁰ Rasavihini, iii.

¹⁰ Somadatta jat.

"Ink spots," says the proverb, "go out in washing; but our natural disposition goes out in death only."¹ "Whatever natural disposition a man may have, it is hard to overcome," says Vishnu Sarma. "If a dog were made king, would he not still gnaw shoe-leather?"² "For our natural disposition will have its own way, in spite of all advice. Water, though ever so hot, yet returns in time to its own coolness."³ "Not until fire, that burns by nature, becomes cold, will a man's natural disposition follow its own bent."⁴ "The night is long for him who is awake; the journey is long for the weary; but the world of revolutions, for fools, is long also; for they are ignorant of the true moral law"⁵ [sadhammam], says the Buddhist.

And nature will prevail. "You may anoint a dog's tail with oil,"⁶ says the Bengalee proverb; or "pass it through a tube of bamboo,"⁷ says the Telugu; "but you will not make it straight." "The raven of the wilderness," says the Kawi poet, "flies round and round of its own accord, in search of a carcass"⁸ [to gratify its own taste].

"A great and godly man, however, if he is lowered or cast aside from others, will not, for all that, mix faith with sin. The king of beasts [the lion], though pressed with hunger, will not, like a dog, eat his own vomit,"⁹ says the Mongol. "But a fool repeats his folly, because he has no sense."

"The ass that escaped from the jaws of a sick lion was brought back within his reach by a crafty jackal, and was killed by the lion, who told the jackal to watch the carcass while he went to bathe. During his absence, the jackal devoured the ass's heart and ears. When the lion remonstrated, the jackal said: 'Knowest thou not that if the ass had had a heart and ears, it never would have come back, after having once escaped from thee?'"¹⁰ [Yet all asses are not

¹ Beng. pr. ² Hitop. iii. 61. ³ Pancha T. i. 287. ⁴ Ibid. 288.

⁵ Dhammap. Balav. i. ⁶ Beng. pr. ⁷ Tel. pr. ⁸ Kawi Niti Sh.

⁹ Saïn ügh. fol. 10. ¹⁰ Calilah u D. p. 215.

such. Sulkhan Orbelian mentions one which, on the return journey, would not pass a road, then quite dry, but which had been a slough into which the ass stuck fast a short time before.¹]

Yet, as a rule, Horace speaks the truth when he says :

“Naturam expelles furca, tamen usque recurret,
Et mala perrumpet furtim fastidia victrix.”²

And the Rabbis also, though not so elegantly: “Throw a stump up into the air, and it will fall back on its own end.”³

12 Seest thou a man wise in his own conceit? *there* is more hope of a fool than of him.

“Wise, בְּעֵינָיו, in his own eyes; [there is] hope of [to] a fool rather than of [to] him.” A fool has a better chance of becoming wise.

“*Seest thou a man,*” &c. “A man who says, ‘I know,’ soon learns the contrary, and falls into sundry traps and snares he knows not how to avoid. A man who says, ‘I know, I know,’ if he tries to find the ‘invariable mean,’ cannot continue in it one month,”⁴ says Confucius. “A foolish man,” says he again, “who wishes to act on his own responsibility, and the like of him, are sure to bring trouble upon themselves.”⁵ And Menander :

“Οὐκ ἔστ’ ἀνοίας οὐδὲν τολμηρότερον.”⁶

“There is nothing so rash or reckless as ignorance.” And Lao-tsze: “A man who sees from himself [who is self-opinionated or confident] is not enlightened; and he who is full of ‘self’ does not shine.”⁷ “If a man thinks himself good, he loses his goodness; if he boasts of his ability, he loses his merit,” said Yuě to Kaou-tsung.⁸

“Among ‘orphans’ [destitute men], none is more so,” say

¹ Sibrzne sitsr.

² Epist. x. 24.

³ Bamidbar, 275, R. Bl.

⁴ Chung yg, ch. vii.

⁵ Id. ch. xxviii.

⁶ ἀδελφ. 13.

⁷ Tao-te-King,

ch. xxiv.

⁸ Shoo-King, iii. 13.

the Chinese, "than he who is satisfied with himself [self-sufficient or conceited]."¹ "A man full of himself is self-deceived," says Mun Mooy; who adds: "It is commonly said in the world that those who do not form a correct opinion of themselves bring disgrace upon themselves."²

"Rather than be proud (or vain) of his own sense, let a man learn prudence," says Odin. For,

"sialdan verdhr vîti vörum,
thvíat ôbrigdhra vin
fær madhr aldregi
en manvit mikit:"

"harm seldom comes to the prudent [foreseeing]; for man has no more [unchangeable] constant friend than plenty of mother-wit [common-sense]."³ "A man who is wise in his own conceit thinks his errors are all right,"⁴ say the Rabbis. "He uses cocoa-nut shells for spectacles,"⁵ says the Javanese proverb.

"As long as a man does not see his ugly face in a glass," said Shakuntala, "he thinks himself better-looking than the rest. But when he has seen his ugly face in a glass, he is then able to discern between his face and that of others."⁶ "Make no friendship," says the Mongol, "with a man who gives himself out for a good man"⁷—"who is too big for his own body,"⁸ says the Hindoo.

"Who can bear a man endued with only a little learning [for his conceit]?" says the Tibetan.⁹ [To be ill- or scantily-informed is said in Japanese, "to look at a corner of the sky through a tube."¹⁰] "If a man says, 'I know how to conduct myself,' it will lead him into mistakes. If he says, 'I am humble,' it is not humility on his part. If he is self-confident, he will not succeed,"¹¹ says the Shivaite.

Meng-tsze says that "a source of much trouble to some men

¹ Hien w. shoo, 98.

² Mun Mooy, fab. 81.

³ Hávámál, 6.

⁴ Ben Mishle R. I. A. Tibbon.

⁵ Jav. pr.

⁶ Maha Bh. Adí P. 3075.

⁷ Nutsidai ügh. 6.

⁸ Hindoo pr.

⁹ Legs par b. pa, 306.

¹⁰ Jap. pr. p. 223.

¹¹ Vemana pad. iii. 65.

is their wish to teach others.”¹ And he says that “he would not answer a man who either assumes, or presumes on his high station, on his worth, his age, his merits, or his showing-off in asking questions.”²

“When I knew a little,” says Bhartrihari, “I was like an elephant blind with fury, and I was puffed up with the thought, ‘I know everything.’ But after I had been a short time in the company of intellectual men, then, thought I, ‘I am but a fool after all,’ and my conceit left me like a fever.”³

“Chi più sa, meno presume.”⁴

“The more a man knows, the less he presumes,” say the Italians. “Measure thyself with thine own finger,”⁵ say the Osmanlis; to which the Telugus reply: “Every man measured with his span is eight spans high.”⁶ “Yes; and let a man think himself ever so clever, there will yet be some one cleverer than he,”⁷ say they also.

“A man is not something or somebody for his having a large head; for a gourd has a large head, yet without brains. Neither let him think much of his turban; but rather let him look to his rank and position in the matter of strength and honour,” says Sādi.⁸ “Reeds for mats are as tall as a sugarcane, but are not like it.” “For the place does not grace the man,” say the Rabbis; “but the man graces the place he occupies,”⁹ whatever it be. “It is for thee to honour thy place, but not for thy place to honour thee. Therefore do well therein.”¹⁰

On the jackdaw entangled in the wool of a sheep’s back, thinking itself an eagle, the Chinese says: “This jackdaw views itself an eagle, and knows not that it is related to a stupid jackdaw, that’s all! Oh, alas! this applies to men in the world that are like the jackdaw.”

“He,” say the Arabs, “who places himself in the dwelling

¹ Hea-Meng, vii. 24.

² Id. xiii. 42.

³ Nitishat. 8, ed. B.

⁴ Ital. pr.

⁵ Osm. pr.

⁶ Telugu pr.

⁷ Id. st. 19.

⁸ Bostan,

iv. st. 6.

⁹ Taanith, R. Bl. 416.

¹⁰ Alchar. Takhkem. id. ibid.

of the wise, is, by both God and men, put in among the foolish."¹ Again: "Man's own admiration for himself [self-love, conceit] is one of the haters of his understanding." A poet has said: "Men find nothing by thee but thy 'self.'"² Also: "He who wonders at his own wit [prudence, or wisdom], slips;" or, as another proverb says, "stumbles."³

Among the sundry Vaishnavas, Shaivas and others who flocked to the court of Vikrama Sena, came a Nyayika [philosopher of the Nyaya sect], who, having settled all doubts to his own satisfaction, looked upon other learned men as grass.⁴ Another Hindoo, however, is of opinion that "a man who talks of his own superiority tells a lie."⁵

"A foolish man," says Odin, "thinks he would know everything if he were placed in difficulty; but he cannot know anything—

‘hvat hann skal vidh kvedha,
ef hann freista fírar’—

of what he shall have to say if brought to the test."⁶ But as the Italians say truly:

“Colui non sà poco, che confessa
Non saper niente.”⁷

"He already knows a good bit who confesses that he knows nothing."

On the habitual conceit of young men, the Cingalese say: "The ploughing of young bulls is not worth the shaking of the ears of old ones."⁸ "At ten years of age," say the Tamils, "childishness; at twenty, arrogance."⁹ "Milk that boils over, runs into the fire,"¹⁰ say the Telugus of a man bursting with conceit. "Look at men more learned than yourself, and then destroy your own opinion [of yourself], and exclaim: 'What is your own learning to theirs?'"¹¹

"My old and wise instructor, Sahroordce," said Sādi, "gave

¹ Ar. pr. ² Eth-Theal. 211. ³ Ar. pr. ⁴ Vidwan Tarang. p. 6.

⁵ V. Satasai, 435. ⁶ Hávamál, 25. ⁷ Ital. pr. ⁸ Athitha w. d. p. 36.

⁹ Tam. pr. 4515. ¹⁰ Tel. pr. ¹¹ Nitineri-vilac. 15.

a two-fold advice: first, Do not look well on thyself alone [be not conceited]; and next, Do not look ill on others"¹ [do not disparage them]. "The Penna river carries its own name, but the ground carries the river"² [flows lowly], say the Telugus to conceited men. "Every man thinks his own opinion best, and his child fairest,"³ say the Persians; "as he also sees all other defects but his own,"⁴ say the Rabbis. "Another man's fault, which is like a mustard-seed, appears to him the size of Mt. Meru; but his own fault, which is the size of Mt. Meru, appears to him like a mustard-seed,"⁵ say the Cingalese.

"Let no man, however, seek his own exaltation by lowering others," said Nārada.⁶ "For after all," says the Arab, "the value of a man is that from which he derives profit"⁷ [that does him good]. "Something," says the Tibetan, may arise that will ruin a celebrated and very learned man. A king, who thinks too much of himself, says: 'The kingdom is reduced; but I am very great.'"⁸

"O my son," said old Ptah-hotep, "do not extol thyself [swell, enlarge thy heart] because of thy knowledge. But converse with the learned and with the ignorant. The limit of art [and learning] is not yet reached, and no workman is endued with all perfections."⁹ In King-hing-lüh it is said: "A man full of himself perishes; he who pities himself [is tender towards his own faults] is foolish; and he who robs himself of instruction, allows himself freedom in wickedness."¹⁰

"Rubbing against [holding intercourse with] others is profitable," say the Telugus;¹¹ "for of three men walking together, one may assuredly be our master [in knowledge, &c.]," say the Mandchus.¹² And the Rabbis to conceited men: "Be thou not alone judge, neither say to others: 'Take my opinion.'

¹ Bostan, vii. st. 10. ² Tel. pr. ³ Pers. pr. ⁴ Mishna, Negaim, 11, 5, M. S. ⁵ Athitha w. d. p. 44. ⁶ Maha Bh. Shanti P. 10576.

⁷ Rishtah i juw. p. 180. ⁸ Legs par b. pa, 284. ⁹ Pap. Pr. v. l. 9.

¹⁰ Ming-sin p. k. i. ch. v. ¹¹ Tel. pr. ¹² Ming h. dsi, 33.

It is for others to say so, but not for thee to command it.”¹ “Yea, and do not climb a high tree [exalt thyself], nor speak a word above thy strength or ability. Take the words of wise men, but refuse those of unmanly [unwise, ignorant] men,” says the Buddhist.²

“Ei hinta hewoista korota.”³

“The price does not make the horse tall,” say the Finns. On the other hand, said Vidura to Dhritarashtra, “the man who feels very bashful about himself becomes the ‘guru’ [preceptor] of the whole world. A god (or learned pandit) who is infinitely brilliant and composed, shines with the lustre of the sun.”⁴

“Worship of ‘self’ [self-love, conceit] is one of the defects the wise man endeavours to subdue,” said Sanatsujaya. “He who has got rid of it is called ‘dānta’ [tamed, subdued] by the wise.”⁵ “Even an ant, measured with its own foot, is eight spans high in its own opinion,”⁶ say the Tamils. “Greatness,” says the Cural, “says little of oneself; meanness, on the other hand, talks much of ‘self.’”⁷

13 The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

לִשְׂחֹל, ‘a roaring lion;’ לִיֹּאֵר, ‘a lion.’

v. 13. “*The slothful man saith,*” &c. “If a man is slothful,” says Ajtoldi, “he dies in the way [fails in his work]. But if

¹ Ep. Lod. 226. ² Lokepak. 111. ³ Fin. pr. ⁴ Maha Bh. Udyog. P. 1091. ⁵ Ibid. 1. ⁶ Tam. pr. ⁷ Cural, 979.

he is not a sluggard (or craven), he reaches his object. So take care, O my son!"¹ And Menander :

"Ἀργὸς δ' ὑγιαίνων, τοῦ πυρέττοντος πολὺ
ἀθλιώτερος. διπλάσια γὰρ ἐσθίει μάτην."²

"A lazy [sluggish] man in health is much more miserable than a man suffering from fever ; for he eats twice as much, but to no purpose." And Confucius : "A [man] scholar who is fond of ease at home is not fit to be a scholar"³ ['sse,' scholar, a man in the best sense]. [Sec ch. xix. 24, &c.; Eccles. xi. 5, &c., for excuses from work.] "Whence can knowledge come to a slothful man?"⁴ asks the Buddhist.

v. 14. "*As the door*," &c. "The wooden hinge of a door does not get worm-eaten, nor does running water become foul,"⁵ say the Chinese, as a warning against sloth. "There are men whose bed is made of sloth, and on whose eyelashes watching sits lightly"⁶ [always asleep], says El-Nawabig. "'O Omar! Emir of the faithful! you rest neither night nor day.' 'If I rested day and night,' replied Omar, 'I should spend my life to no purpose, and I should not know how to get through this vale of difficulties [life], in which there are waste places and mountains to be got over.'"⁷

בצלחת, not 'in his bosom,' but 'in the dish' placed upon the small table around which the company sits, and into which every one dips his sop or morsel : S. John xiii. 26. Chald. 'dish ;' LXX. and Syr. 'bosom ;' Vulg. 'ascella.' 'Into the dish' is the most suitable rendering here of the Hebrew term that means 'pouch, husk, bosom, dish or plate.'

v. 15. "*The slothful hideth*," &c. Nothing is done without exertion. "The wind," says the Georgian, "cannot be held [controlled] with the hand ; neither does a lazy man reach it by following it with his eyes."⁸ "Even if you found a treasure

¹ Kudatku B. xvii. 158. ² Menand. ἐπιτρεπ. γ'. ³ Hea-Lun, xiv. 3.
⁴ Lokan. 136. ⁵ Chin. pr. ⁶ El-Nawab. Pref. ⁷ Miraj nameh, i.
⁸ Sibrzne sitsr. iii. p. 9.

unexpectedly, yet for all that God would not put it into your hand unless you took it up. As when the crow saw a fruit of the tāl-tree [*Borassus flabelliformis*] fall before it; still had the crow to open it.”¹

v. 16. “*The sluggard is wiser*,” &c. “The slothful man,” says Asaph, “hides the nakedness of his sloth (or idleness) under the cloak (or ornament) of confidence.”² “‘There is no occupation better than that of hope,’ says the sluggard. ‘What is there preferable to reliance? There! go on trusting; stir neither hand nor foot; for thy daily portion is more ‘devoted to thee than thou art to it.’ Hadst thou had patience, thy lot would have come, and would have thrown itself upon thee like a lover.’

“‘Well,’ said the father, ‘that may be true; yet this is a world of ‘means and causes;’ and the course of divine law appears to depend on means and causes. So that industry is worth more than trusting to what may, or may not, happen.”³ “A lazy man has no skill or knowledge, and the man without money has no friends;”⁴ “although he may talk religion,” add the Cingalese.⁵

“‘All the Vedas,’ said Dhritarashtra to Vidura, ‘say that man lives a hundred years. But it is not so. Why?’ ‘For six reasons,’ answered Vidura: ‘(1) for arrogance (or haughtiness); (2) for opprobrious language; (3) for churlishness (or avarice); (4) for wishing to make much of self [self-conceit]; (5) for laziness; (6) for injury to others.’”⁶

מְשִׁיבֵי טַעַם, lit. ‘that return a savoury, sapient, elegant and sharp answer in which Easterns delight.’

“*that can render a reason.*” “They have bitten thee with admonitions; they have preached to thee,” says the Arab, “if haply they could shake off the slumber of sloth. But he whom sharp [spicy] words will not set right, will not be lighted

¹ Hitop. Introd. ² Mishle As. i. 3, 6. ³ Anwār-i soh. i. st. 2, p. 65.

⁴ Hill pr. 193. ⁵ Athitha w. d. p. 20. ⁶ Maha Bh. Udyog. P. 1341.

with stripes.”¹ “But,” say the Bengalees, “whatever he may think of himself, even if he is a lion, he is but a beast after all.”²

17 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

Lit. “He seizeth a dog by the ears, who, passing by, meddleth with a quarrel [that is] not his.”

“*He that passeth by*,” &c. “Eschew quarrelsome people,” says Ani, “and hold thy peace in the midst of armed men.”³ “A man,” says the Tibetan, “who attempts that with which he has nothing to do, will assuredly be ruined (or suffer) thereby, like the monkey that drew out the wedge”⁴ [the carpenter had left, and was killed thereby; alluding to a well-known story in the Hitopadesa]. And “if one comes near a dog, one risks a bite,”⁵ say the Mongols. “Wake not the sleeping dog,”⁶ say the Osmanlis. “Waking the dozing tiger,”⁷ or “the cat.”⁸ And “do not tread on the tail of a snake asleep,”⁹ say also the Osmanlis.

For safety, however, Hesiod tells us,

“ — κίνα καρχαρόδοντα κομῆν, μὴ φείδῃς σίτου,
μὴ ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρήμαθ' ἔλθῃαι.”¹⁰

“to keep a dog with sharp teeth and to feed it well; lest the robber who sleeps by day, carry away our goods [at night].”

“Go not out of thy house,” says scribe Ani, “and provoke not a man who is a stranger to thee.”¹¹ “A man,” says the proverb, “who pulls and draws in order to make another fall [into a ditch], falls into it himself.”¹² “Never attempt to act as judge between two friends,”¹³ say the Greeks. “Meddling

¹ El-Nawab. 35, 36. ² Beng. pr. ³ Ani, max. xlix. ⁴ Naga
niti, 69, Schf. ⁵ Mong. mor. max. R. ⁶ Osm. pr. ⁷ Beng. pr.
⁸ Eng. and Fr. pr. ⁹ Osm. pr. ¹⁰ Hes. *ἔ. κ. ἡ.* 602. ¹¹ Pap.
Boulaq. (Egyptologie), max. xvii. 11. ¹² Hindoo pr. ¹³ γνωμ. μον.

with a business which is not ours should always be avoided," says Vishnu Sarma.

"A man who meddles with that which is no business of his, may have to lie dead on the ground, like a certain monkey who paid dear for its indiscretion [above alluded to]. For he who will meddle with another's business (or office), even with the desire to serve his master, may fare as did the donkey that was well beaten for having brayed at the approach of robbers."¹

"Μὴ κίνει χεράδας"² "Stir not the silt [or mud of a river]. Better a great deal *Καμαρίναν* ἐὰν, to let alone the bog of Camarina, than make matters worse by stirring it," said the oracle of Apollo. And "if you throw a stone into mire, some of it will surely splash you," says the Telugu.³ [See Esop, fab. 49 and 162, of 'the Monkey and the Fishermen'; also Tamontara's rebuke to Simano Suke, for attempting what was no business of his.] "Do not stir up old straws,"⁴ "old quarrels,"⁵ say the Osmanlis.

18 As a mad *man* who casteth firebrands, arrows, and death,

19 So is the man *that* deceiveth his neighbour, and saith, Am not I in sport?

"As a mad man," &c. Exemplified at the present time [1893], when overweening vanity, reckless ambition and blinding egotism, think it sport to inflame and deceive others; deliberately sowing the wind for others to reap the whirlwind to come. And come it will.

"To sport with fire, with a light-minded man, with another man's wife, with a fallen wretch, are all, severally, a cause of death," says the Shivaite.⁶ "Knotting [creating] resentment among men may be called 'sowing misfortune,'" say the

¹ Hitop. ii. 28, 29.

² Sappho, 82, ed. G.

³ Telugu pr.

⁴ Biyobus, i. p. 6.

⁵ Osm. pr.

⁶ Vemana pad. iii. 74.

Chinese. "Those who teach or promote litigations and quarrels, who make their living by turning their pencil [Chinese writing-pencil] into a knife, look upon imprisonment and law-suits as child's play."¹ "Yet it is more like whirling firebrands on the top of a house,"² say the Telugus. But "arson, murder and robbery, are the three capital offences," say the Japanese. And the Osmanlis: "No play can take place between fire and cotton."³

"A wound caused by fire may be healed," says the Cural, "but not a wound inflicted by the tongue."⁴ "As the heat of a flame exceeds that of the sun, so is this also far exceeded by the words of a bad man,"⁵ says the Kawi poet.

"Better," says Pythagoras, "to throw a stone at random than a senseless word."⁶ For "one single word spoken out of time may upset a whole life,"⁷ say also the Greeks. An arrow of this sort is, as Feridun addressed his arrow, "O, wing of hatred!"⁸ "The thrust of a Persian lance, poisoned and mortal."⁹

"*So is the man that deceiveth,*" &c. "Are not evil-disposed men and a serpent alike in their actions? Yet is a serpent different from them in this, that, whereas such men cannot be mastered owing to their dissembling ways, a serpent can be brought into subjection through 'mantras' [spells, incantations, &c.],"¹⁰ say the Tamils. "If thy brother (or friend) deceives thee," says the Arab, "'soar above his name' [still call him 'brother' or 'friend,' but at a distance], and beware of his list and tricks."¹¹

"O my son!" says Nebi Effendi, "make no fun of any one; sacrifice not thy friend for a joke; and scatter not to the winds rights 'of bread and salt' [hospitality]. It causes estrangement, and is a source of trouble. Call not a burning word 'a

¹ Hien w. shoo, 62, 143.
xiii. 129.

² Tel. pr.
⁵ Kawi Niti Sh. p. 27.

³ Osm. pr.
⁶ Pythag. Sam. 39, ed. G.

⁷ γυναι. μόν.

⁸ Nizami makhz. p. 68.

⁹ Khar. Pen. iv. 13.

¹⁰ Nitivempa, 18.

¹¹ El-Nawab. 135.

joke,' that sharp point that hurts a friend." "And do not enter into a quarrel and contention with any one; it only kindles the fire of enmity."¹

"And let no man," quoth Kamandaki, "say anything disagreeable, even in play; for secrets are broken by loud laughing in company."² "For sport to the cat," say the Telugus, "is but death to the rat."³ "It is a sport to you," said the frogs to the boys who pelted them with stones, "but it is death to us."⁴

"Then keep out of the way of him who praises thee at first sight; who strikes a friendship with thee at first sight; and who picks a quarrel with thee 'without delay' [at once, without cause],"⁵ says the Mongol.

"'Hast thou not heard,' said a poor man, 'that the hand of him who cheats trembles when he presents his account?'"⁶ says Sādi. "Deceiving or cheating is infamous,"⁷ says the Shivaite.

"And this is not called 'play,'" said Yudhisht'ira to Shakuni, "to deal dishonestly with partners in the game. It is indeed a sin [idam vai devanam pāpam] at play. A fair victory honestly won is all very well; all else is not 'play.'" "Aryas [noble, honest men] do not stammer out their words; neither do they deceive others in their intercourse with them. A man [who is manly] carries on only a fair, honest and straightforward contest with others. I will have neither pleasure nor wealth, nor aught else, through cheating at play."⁸ So Yudhisht'ira.

And Achilles: "He has deceived and injured me; never again shall he take me in with his talk."

— ἄλλος δέ οἱ . ἀλλὰ ἔκμηλος

ἔρρότω· ἐκ γάρ εὐ φρένας ἔιλετο μητιέτα Ζεύς."⁹

"That will do for him. Let him be off, and welcome to go;

¹ Khair nameh, p. 22, 23.

² Niti Sara, v. 20.

³ Tel. pr.

⁴ Tel. st. 3.

⁵ Oyun tulk. p. 6.

⁶ Gulist. i. 16.

⁷ Vemana

pad. ii. 156.

⁸ Maha Bh. Sabha P. 2039, 2042.

⁹ Il. i. 374.

for Zeus has deprived him of his senses." [Quem deus vult perdere, priùs dementit.]

"In order to deceive others," says Chung-hiao-leu, "a man must first do it from his own deceiving heart. But how his heart can deceive him! Man may be deceived; but Heaven cannot be deceived. Men may wink at one another; but Heaven is not to be winked at. Men in the world may agree to deceive others; but there is no device that Heaven does not know."¹ "But if thou deceivest him whom thou canst see, He whom thou canst not see shall deceive thee," says the Arabic.² [Either thou shalt get thy turn and be also deceived, or God will requite thee.]

"Two things," said Omar, "do I always keep in readiness for a deceiver—water and mud."³ Therefore, "beware of such firebrands," says the proverb;⁴ for "one spark," add the Spaniards, "may cause a conflagration."⁵

20 Where no wood is, *there* the fire goeth out: so where *there* is no talebearer, the strife ceaseth.

21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

v. 20. Lit. 'at the end of wood, or fuel.'

"*Where no wood is,*" &c. "'Is' and 'is not,' 'right or wrong' [quarrels], is so all day long. If no one listened to them, there would be none," say the Chinese.⁶ "If a small fire is not soon put out, it will soon become a great one" [incendium], say the Japanese.⁷ "He," says Ali, "who listens to slander, is but another slanderer."⁸

"Slander or talebearing," says the Tibetan philosopher, "is of three kinds: (1) violent or active; (2) by insinuation; (3) done in secret [whisperer]."⁹ But rather: "Let the fire

¹ Ming-sin p. k. ch. ii.

² Meid. Ar. pr. i. 260.

³ Osm. pr.

⁴ Javan. pr.

⁵ Span. pr.

⁶ Chin. pr. P.

⁷ Jap. pr. p. 174.

⁸ Ali, max. xlv.

⁹ T'hargyan, v. fol. 42.

consume the wood,"¹ says the Arab. [Let others quarrel if they will ; what is that to thee?] Otherwise, "it is but putting out a fire with a faggot under one's arm."²

"What is left of a debt, of fire, or of a disease, is sure to increase ; therefore, never leave remnants of them,"³ says Chānakya. Thus, then, listen not to every word. "The white clouds," say the Mandchus, "pass by without ceasing ; but the blue sky behind them remains ever at peace."⁴ If not, "trouble will come soon enough," says Solon ;

"Ἀρχὴ δ' ἐξ ὀλίγου γίγνεται, ὥστε πῦρὸς,
φλαύρη μὲν τὸ πρῶτον, ἀνιρρὴ δὲ τελευτᾷ."⁵

"It springs from small beginnings, like a fire ; it is bad enough at first, but far worse in the end." "Grief or trouble, though hidden deep in the mind, becomes apparent in an altered tone of conversation, as fire blazes forth from sparks hidden in fuel,"⁶ says the Hindoo.

v. 21. "*As coals are,*" &c. "He," says Abu Ubeid, "who does not give wood to the fire, 'denies it,' [stops] the burning."⁷ "Strife is loss, but friendship is gain," says the Telugu.⁸ Thus, "to bestow power and riches on one who knows no restraint in will or deed, and who does not lead a good life, is like putting a firebrand in the hand of a monkey." [True enough !] "A bad man, who unexpectedly enters the society of good and virtuous men, consumes them at once, as fire consumes dry trees,"⁹ says Kamandaki.

"With but little wood one cannot light a large fire for long ; but if one cuts down and gathers much wood, the fire will burn a long time,"¹⁰ says the Mongol. So also, say the Rabbis, "when two men are quarrelling together, he who first stops the quarrel and remains silent is reckoned the better and the more honourable of the two."¹¹ "For of two pitchers, that

¹ Ar. pr. Soc. ² Jap. pr. ³ Chānak. 40. ⁴ Ming h. dsi, 86.

⁵ Solon, Ath. v. 13, ed. B. ⁶ Drishtanta Shat. 74. ⁷ A. Ubeid, 25.

⁸ Tel. pr. 1572. ⁹ Niti Sara, iii. 17. ¹⁰ Tonilkhu y. ch. p. 11.

¹¹ A Jerusalem proverb, B. Fl.

hurt against each other, one must break,"¹ say the Osmanlis. And the Spaniards :² "If one of two men does not begin, the other will not quarrel."

22 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.

תִּתְּבִיטִים, 'as tit-bits,' not 'as wounds.' Chald. 'the words of a talebearer cast him down [who listens to them].' Vulg. 'verba simplicia.' LXX. λόγοι μαλακοί, 'soft words,' comes nearest to the Hebrew original, which is allied to an Arabic root that means 'to swallow with relish.' The following notes are on the words of A.V. See ch. xviii. 8.

"*The words of a talebearer,*" &c. "Through the door of the mouth a man utters lies, calumny, words of blame, and spreads evil reports. These are the four sins of the tongue,"³ says the Mongol. As to evil reports,⁴ "without wind, trees do not move," says the Bengalee proverb. But "whereas a clever physician can heal all wounds, the wound made by an evil word can never be thoroughly closed,"⁵ says again the Mongol. And Ebu Medin : "A wound (or thrust) from words goes deeper and lasts longer than the thrust of a sharp sword."⁶

"Give not tongue to [slander not] thy fellow ; for there is no remedy [or healing] for him who slanders his neighbour,"⁷ say the Rabbis ; and "whose way is—to begin with good words, but to end with evil ones [of others]."⁸ "Like a fly buzzing much among bees, that tells naught but lies," say the Georgians.⁹ And the Mandchus : "Many mouths open only for the sake of contradiction ; each one being intent on exciting only hatred and maledictions."¹⁰ To which wise Avveyar adds : "A slander dropped into the ears of a calumniator is like wind upon fire."¹¹ [See Esop's fable 197, Ψιττακὸς καὶ γαλῆ.]

¹ Osm. pr.

² Span. pr.

³ Tonilkhu y. ch. p. 6.

⁴ Beng. pr.

⁵ Nütsidai ügh. 7.

⁶ Ebu Med. 71.

⁷ Derek Erez Sutta, i. 12.

⁸ Midrash Rab. in Numb. xvi. M. S.

¹⁰ Ming h. dsi, 136.

¹¹ Kondreiv. 24.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him ;

25 When he speaketh fair, believe him not : for *there are* seven abominations in his heart.

v. 25. פִּי יִחַן קִלְוִי, 'when (or if) he makes his voice agreeable (pleasant or graceful), trust him not.'

"*Burning lips*," &c. "Whosoever, having sin in his heart, speaks soft words, is like a cup of poison covered with nectar. His interior is rough, like a cleft in a rock; yea, rough indeed; it is like touching the mouth of a serpent."¹ "A bad friend is worse than a venomous snake,"² say the Persians. "My foe is slow [sluggish], but he is quick at striking. He is like embers under cinders, and slumbering there," says Borhān-cd-dīn.³

"I had made too sure that thou wast true," said Dasaratha to Kaikeyī, "false as thou art. I was like one drinking a bright, intoxicating drink mingled with poison. Nay, but wheedling, while talking to me with false words, thou hast slain me, as a hunter slays the deer he has lured with an enticing voice."⁴

"Call him who speaks pleasantly to a man to his face, but behind his back destroys his good qualities—a pot of poison covered with honey,"⁵ says the Buddhist. "White teeth, black heart,"⁶ say the Georgians. "A venomous heart (or mind) is one of the three sins of the heart (or mind),"⁷ says the Mongol. And Persius :

"— et fronte politus

Astutam vapido servas sub pectore vulpem."⁸

"Sugared words are all the more bitter,"⁹ say the Spaniards. "He that praises thee to thy face is a disciple of the devil,"¹⁰

¹ Rgya-tcher r. p. ch. xii.

² Pers. pr.

³ iii. p. 40.

⁴ Ramay.

ii. xii. 71. ⁵ Lokaniti, 78.

⁶ Georg. pr.

⁷ Tonilkhu y. ch. p. 6.

⁸ Sat. v. 116. ⁹ Span. pr.

¹⁰ Georg. pr.

say the Georgians. "Avoid a bad man, even though he be adorned with wisdom," said [Chānakya,¹ and after him] Vishnu Sarma. "A serpent is not the less to be dreaded because it is adorned with a jewel. It cannot be otherwise."²

"Why talk of crimes where there is deceit?"³ [deceit includes them all]. "It is a sin," says Tai-shang,⁴ "to hide a deceiving [treacherous] heart within." "Let a man," says Chānakya, "avoid a friend who, behind his back, defeats his intentions, but speaks kindly to his face. It is like a draught of poison covered with milk."⁵

"Then the crow Subudhi [Good sense] said to the jackal: 'O thou rogue, what great matter is it to deceive those with whom one holds sweet intercourse; those whom one has brought into one's power by treacherous words; the hopeful, the faithful, and those who come to us for relief?'"⁶

"Let that be!" said Damanaka. "I know that our master has a [sweet] soft tongue with poison in his heart." "He stretches his hand to you from afar; his eye moistens; he rises and gives you half his seat; he embraces you straitly; he is most attentive, answers all your inquiries with interest, and is most deferential. But within he keeps poison hidden; outside, honeyed speech; within, a crafty deceiver. What name can be given to such double-dealing?"⁷

"In the water below," say the Chinese, "fishes may be hooked; on high, birds may be shot in the space; the heart of man alone cannot be conjectured. Heaven may be measured and the earth may be surveyed; to the heart alone of man no bounds can be set. When painting a tiger, you may paint his skin, but it is difficult to draw his bones. In making acquaintance with a man, you may know his face and you may converse with him, while his heart is separated from you by a thousand mountains."⁸

¹ Shat. 23. ² Hitop. i. 90. ³ Pancha R. ed. 1831; Shadratna, ed. 1847. ⁴ Kang-ing-p. ⁵ Shat. 18. ⁶ Hitop. i. 78, 79.
⁷ Ibid. ii. 1586, 163. ⁸ Hien w. shoo, 61.

"Deceitful men," say the Mongols, "are soft and gentle to thee in manner, but when proved, they are not to be trusted. The peacock is beautiful in voice and plumage, but its flesh is poison"[?].¹ "Envious men," says the Arab, "eat up the flesh of a good man, as ants eat up a lion's cubs."²

[Sophos, fab. 40. "The foxes had heard that the fowls were sick, and went to see them decked in peacock's feathers; said of men who speak friendly, but only with list or cunning within." And Loqman, fab. 33, who has 'ichncumons' instead of foxes, applies it to one who "shows love in appearance, but hides hatred and guile in his heart."]

"As the crow that was one of the king's ministers said to another about to strike friendship with the owls, 'ἄμμοιοι ἐνὶν οὐτοῖ σου λόγοι πόματι δηλητηρίου μεστῶν' 'Those words of thine are like a drink mingled with poison.'"³ "So long as mean or wicked men have no strength, so long also do they walk as if led or supported by good motives. So long also as the venom that kills is not ripened in the sting, so long also does it not injure others,"⁴ says the Mongol.

v. 24. "*He that hateth,*" &c. "Dealing cautiously with every man," says Solon,

"ὄρα μὴ κρυπτὸν ἔγχος ἔχων
κραδίῃ, φαιδρῶ
προσγενέπῃ προσώπῳ."

"see that he does not address thee with a smiling face, while hiding a secret dagger in his heart; his double-tongue speaking the dictates of a black mind."⁵ "Like Hindoo gods, outwardly oily and shining, but inwardly naught but grass,"⁶ says the proverb.

"Do not deceive in secret," says Tai-shang.⁷ But Damana: "Brahma himself could not discover the end of deceit well covered." "He, however, who, any how, causes the death of one who places confidence in him, has lost his manliness

¹ Sain ügh. 148.

² El-Nawab. 173.

³ Στεφ. κ. 'Ιχν. p. 294.

⁴ Sain ügh. 142.

⁵ Solon Ath. fr. xxxi.

⁶ Beng. pr.

⁷ Kang-ing-p.

and deserves to die." "The murderer of a brahman may be cleansed by ceremonies and penance ; but he who thus slays his friend shall never expiate his guilt in that way,"¹ says the Hindoo ; and Ennius,

"Quem metuunt oderunt,
Quem quisque odit, periissé expetit."²

"Thus the jackal said in secret one day to the deer : 'There is a particular place in this jungle, a field full of wheat ; let me lead thee to it [and kill thee].'"³

"O Cynus, my son," said Theognis, "he is a companion to be feared whose tongue and mind are asunder. He is better as a foe than as a friend." "My heart," says Anacreon, "knows neither hatred nor envy ; but, as quoted already,

φιλολοιδοροιο γλώττης
φεύγω βέλεμνα κωφά

I flee from the secret shafts of a slandering tongue."⁴ "Beware of thy enemy, but especially of him who in thy presence shows himself fair. Thou mayest guard against an open enemy, but not against a secret one," says Watwat on Ali's maxim,⁵ that "our greatest enemies are those who best conceal their wiles."

"A deceiver's countenance is fair like a lotus-flower, and his speech is as cool as sandal-wood ; but his mind is as cruel as the keen edge of a sword that cuts asunder a hair."⁶ "A man who injures his friend [mittadūbhi], who is perfidious, when forgetful of past kindnesses and good offices, says : 'What do I care about the past ?' The nimba-tree when full grown remains bitter, though bathed with a sea of honey. So is help given to bad men."⁷

"Beware of him," says the Osmanli ; "for he who tells the shame of others will tell thine own shame also."⁸ "A spotted tiger is easily seen," say the Japanese ; "but the colour of a

¹ Pancha T. i. 222, 306, 308. ² Incert. Carm. 773. ³ Hitop. i. 396.

⁴ Anacr. ode 42. ⁵ Ali, max. xlv. ⁶ Nitivempa, 22. ⁷ Rasavahini, iii. ⁸ Osm. pr.

man [his good and bad qualities] is not easily found out."¹ "He is a man 'with a lining in his face;' as an honest man is said to be 'without a lining.'"² "The evil eye, evil imaginations, and hatred of others," says Rabbi Joshua, "bring a man out of this world."³

"Slander and backbiting," say the Cingalese, "is like supporting a man's head in order to pluck out his eyes."⁴ "Being a friend in appearance, but stinging like a wasp,"⁵ say the Tamils. "Friendship on the lips, but hatred within."⁶ "Though good be done to thee, O serpent, yet bite notwithstanding,"⁷ says the Georgian. "For a bad man does not eject [venom or] wickedness; he feeds it, cherishes it within him,"⁸ says the Hindoo.

"He is like the ant-eater that lies in wait, and feigns death," say the Javanese.⁹ "For the movements of an enemy," says the poet, "betray his evil nature within."¹⁰ And the wise have said that "men who cherish hatred in their thoughts always speak fair"¹¹ [in order to deceive]. "When thine enemy speaks fair or agreeably, or even wisely, believe it not. It is for this very reason that the cat always tries to kill the water-fowl,"¹² says the Tibetan.

v. 25. "*When he speaketh fair,*" &c. "He alone who is sincere succeeds; so also he who is not sincere is found out,"¹³ says the Chinese. "Sugar on the surface, with knives under it,"¹⁴ say the Cingalese. "Reverential [devout] rogues are bad associates," say the Tamils.¹⁵ "The cat, while watching mice, hides her claws,"¹⁶ say the Japanese. "Mouth sweet, heart bitter. A smile on the countenance, and a dagger in the lining of the cloak." "For as to knowing a man, one may know his face, but not his heart,"¹⁷ say the Chinese.

¹ Jap. pr. p. 201. ² Id. 875. ³ P. Avoth, ii. ⁴ Cing. pr. p. 2.
⁵ Tam. pr. 1376. ⁶ Id. 1373. ⁷ Georg. pr. ⁸ V. Satasai, 146.
⁹ Jav. pr. ¹⁰ Kawi Niti Sh. ¹¹ Sain ügh. 31. ¹² Legs par
b. pa, 318. ¹³ Chung-King, ch. xiv. ¹⁴ Athitha w. d. p. 12.
¹⁵ Tam. pr. ¹⁶ Jap. pr. ¹⁷ Chin. pr. G.

"A very bad man," says the Mongol, "is not trusted even by his intimate friends when he makes plans for good. For it often happens that a man who dreams of the wealth of the great sacrifice [who is apparently devout and pious], will deceive even his best friends."¹ "A burning fire consumes many heaps" [of corn, wood, &c.], says Ben Syra, which E. Levita explains thus: "Never speak evil of thy neighbour. If not, hope for rest neither in this world nor in the world to come. For as a fire consumes many heaps of corn, so also nothing causes greater destruction in the world than an evil tongue."²

"The venom of a snake that is subdued [tamed down] by 'mantras' [spells], may yet revive [be quickened afresh]. The wickedness of an enemy and of other bad men remains, so that one cannot trust to what is left of it,"³ says the poet, who adds: "The venom of unkindness [deceit] that covers assumed friendliness makes this of none effect."

"Rabbi Jochanan said: 'Go and see which is the evil way a man ought to shun.' One said one thing, another said something else. Then R. Eleazar said: 'A wicked or evil heart.' 'That embraces all,' replied R. Jochanan."⁴ For "there may be liquid honey on the tongue, with venom under it,"⁵ say the Cingalese.

"Fair words and a humble countenance show little virtue," says Confucius.⁶ "Nay, Khew [Confucius] is ashamed of fair words, with a lowly countenance and abject respect." Choo-yaou-mun also "is ashamed of professed friendship concealing anger;" and Mori also "would feel ashamed of such conduct."⁷ [Khew, a name of Confucius, Choo-yaou-mun, a contemporary of his, and a celebrated sage.]

"I hate men who calculate how they can make themselves appear sincere," said Tsze-kung.⁸ "A man who makes rash

¹ Sain ügh. 31. ² Ben Syra, 14. ³ Kawi Niti Sh. v. 1. ⁴ P. Avoth, ii.

⁵ Athitha w. d. p. 38.

⁶ Shang-Lun, i. 4.

⁷ Id. ibid. v. 25.

⁸ Hea-Lun, xvii. 23.

Promises must needs have little faithfulness," says Lao-tsze.¹ And Tai-shang² says, "It is a sin to say 'Yes' with the mouth and think 'No' with the heart; to appear good outside, and to think evil within." "To have a double heart," says the Mand-chu Commentary. And D. Cato:³

"Noli homines blando nimium sermone probare
Fistula dulce canit, volucrem dum decipit auceps:"

"Overpower no one with praises; the fowler plays sweetly on the pipe while luring the birds." "Let no man pay too much attention to his enemy, nor to his enemy's friend," says Manu; "nor yet to an impious man, to a thief, or to another man's wife."⁴

"Neither believe nor trust your enemy, said the mouse to the crow; water boiling ever so long will nevertheless put out the fire when poured upon it."⁵ "He who thinks other thoughts in his heart, and with his mouth speaks other words, and who becomes notorious for such crafty ways, is but a fool, deceiving others while passing for a wise man,"⁶ says the Mongol. "But," says the Buddhist, "a man who is envious, niggardly and false, does not become honourable by merely talking or by beauty of colour [countenance]. He alone from whom all that is rooted out can be called intelligent and handsome."⁷

"As you speak, so also act,"⁸ said Buddha to the gods. "For it is better to act in a manner that is praiseworthy, than to speak fair,"⁹ says the Cingalese. "He," says Manu, "who sets up his own virtue like a banner is always covetous—a hypocrite and deceiver of the people. His ways are those of a cat; he hurts and cheats everybody."¹⁰ "Therefore be on thy guard against him whom thou knowest not,"¹¹ says the

¹ Tao-te-King, ch. lxiii. ² Kang-ing-p. ³ i. 27. ⁴ Manu S. iv. 133. ⁵ Στεφ κ. 'ΙΧν. p. 196; Calilah u D. p. 164. ⁶ Sain ügh. 144. ⁷ Dhammap. Dhammav. 78. ⁸ Rgya-tcher r. p. ch. iv. ⁹ Athitha w. d. p. 59. ¹⁰ Manu S. iv. 195. ¹¹ Erpen. Adag. 6.

Arab. "And place no confidence in an enemy, even when bound by an oath (or curses)."

"Vritra, eager for the kingdom, was killed by Indra with a curse,"¹ says the Hindoo. "The snake that is going to strike lowers its hood (or crest)," says the Telugu. "So is he who pretends to make friendship with thee in order to strike thee."² "He has treacle on the palate, but venom in the soul;" and "poison on the palate, with sweetness on the tip of the tongue," say the proverbs.³

"Mel in ore, verba lactis;

Fel in corde, fraus in factis."⁴

"Do not think that he who appears sincere, is sincere in heart," say the Chinese. "Beware lest apparent humanity [virtue] and goodness be not so in deed."⁵ "[High] tall talk and long speeches do not possess one speck of [real] truthful action." [How applicable to the politics of the present day!] Yea, "artful words are not like straightforward, honest conduct. A man who is clear, of a guileless disposition, does not make use of words prettily arranged."⁶ "When a crafty man speaks fair, it is from his own wishes, not out of respect for others. The voice of the night-bird on the wing is a bad omen; it is not for joy or pleasure," says the Tibetan.⁷ [How true!]

"A man of a bad and forbidding disposition talks incessantly. What wise man, however, cares for the gurgling of such a foul spring?"⁸ says the Mongol. "Whatever a good-for-nothing fellow may say lying, it is only to deceive. So that if he speaks a word of truth, no one will believe him,"⁹ said the 'dge-long' [Tibetan priest].

So said Aristotle also, that "the only gain liars get is—*ὅταν λέγωσιν ἀληθῆ, μὴ πιστεύεσθαι*—of not being believed when they tell the truth."¹⁰ So also the Rabbis: "The punishment

¹ Pancha T. i. 130.

² Vemana pad. ii. 81.

³ Tel. pr.

⁴ Lat. pr.

⁵ Hien w. shoo, 169.

⁶ Id. ibid. 173, 192.

⁷ Legs par b. pa, 141.

⁸ Sain ūgh. 96.

⁹ Dsang-Lun, ch. xv. fol. 73.

¹⁰ Diog. Laert. v.;

Phædr. i. 10.

of a liar is that, even when he tells the truth, no one will believe him.”¹ “I told thee the story,” said Calilah to Dimnah, “to let thee know that the wicked deceiver is he who combines art and treachery. And thou art a bundle of both, O thou Dimnah of two colours, like a serpent of a double tongue. I will make thee know it, and make thee eat of the fruit of thy works.”²

“Therefore,” says Ebu Medin, “let not the fair speech of an enemy whose intention is hidden deceive thee.”³ “Knowest thou not,” says another Arab, “that water will alter in taste, and yet continue the same in colour to the eye?”⁴ “So is the man who says one thing, but thinks otherwise in his heart;” and “who has taken the form of a fox,”⁵ say the Japanese.

Thus Sodatf ben Maimun excited the Abbasides against the house of Omayyah, saying: “Let not that which thou seest of men take thee in; a deadly disease [hatred, &c.] lies hidden under the ribs. Throw away the whip and grasp the sword, until not one Omayyah is seen above ground.”⁶ “He,” says Vishnu Sarma, “who, either from inclination or for the sake of help, places confidence in his enemy, soon awakes, as a man asleep falling from the top of a tree.”⁷ “Two enemies in the same adverse circumstances may pretend friendship for a time, like the cat and the mouse; but in fact they keep to their former enmity, which is of older standing than their present danger.”⁸

“Before thee, the deceiver falls at thy feet, but behind, he bites the flesh off thy back. He softly hums his tune in thine ear in more keys than one. But if he detects a hole, he creeps in without fear. Such is the way of a base man; it is like that of a musquito,”⁹ says the Hindoo.

“A wicked man may speak fair; yet do not, for all that,

¹ Sanhedr. 89, M. S.

² Calilah u D. p. 131.

³ Ebu Med. 329.

⁴ Eth-Theal. 261.

⁵ Jap. pr. p. 46, 325.

⁶ Eth-Theal. 149.

⁷ Hitop. iv. 11.

⁸ Στεφ. κ. Ιχv. viii. p. 392.

⁹ Hitop. i. 82, 83; and

Chānak. Shat. 24.

place confidence in him. Honey is on his tongue ; but a deadly poison is hidden in his heart." [Sophos, fab. 28, the Lion and the Bull, with this moral : "Let no man trust his enemy, or one that hates him." See also Esop, fab. 10, the Fox and the Woodman ; fab. 157, the Bird and the Cat ; Babrias, fab. 44 ; Loqman, fab. 5, &c. ; all to the same purpose.] And D. Cato :

"Sermones blandos et blasos cavere memento,
Simplicitas veri fama est ; fraus fida loquendo."¹

"Still water runs smooth." "Think not," says the Malay proverb, "that because the pool is still, there is no alligator in it."² And D. Cato again :

"Demissos animo, ac tantos vitare memento,
Qua flumen placidum est, forsan latet altius unda."³

"The words of the wicked are sweet," says the Bengalee. "He sits buzzing at your side ; he talks with you for a while ; but at last he smites you from behind for your life." "In his mouth are the sweetest words [with the text of the Gayatri], but within he is like the edge of a razor."⁴ "His friendship is a monkey's friendship" [that consists in biting those who pet it], says the Javanese proverb.⁵ Also, "A man may hold his peace, but inwardly is eaten up of worms."⁶ "This, then, is what thou proposest to me," said Œdipus to Creon :

"λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακά."

"Fair speech, forsooth ; but what of thy foul deeds ?"

"— ὑπόβλητον στόμα
πολλὴν ἔχον στόμῳσιν"

"Thou false tongue, and plenty of mouthing withal."

"γλώσση σὺ δεινός"

"Thy tongue is indeed to be dreaded ;"⁷ [now, as in those days].

¹ D. Cato, iii. 5. ² Malay pr. ³ D. Cato, iv. 31. ⁴ Beng. pr.
⁵ Jav. pr. ⁶ Ibid. ⁷ Œdip. Col. 781—806 ; Theogn. 943.

26 *Whose* hatred is covered by deceit, his wickedness shall be showed before the *whole* congregation.

"*Whose hatred*," &c. "To hide hatred and to act upon it [use it] is shooting an arrow in the dark," says Choo-tsze.¹ "Poison covered with honey," says the proverb.²

"Mellitum venenum, blanda oratio,"³

say the Latins. And the Arab: "A scorpion's sting is hidden under that man's earnest counsel."⁴ "The world may exhaust itself," say the Osmanlis; "enmity, however, is inexhaustible."⁵ "But," says Pindar,

"Ὅν ψεύδει τέγξω
λόγον,"⁶

"I never will dip my words in falsehood." Things prove what they are. "For when a man has once told a falsehood, no one will hear him when he speaks the truth; he has raised a suspicion in the mind of his hearers,"⁷ say the Mongols. And Motenebbi: "Be not deceived by a [greasy] soft tongue."⁸

"Büke Tchilger, of the Taidchigod, who had a family-feud with Tchinggiz-khan, dug a hole in his tent, covered it with a carpet, and then, pretending to have forgotten all old enmities, invited Tchinggiz-khan to come and pay him a visit in his humble abode. The khan's mother, Öghelen-khatun, however, warned him thus: 'Do not reckon a venomous enemy small; men do not think less of a venomous adder because it is small. Walk therefore prudently.' 'Mother is right,' said Tchinggiz-khan, who then distributed his body-guard around Büke Tchilger's tent, but narrowly escaped being overpowered by his enemy's troop that lay in ambush around it."⁹

"Most hatreds have a cause; but hatred without a cause never ceases," says the Arab. "But Ismail shall know that

¹ Kea kin yen.

² Tel. pr.

³ Lat. pr.

⁴ Meid. Ar. pr.

⁵ Osm. pr.

⁶ Ol. iv. 28.

⁷ Mong. mor. max. R.

⁸ Eth-Theal. 149.

⁹ Ssanang Setzen, p. 80.

my enmity shall be to him like the venom of an asp, for which there is no remedy.”¹

“Arābi once fed a young wolf with sheep’s milk to change its nature. But the wolf, when grown up, tore asunder the sheep. Then Arābi bewailed, and said : ‘Thou hast devoured my lamb, though brought up with it. Alas ! I forgot that thy father was a wolf.’”² [See Babrias, fab. 17.]

“Well ! so be it !” said Tchinggiz-khan to his nobles, at the end of their conversation. “Let not neighbours be severed by harsh words, nor friends be estranged or deceived by crafty speeches.”³ “A [liar or] deceiver,” says another Mongol, “pretends outwardly to be good ; but his lying intentions show themselves afterwards.”⁴ And the Japanese add truly : “Praise is often but the foundation of calumny”⁵—“when the face is not one with the heart. It ought to be like water, that follows the shape of the vase.”⁶

27 Whoso diggeth a pit shall fall therein : and he that rolleth a stone, it will return upon him.

“*Whoso diggeth a pit,*” &c. “He,” say the Chinese, “who creates divisions in order to overthrow others—consider it !—prepares a pit for his own fall.”⁷ “For whatever goes from you to others, shall return to you again,” says Tang-tsze.⁸ “He digged a pit, and hollowed it out ; but he shall fall into the pit which he made, and his labour shall return on his own head, and his wickedness shall fall on his own pate. For he that diggeth a pit for his neighbour shall fall into it himself. Therefore let him not do to his neighbour what he dislikes for himself.”⁹

“He,” says the Hindoo, “who, even in thought, devises disagreeable things against his own kindred, shall receive those

¹ Eth-Theal. 168, 148.

² Id. 160.

³ Tchingg.-kh. p. 12.

⁴ Saīn ūgh. 149.

⁵ Jap. pr.

⁶ Do ji kiyo.

⁷ Hien w. shoo, 144.

⁸ Shang-Meng. ii. 12.

⁹ Didascalia (Ethiop.), Ap. ch. xvi.

same things both here on earth and in the world to come.”¹ “He,” says the Buddhist, “that injures a man who is innocent, pure [upright] and guiltless—his sin will return upon him, the fool, who committed it, like fine dust thrown against the wind.”² “Take care of the stone thou hast in thy hand, how thou throwest it, lest it return upon thee,” says Abu Ubeid.³

“Are we not,” said the judge, “the authors of the misfortunes we suffer? In injuring others, we only bring misery upon our own selves.”⁴ “It often happens,” says the Arab, “that he who digs a pit for his fellow, spends many a long day walking forwards and backwards in the ditch of his own making. For he who digs a pit for others, falls himself into it.”⁵ “The man who digs a hole shall be teased with that which is in it,”⁶ say the Malays [alluding to the uncovering of a cobra’s nest of eggs, as it happens frequently].

We read in the Burmese story of Thoodhamma-tsari, that “a certain potter, wishing to injure a washerman of his acquaintance, induced the king to command him to wash white the king’s black elephant. The washerman answered that he would do so, if the potter would make a jar large enough for the elephant to be sodden in it in hot water. The potter tried, but could not make it; and for that was ruined by the king. Therefore, those who think of ruining others, do not work out their intention in that respect, but rather bring upon themselves the ruin they prepared for others.”⁷

“And so,” say the Chinese, “a man who injures others, in the end injures himself.”⁸ “A rough word is the master’s” [belongs to him who speaks and falls back upon him], say the Osmanlis.⁹ And Æneas to Achilles :

“ὄπποδὸν κ’ ἐπῆσθα ἔπος, τοῖόν κ’ ἐπακούσῃς.”¹⁰

“Thou shalt hear said of thee the same as thou sayest of

¹ Pancha T. i. 332.

² Dhammap. Papav. 10.

³ A. Ubeid, 19.

⁴ Στεφ. κ. Ἰχν. p. 60.

⁵ Eth-Theal. 290.

⁶ Malay pr.

⁷ Thoodham.

tsari, st. 12.

⁸ Ming-sin p. k. ch. iii.

⁹ Osm. pr.

¹⁰ Il. ὅ. 250.

others." So also, "the arrow-maker is slain with an arrow of his own making,"¹ say the Rabbis; and "the feather which yesterday bore aloft the eagle is to-day on the arrow itself."² Also, "if a man spits upwards, it will fall back on his own face."³

"It is thus indeed [retaliated] ordered by God," said Bidasari, father of queen Lila-Sari: "whatever a man does to others, he receives himself in his turn; misery is not long reaching him. The same misfortune befalls him [which he intended for others]."⁴ "O my child! my 'head-band'! grieve (or trouble) no longer. God first, and then the ruler, will requite her with the same evil that she did.

"And when it came to pass, and Lila-Sari was angry about it, the Sultan said to her: 'I did not begin the mischief; it was through you alone.' Then, when abandoned by everybody, Dang Lila said to her: 'You did it. God soon points out who is righteous and who is not.'"⁵ "So," says Vishnu Sarma, "the jackal which had plotted mischief against the deer was killed by the master of the field to which the jackal had lured the deer. The master hurled his stick at the jackal and left it dead upon the field."⁶ [See also Babrias, fab. 21; Syntipa, fab. 26; Esop, 144.] "For he," says the Tibetan, "who thinks of deceiving others by falsehood, only deceives himself. And he who once told a lie, will raise suspicion when he tells the truth."⁷ Hesiod the wise sums up the whole thus, saying:

"Οἱ αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλω κακὰ τεύχων,
Ἥ δὲ κακῇ βουλῇ τῷ βουλεύσαντι κακίστη."⁸

"He who injures another man, does injury to himself. And as to bad counsel, it is worst for him who gave it."

¹ Millin de Rab. 227.

² Shem Tob, R. Bl. 175.

³ Kohel.

Rab. R. Bl. 366.

⁴ S. Bidasari, ii. 857.

⁵ Id. *ibid.* 859; iii. p. 102;

and iv. p. 122.

⁶ Hitop.

⁷ Legs par b. pa, 292.

⁸ Hes. *ἔ. κ. ἡ.* 263.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

'A lying or deceitful tongue hateth,' יִרְיָ, not 'those that are afflicted by it,' but 'those who afflict it,' by showing its deceit; and by proving it to be a lie, 'crush or bring it down.' Chald. 'hateth the ways of truth.' LXX. and Vulg. 'lingua fallax non amat veritatem,' the 'truth that proves it false;' an inkling of the real meaning of the text. The notes are on A.V.

"*A lying tongue*," &c. "Deer, fishes and good men, whose daily portion on earth is grass, water and contentment, have for their enemies the hunter, the fisherman and the informer (or backbiter), all of which respectively devise the ruin of them without cause,"¹ says the Hindoo. "And the tongue of the slanderer ["the double-tongue of the serpent"²] kills three—the slanderer himself, the slandered, and the hearer,"³ say the Rabbis.

"Crafty words disturb virtue," says Confucius;⁴ and "the evil-speaker gets disliked,"⁵ adds Vararuchi. "A liar," says Ali, "has neither generosity nor manliness. If there is no truth in the words, there will not be honourable dealing." "How," adds the Commentary, "can honour and manliness shine forth from a man who goes about deceiving? If he makes an agreement, it is but deceit; if he makes a promise, it is a lie."⁶

"He," say the Mandchus, "who practises deceit, shall always be poor. For the deceitful and fraudulent man there is naturally no place in heaven;"⁷ "although he may always have a fresh face,"⁸ says the Persian. "A wicked man," says the Mongol, "who tries to injure others, those others injure him in turn. He goes to the copse for a straight stick to make an arrow; an arrow slays him also."⁹ "He that speaks

¹ Nitishat. 51.² Drishtanta, 34.³ Khar. Pen. xi. 13.⁴ Hea-Lun, xv. 26.⁵ Nava Ratna, 2.⁶ Ali, max. xxiv.⁷ Ming

h. dsi.

⁸ Pers. pr.⁹ Saïn ügh. fol. 12.

against righteous men only injures himself ;”¹ as “he who throws up ashes that fall back upon him,” says the proverb. “For let ever so many dogs bark, will they bring down a hill ?”²

¹ Drishtanta, 27.

² Malay pr.

CHAPTER XXVII.

BOAST not thyself of to-morrow ; for thou knowest
not what a day may bring forth.

"Boast not thyself," &c. "This life, like a drop of water on a lotus-leaf, is most [moveable] uncertain. And know that the whole of this world is in prey to sickness, oppression and sorrow,"¹ says the Hindoo. "The three worlds," says the Buddhist, "are not lasting ; they are like an autumn cloud. The birth and death of living beings is like looking at a dance."² "The life of creatures is like the lightning from heaven ; like a torrent of water rushing down a mountain, that flows by rapidly."³

"All human things," say the Japanese, "are of short duration."⁴ "Time [the chances of time] overturn a man. If to-day they are favourable to him, to-morrow they will get the better of him. Therefore do not trust to the wink [flash] of lightning, for it is deceiving," says Hariri.⁵

Tai-kung says : "Heaven is ever changing ; if there is no wind, there is rain. So also is man ever changing ; if there is no sickness (or trouble), there is death."⁶ "Seeing we can place on the little finger the days that are past, and know nothing of those that remain, to waste those days in doing no good is a proof (or sign) of the greatest folly," says the Tamil.⁷ "Alas, for all compound bodies !" says the Tibetan

¹ Moha Mudgara, 5.

² Rgya-tcher r. p. ch. xiii. p. 155.

³ Id.

p. 156. ⁴ Jap. pr. p. 177.

⁵ Har. ii. p. 116.

⁶ Ming-sin p. k. ch. xi.

⁷ Aranericharam. 16.

Buddhist ; "their lot is assuredly to die. For the law of all things born is—to perish. No compound body lasts any time. Our body is such ; it must die."¹

"Whatever is joined together is not durable" [and must be dissolved], said a brahman to king Djiling-Girali, who had a thousand iron nails in his flesh.²

"What is life, then? (1) It is an arrow shot upwards into the air, that soon returns to whence it came. (2) It is water running down a precipitous mountain. (3) It is like prisoners stepping together to be put to death. Many chances befall this life from the air, from the flitting of a bubble, or from some trifle amiss in breathing."³

The Emir Chosru was right when he said : "God has lent me the life I have. I will take care of it until I resign it to Him. This life which I have received in loan from Him is but like a morning cloud. I will take care of it."⁴

"οὐπερ φύλλων γενεή, τοίηδε καὶ ἀνδρῶν"⁵

"As leaves appear, wither and fall, so do the children of men," says Simonides. "We appear," says Mimnermus, "as leaves brought forth in the flowery season of spring, and we rejoice in beauties thereof for a short space of time [lit. the length of a cubit]."⁶

"Life is made up of two days ; one safe [or trusty, that is past], and another uncertain [or dangerous, that is to come],"⁷ say the Arab. "Set thy heart," says Asaph, "on the days that are past ; for as to those that are yet to come, thou hast already fretted over many things that will never happen."⁸ And, says Cato the wise :

"Quum fueris felix, quæ sunt adversa caveto ;
Non eodem cursu respondent ultima primis."⁹

¹ T'hargyan, xiii. fol. 24. ² Dsang-Lun, fol. vii. ³ T'hargyan, iii. fol. 24 ; Rgya-tcher r. p. xiii. ⁴ Emir Chosru, Akhlaq Jell. p. 37.

⁵ Simonid. i. ed. B. ⁶ Mimnerm. Col. 2, ed. G. ⁷ Alef leileh, 1st night, p. 11. ⁸ Mishle As. xvi. 35. ⁹ D. Cato, i. 18.

And Seneca :

"Nemo tam divos habuit faventes
Crastinum ut possit sibi polliceri.
Res Deus nostras celeri citatas,
Turbine versat :"¹

"No man ever was in such favour with the gods as to make sure of the morrow for himself. For God revolves our shifting lot as it were with a whirlwind."

"In prosperity," says also Confucius, "think of adversity ; for events do not run an even course. But whereas fools dread fate, wise men bear it." "How many old camels are laden with the skins of young ones !" say the Rabbis, to show we cannot build on what is yet to come.

"For man is in bondage to fate ; he is not master of it," said Bhishma to Yudhisht'ira. "What a man thinks (or plans) turns out differently. See what difference there is in the course of this world ! In like manner as all pottery is liable (or doomed) to break, so also is the life of mortals."² "The years of life flow on in succession, yet in the turning of the head a thousand things come to naught. Man lives seventy years, more or less ; yet be his life what it will, hours are not all alike," say the Mandchus.

"What is there lasting or perpetual ?" asked Bchom-ldanddas [Buddha]. "Everything is passing ; nothing endures. I have finished all my work for you ; therefore do not grieve, but make every effort and diligence in life and in the path of duty." [These same words were said by king Shaaribu when about to depart this life.³]

"This world is indeed unstable ; it is but the abode of 'a father-in-law ;' for Vishnu reposes on the ocean, the abode of his wife's father ; and Mahadeva resides in the Himalaya, the abode of his father-in-law. In this world there is nothing stable but a residence at Benares ; the society of virtuous and

¹ Thyest. Att. iii.
fol. 95, 96.

² Sal. Sutta, 4.

³ Dsang-Lun, ch. xxii.

pure men ; drinking the water of the Ganges ; and the worship of Shiva" (!) ; so says a Purāna.¹

"As the reed and the rush wave to and fro in an overflow, so are the plagues and chances of man in his lifetime," says Asaph.² "As ripe fruit is ready to fall, so are mortal men always in fear of death. In the evening, some that were living in the morning have already disappeared ; and in the morning, some are not seen that were seen in the evening,"³ says the Buddhist.

"All sankhārās [matter or beings compounded] are transient, alas ! they are subject to appearance and youth ; and when they come, they die. There is no rest for them but when they cease to be," says the Buddhist.⁴ "This world is an inn ; but the world to come is our home," say the Rabbis.⁵

"That which takes place in the early morning is not the same in the evening. Heaven has designs unknown, like the winds and the clouds. But man's portion is the weal and the woe which every successive day brings with it,"⁶ say the Chinese. "I know the past," said Ezra, "but I know not what is to come."⁷

"'Up ! up !' said the crow, 'and look out. Some great danger is at hand. Which, of disease, sorrow or of death, will befall us to-day ?' Let a man enjoy happiness when it comes ; but when misfortune befalls him, let him give his mind to it. For happiness and misfortune, joy and sorrow, succeed each other like a wheel."⁸

"He that rejoices over a thought [plan] not yet realized, meets with disappointment and disgrace ; like the brahman who brake the pots and the pans."⁹ "Things that are past and gone are as clear as if seen in a mirror ; but things that

¹ In Kobita Ratnak. 75, 76. ² Mishle As. xxii. 24. ³ Dasaratha Jat. ed F. ⁴ Mahasud. Jat. p. 95. ⁵ Moed qaton. 9, M. S.

⁶ Hien-w. shoo, 57. ⁷ 1 Esdr. ii. 53 (Ethiop.). ⁸ Hitop. i. fab. 1, 3, 182.

⁹ Id. ibid. iv. 19.

have not come to pass are as dark as lacquer varnish," say the Chinese. And Menander :

"Τὰ προσπεσόντα προσδοκῆν ἅπαντα δεῖ
ἄνθρωπον ὄντα, παραμένει γὰρ οὐδὲ ἔν'"¹

"It behoves a man to be prepared for all accidents ; for nothing abides." "As a man [human being], thou canst never tell what will happen," says Simonides ; "neither mayest thou, when looking at a man, say what his lot will be."

"— ὥκεια γὰρ οὐδὲ τανυπτερύγου μύias
οὕτως ἂ μεταστάσις" ²

"For change is swift ; even the long-winged fly does not flit by so rapidly." "This world," said Noor-cd-dīn to his son, "will play thee false ; for it will be one day for thee, and another day against thee. But this [time] life is a loan (or debt) given thee in trust [as having to give account of it]." ³

"Ἐπάμεροι τί δέ τις ; τί δ' οὐ τις ;
Σκιᾶς ὄναρ, ἄνθρωποι." ⁴

"We are creatures of a day," says Pindar. "What is he ? say we, or what not ? [nobody]. For we human beings are but the dream of a shadow."

"Pulvis et umbra sumus." ⁵

"Quo pater Æneas, quo dives Tullus et Ancus," says Horace. And Ulysses, to Athene :

"Ὅρῳ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
εἶδωλ' ὅσοι περ ζῶμεν ἢ κούφην σκιάν" ⁶

"Indeed, I see that we living beings are naught but figures and a flitting shadow." "I know not what to say," quoth Œdipus ; "I flutter in hope, unable as I am to see aught of either what lies before or behind me." ⁷ Thus did the scribe Poth-em-neb, writing to Ramessou on business, say : "If we live, then send the bales and fodder by boat," ⁸ &c.

¹ ἀνδρ. γ. β'.

² Simonid. viii.

³ Alef leileh, xxi. p. 159.

⁴ Pyth. viii. 135. ⁵ Od. iv. 7, 15. ⁶ Soph. Ajax. 124. ⁷ Œdip. T. 486.

⁸ Pap. Anast. viii. 2, l. 10.

But Ben Syra, better : "If The Name [God] so determine it." To which Elias Levita adds as comment : "A man once said, 'To-morrow I shall marry.' 'Say, If God so determine it,' replied his friend. 'Whether God will or not,' said the man, 'I shall marry.' But both he and his bride died before the morning. Therefore say, If God will."¹

On the other hand, the Hindoo says : "The forehead ! the forehead ! [destiny, they say, is written on it] is the root and cause of all. For neither Vishnu, Shiva nor Shakti, can remove from man the sorrow to which he is destined."² Thus Pindar :

"— τό γε μόρσιμον οὐ παρ-
φυκτόν."³

"At any rate, we cannot escape our doom [or fate]."

"αἱ δέ κ' ἄμμι Σδεὺς τελέσῃ νόημα."⁴

"If so be Zeus bring our design to pass," says Alcæus [or, "If so be Zeus fulfil his purpose in our favour"].

"*to-morrow—what a day may bring forth.*"

"O dia de amanhã, minguem o vio :"⁵

"No one ever saw the day of to-morrow," says the Portuguese truly ; "for it is 'to-day' for everybody." So the Telugu asks pertinently : "Is there a day called 'to-morrow' ?"⁶ For "'to-morrow' never comes."⁷ "Doubtful are to-morrow and the day after," says the Malay.⁸ "To-day here, to-morrow in the grave,"⁹ say the Rabbis.

"Τὸ σήμερον μέλει μοι
το δ' αὔριον τίς οἶδεν."¹⁰

"To-day concerns me," says Anacreon ; "but who knows about to-morrow ? I was born a man, to run the race of man."

"χρόνον ἔγνων ὃν παρήλθον,
ὃν δ' ἔχω δραμεῖν, οὐκ οἶδα"

¹ Ben Syra, xi. ² Kobita R. 44. ³ Pyth. xii. 53. ⁴ Fragm. 68, éd. G. ⁵ Portug. pr. ⁶ Tel. pr. ⁷ Eng. pr. ⁸ S. Bidasari, i. 1.
⁹ Berachoth, B. Fl. ¹⁰ Anac. ode 15.

"I know the time of my past life, but I know not what course I have yet to run."¹ And Martial :

"Non est, crede mihi, sapientis dicere, vivam ;
Sera nimis vita est crastina : vive hodie."²

"Do not distress thyself about the chances (or trials) of to-morrow. There is no such thing as 'to-morrow ;' no, not if thou weary thyself for ever in trying to find it out," say the Rabbis.³ "A man," says Sophocles, "must be a fool to reckon on two or more days."

" — οὐ γάρ ἐσθ' ἢ γ' αὔριον,
πρὶν εἶπάθῃ τις τὴν παροῦσαν ἡμέραν."⁴

"For there is, at any rate, no 'to-morrow' until we have well passed the present day." "For, man as I am," said Theseus to Œdipus, "I know full well that I have no more to do with to-morrow than thou hast to do with it."⁵ Then says Horace :

"Carpe diem, quam minimum credula postero :"⁶

"Live to-day, trusting the least to the morrow ;" but live, thinking,

"Omnem crede diem tibi diluxisse supremum :"⁷

"this may be my last day on earth." For "Toth (or Thoth)," says the Egyptian, "writes the day of a man's death on his ['teb-mes,' birth-box] cradle."⁸ And :

"Præterit iste dies, nescitur origo secundi ;
An labor, an requies. Sic transit gloria mundi."⁹

"It is not now, it is not to-morrow. Who knows this strange thing?"¹⁰ [adbhūtam ; this applies either to the shortness and uncertainty of life ; or, may be, to Brahmā, as the invisible soul of the Universe.]

"La nuit porte conseil," say the French. "The night is

¹ Anac. ode 24. ² Epigr. i. 16. ³ Sanhedr. lxxx. 72 ; Jebamoth, lxiii. 72. ⁴ Trachin. 943. ⁵ Œd. Col. 567. ⁶ Od. i. xi. 8.

⁷ Id. Epist. i. iv. 13. ⁸ Rhind's Pap. Pl. ii. 3, iii. 2. ⁹ Lat. dist.

¹⁰ Rig. v. Mand. i. skta. clxx. 1.

with child" [to bring forth on the morrow], says the Persian.¹ "I have often heard," says Nizam, "that at night the head says to the tongue, Beware."² "Then," says the Arab, "do not put off the work of to-day until the morrow,"³ which the Persian proverb renders: "The work of to-day should not be delayed until to-morrow."⁴ "The day is like a glass; it breaks on the morrow," say the Rabbis.⁵

"Opportunities are golden spots in time."⁶ "When an opportunity is gone, man seeks another" [which may not happen], says the old Egyptian scribe Ani.⁷ "Therefore," says Cato, "take time by the forelock, for it is bald behind."

"Rem, tibi quam nosces aptam dimittere noli,
Fronte capillata post est occasio calva."⁸

And Pindar:

" — ὁ δὲ καιρὸς ὁμοίως
παντὸς ἔχει κορυφάν"⁹

" — καιρὸς γὰρ, ὅσπερ ἀνδράσιν
μέγιστος ἔργου παντός ἐστ' ἐπιστάτης"¹⁰

"Not only does opportunity crown the deed, but," says Sophocles, "it is the chief ruler of every work among men;" as circumstances are the sub-rulers of the universe. Yet

"καιρὸς πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει"¹¹

"Opportunity—'the nick of time'—is but an instant among men."

"The day, when it comes, will give its own advice [what to do]," says the Arab;¹² "and enough of its trouble when it comes," say the Rabbis;¹³ "and if that which thou wishest does not happen, learn to wish (or to like) what does happen," say they also.¹⁴

"Les jours se suivent, mais ne se ressemblent pas;"¹⁵ for

¹ Nizami Makhz. ul Asr. p. 64. ² Id. ibid. p. 135. ³ Arab. pr.
⁴ Pers. pr. ⁶ Berach. B. Fl. ⁶ Eng. pr. ⁷ Pap. Boulaq. xvi. 6, 7.
⁸ D. Cato, ii. 26. ⁹ Pyth. ix. 135. ¹⁰ Soph. Elect. 75. ¹¹ Pyth. iv. 509.
¹² Meïd. Ar. pr. ¹³ Berach. 9, 2, B. Fl. and in Millin, 354. ¹⁴ Tzori
hajag. B. Fl. ¹⁵ Fr. pr.

"all eggs are not white," say the Osmanlis.¹ As to what may or may not happen during the day, "A man," says the Cingalese proverb, "once declared he would not go to Kokkanangala; but he had to go thither seven times, and died on the road."² "It behoves a man," said Odin to Sigurdr, "to be ready in the morning,

‘thvíat ósynt er
hvar at apni kemr:’³

for it is doubtful where he may find himself in the evening."

"For the day may be praised only in the evening, a woman when she is burnt, a maid when given in marriage, ice when crossed, and ale when drunk," says Odin elsewhere.⁴ "For how many twigs that were green in the morning are made charcoal at night!" says the Arab.⁵ "De la mano à la boca se pierde la sopá:" "The broth is lost between the hand and the mouth,"⁶ say the Spaniards. [It reminds one of the trite "χείλεος ἄκρον," told at length by Apollonius Rhodius, in his *Argonautica*.]

"Cras hoc fiet?—Ecce aliud cras
Egerit hos annos et semper paullum erit ultra."⁷

"The night is with child, and will bring forth something new," said the hunter to the dog.⁸ And as to the future, "If," says Vema, "I consider the past, it is like a thing seen in a dream; and as to the present as it passes, it is impossible to rely on it."⁹ "Therefore, O Cynus," says Theognis, "beware of using big words,

— οἶδε γὰρ οὐδεὶς
ἀνθρώπων ὃ τι νύξ χ' ἡμέρα ἀνδρὶ τελεῖ

for no man living knows what the night or the day has in store for him."¹⁰ "Be not, however, afraid of the accident of to-morrow,"¹¹ say the Osmanlis; but follow Asaph's advice:

¹ Osm. pr. ² Cing. pr. L. Z. ³ Sigurdharqv. ii. 25. ⁴ Hávamál, 80.
⁵ Meid. Ar. pr. ⁶ Span. pr. ⁷ Pers. Sat. v. 66. ⁸ Nizami
Makhz. ul Asr. 1198. ⁹ Vemana pad. i. 183. ¹⁰ Theogn. 161.
¹¹ Osm. pr.

“Cast thy burden on Him, and He will work for thee.”¹
For:

“Stulti timent fortunam, sapientes ferunt :”²

“Fools dread their appointed lot ; wise men bear it,” says Publius Syrus. And Pindar : “No man yet received from God a sure token of what may happen to him,

τῶν δὲ μελλόντων τε τύφλωνται φράδαι·

but his foresight [inklings] of future events is blind.”³
“Therefore, do good,” says Sādi, “whilst thou canst ; next year the opportunity may be lost.”⁴ “And boast not of the morrow, or of any other day ; for great talking,” said Tchinggiz-khan to Ambaghai’s messenger, “often brings a man to great straits.”⁵

2 Let another man praise thee, and not thine own mouth ; a stranger, and not thine own lips.

“*Let another man,*” &c. “If a man is favoured with skill (or merit), let his merit speak for itself, and not he who has it. If thou hast not pure musk, tell it not ; but if it is pure, it makes itself known by its fragrance. What is the use of telling on oath that gold is pure ? The touchstone will prove it,”⁶ says Sādi.

“Not what thou sayest of thyself, O man, but what we say from what we hear others say of thee,”⁷ quoth a Rabbi. “Self-praise has a foul smell ; praise from a friend halts ; praise from an enemy sounds,” say the Germans ;⁸ and the French :⁹ “*Qui se loue, s’emboue.*” “Therefore, O thou man of sense, see that when thou art [made public] spoken of, thy reputation be good, not bad,” said the Emir Chosru.¹⁰

¹ Mishle As. xvi. 35. ² Pub. Syr. ³ Ol. xii. 10. ⁴ Bostan, i. st. 34.

⁵ Ssanang Setzen, p. 90, and ch. xxxv. 14.

⁶ Bostan, vii. st. 4.

⁷ Midrash Yalk. in Ps. M. S.

⁸ Germ. pr.

⁹ Fr. pr. and It. pr.

¹⁰ Akhlaq es Jellal. p. 50.

"A word of reproach on thee? Then be thou first to say it,"¹ quoth a Rabbi. And Publius Syrus :

"Nemo qui cœpit ex se, risum præbuit."²

"No man who blames himself first, can be laughed at by the rest." "For it is a proof of ignorance for a man to praise himself."³ "Is not the man who praises himself in order to be admired, like one who would feed the flame of a lamp by pouring water upon it? Real praise comes not from oneself,"⁴ says the Tamil. "For the knowledge of oneself is a door to religion," says the Buddhist; "it prevents a man from praising himself."⁵ "Though a man be learned," says Avveyar, "let him not [talk prowess] boast of it."⁶

"Do not boast of your superiority," says Tai-shang.⁷ "All woods burn without noise, except thorns that crackled, saying : 'We too are wood !'"⁸ "It is of a noble-minded man to hide his good deeds; but a low individual soon shows his evil ways," says Confucius.⁹ And Yan-ee: "I do not wish to blaze abroad [lit. beat the drum of] my good actions; nor to make a show [lit. spread out] of my labours."¹⁰

Lao-tsze teaches that "he who boasts of his own deeds has no merit; and that he who is self-righteous [lit. full of his own excellence] never becomes eminent."¹¹ And elsewhere: "The holy man acts, and does not presume on his actions. He does great things without ever dwelling on them; he does not wish to display his own wisdom."¹²

"I heard," said Confucius, "that a proper man is taken for a pattern by others, but that he does not give himself out as such."¹³ "For a so-called good man who wishes to be seen of men is not really good,"¹⁴ says also the Chinese proverb. Such a man was Yü Shun's minister. The emperor said to him :

¹ Baba kama, 92. ² Publ. Syr. ³ Zohar, 193, M. S. ⁴ Nitineri-vilac, 19. ⁵ Rgya-tcher r. p. ch. iv. ⁶ Kondreiv. 19. ⁷ Kang-ing-p. 100. ⁸ Kohel Rab. R. Bl. 30. ⁹ Ming-sin p. k. ch. ii. ¹⁰ Shang-Lun, v. 26. ¹¹ Tao-te-K. xxiv. ¹² Id. lxxvii. ¹³ Kiu-li (Li-ki), ch. i. ¹⁴ Chin. pr. P. 63.

"In a critical state of the empire you behaved with unequalled merit; yet you alone did not boast; while under the whole heaven [China] no one could compete with your ability. You alone did not boast of your meritorious deeds; while in my empire no one could come up to your merit."¹ There is a common saying: "Few words have solidity; many words may well be empty. This is a warning to men who are fond of talking. Don't slight this."²

"Itsestä paha pappi saarna :"³

"The bad priest preaches about himself," say the Finns. But :

"Älä suulla suurentelee, ellet kunnossa kykene :"⁴

"Do not ascribe to thyself great things with thy tongue, if thou art not mighty in worth [in deed]." On the other hand :

"Quien no se alaba, de ruín se muere :"⁵

"He," say the Spaniards, "who does not praise himself, dies of neglect." As :

"Quien no parece, perece :"⁶

"He who does not show himself, perishes." Yet, say the Rabbis, "One should give a man to his face only a portion of praise due to him, but the whole of it in his absence."⁷ "Self-praise is but a rope for one's back" [a man suffers for it], say the Bengalees.⁸ And the Arabs : "Learning is disgraced by boasting."⁹ "Shelter thy own merit"¹⁰ [do not mention it], says the Hindoo. "Why transgress by telling of our own qualities, thus withering every feeling of shame and modesty in us?"¹¹ "Yea, good men have always disapproved of a man praising himself through himself,"¹² said Yudhisht'ira.

"The wolf, when alone, is a lion,"¹³ says the proverb. [See Sophos, fab. 58; Loqman, 7; Esop, 169.] And as regards

¹ Shoo-King, i. 3.

² Mun Mooy, fab. 71.

³ Fin. pr.

⁴ Id.

⁵ Span. pr.

⁶ Id.

⁷ Erubin in Millin de Rab. 22.

⁸ Beng. pr.

⁹ Nuthar ell, 118.

¹⁰ Nitishat. 70.

¹¹ Vairagyash. 7.

¹² Maha Bh.

Vana P. 17, 329.

¹³ Mejd. Ar. pr.

praise and praising, "it is," say the Rabbis, "not according to what thou sayest, neither according to what thy mother says of thee, but according to what thy neighbours say."¹ "For a man to speak of his own ability, is an affront," says the Hindoo.² "Yet a good man is pleased with [merited] praise, as a mean man is with money; as the gods are with public shows, and ghosts with offerings,"³ says also the Hindoo.

3 A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

Lit. 'Weight of stone and heaviness of the sand; but a fool's ill-humour [irascibility, morositas] (is) heavier than both.' Chald. and Syr. id. The notes are, as always, on A.V.

"*A stone is heavy*," &c. "A wise man was asked, 'What is the heaviest burden?' 'Wrath,' said he."⁴ Diogenes, seeing a foolish man sitting on a stone, said: "Behold a stone lying on a stone."⁵ "A [body] lump of stone is heavy," says the Buddhist, "so is also an order (or portent, Com. 'hearing') from the gods; so is a parent's teaching; and so is Buddha's word."⁶

"Good men take pleasure in showing proper respect to old [great, respectable] men; but a fool is only happy when he has angered a bad man," says the Hindoo.⁷ "To excite a fool, and to shake a rotten tree, is all one,"⁸ say the Finns. "To look at thee," said Creon to Œdipus, "thou art not only odious, but troublesome enough, when

— βαρὺν δ', ὄταν

θυμοῦ περάσῃς

thy temper breaks all bounds. Such natures as thine are justly most grievous to those who own them."⁹ "If wise men fall out among themselves, they soon become friends again,"

¹ Tehillin and Yalk. B. Fl. ² V. Satasai, 133. ³ Drishtanta Shat. 91.

⁴ Eth-Theal. 73. ⁵ Matshaf Phal. ⁶ Lokan. 145. ⁷ Kobitamr. 81.

⁸ Fin. pr. ⁹ Œdip. Tyr. 673.

says the Tamil teacher ; "so do also 'middle men' [neither wise nor foolish] ; but fools, never."

"A cut in water soon joins again, so does gold also. But cracks in stone never join again."¹ "Anger is a sin, and severity is cruel," says the proverb.² "Therefore," says the Hindoo, "be not very violent, and make not use of harsh words." "The more you wet the blanket, the heavier it is."³

4 Wrath is cruel, and anger is outrageous ; but who is able to stand before envy ?

𑌕𑌕𑌕, 'wrath, heat of passion, and anger (is), 𑌕𑌕𑌕, like a torrent in its impetuosity.' See ch. xix. 11.

"*Wrath is cruel*," &c. "Wrath," said king Vikramaditya, "is like Vaivaswata [Yama, king of Death]."⁴ "Thy sons, O Sandyaya, are cruel ; they are given to anger."⁵ "Through anger," says the Shivaite, "the depth of hell becomes our portion [lit. accrues to us] ; every good quality is diminished ; and by anger life is shortened."⁶

"Wrath is unconscious ; it takes knowledge of nothing. When anger breaks forth, every other action is forgotten [lost sight of]."⁷

"Wrath (or anger) is the slayer of men," said Yudhisht'ira ; "it is life [bhava, existence] to a man to restrain his anger. He who gives way to it [hanta manushyānām], the slayer of men, dooms himself to endless woe. Anger lies at the root of the destruction of all beings."

"A [wrathful] angry man commits all manner of iniquity. He slays even those he ought to respect. He never knows what to say and what to withhold. There is nothing an angry man may not say or do." ["An angry man is worse than

¹ Balabod. Munpor. 3. R. 173.

² Tam. pr.

³ V. Satas. 64.

⁴ Kobita

⁵ Māha Bh. Adi P. 236.

⁶ Vemana pad. iii. 60.

⁷ Nitimala, ii. 23.

one in a fury,"¹ says the Osmanli.] "Therefore intelligent men subdue their anger when they see to what it leads."²

"Do not even think of or harbour anger," said the brahman to Udgalā, "after having abandoned all evil look [jealousy]."³ "And the Bodhisatwa, seeing snakes entwined around the stem of a lotus, said : 'Their having such hideous bodies is the result of former anger and envy.'"⁴

"Anger consumes the angry man," says the proverb.⁵ "As to men given to anger," says Rabbi M. Maimonides, "their existence is not life."⁶

"Restrain thine anger," said Philip, "for when anger and the evil desire are allowed to remain [in the heart], they become demons. When they gain the mastery over a man, they change the nature of his soul, and make it turn to awful deeds. And when they have led him into the way of unrighteousness, they laugh at him, and rejoice over his ruin."⁷

"Father," said Antigone to Œdipus ; "listen to me, and look at what thou hast suffered ; and then,

— γνώσει κακοῦ

θυμοῦ τελευτῇν ὡς κακῇ προσγίγνεται.

thou shalt know that the result of a fit of anger is to make matters worse."⁸

"*but who can stand before envy?*" "A man had become a favourite with the Sultan on account of his ability. 'What is there to make thy companions envious of thee?' He replied : 'Under your Majesty's protection I have gained the good-will of every one except of the envious, who can be pleased only by the decline of my good fortune. What can I do to an envious man who carries the trouble he gives in his breast?' Die, then, since thou canst not be set free from this plague of envy but by death,"⁹ says Sādi.

¹ Osm. pr.
ch. i. fol. 12.

² Maha Bh. Vana P. 1065—1071.

³ Dsang-Lun,

⁴ Id. ibid. fol. 192.

⁵ Telugu pr.

⁶ Halkut de'oth.

ii. 3, fol. 12.

⁷ Apost. Const. Copt. i. 8.

⁸ Œd. Col. 1192—1198 ;

Œd. Tyr. 346.

⁹ Gulist. i. 5.

"Tai-shang¹ reckons it a sin for a man to see the glory and honour of another man, and to wish he may be sent into exile ; or to see him possessor of wealth, and to wish it may be spoiled or scattered ; or to be jealous of the prosperity or beauty of others, and to wish in one's heart to possess it."

"There is a cure for every kind of enmity," says the Arab, "except that of the envious man ;" and "the world is narrow for those who hate each other."² "If you depend on a great man who is envious, you never will be renowned [he will mar your reputation from jealousy]," says the Tibetan.³

"As a man with fine nails, seeing one with the same, will find out a decayed tooth in him ; so a bad man seeing a good one, never ceases to vex and annoy him,"⁴ says the Buddhist. "There is nothing an invalid [impatient, fretful] man will not ask, and nothing an envious man will not say."⁵

"It is enough for a man to be envious," says Tiruvalluvar ; "his enemies may let him alone, but envy will bring destruction upon him."

"Lakshmi [the goddess of prosperity] envies the wealth of the envious man, and, leaving him, brings to him her sister, Mūdevī [the goddess of adversity].

"The envy of the sinner shall destroy his wealth, and in the world to come, shall consign him to hell.

"Envious men never attain greatness ; but greatness is sure to come to men free from envy."⁶

"For the envious, his envy is enough," says the Arab.⁷ "Envy and covetousness," says Ibn-ul-Mokaffa, "are the two pillars of sins [principal causes]. Lust or desire drove Adam from Paradise ; and envy set Satan against God."⁸ "But as a mountain is not without clouds, so also is no great man without detractors"⁹ [jealous or envious men], say the Osmanlis.

The envious are worse than the covetous. Rabbis tell a

¹ Kang-ing-p.

² Nuthar ell, 218, 147.

³ Legs par b. pa, 343.

⁴ Lokān. 53.

⁵ Telugu pr.

⁶ Cural, 165—170.

⁷ Meid. Ar. pr.

⁸ Eth-Theal. 172.

⁹ Osm. pr.

story of "a king who told two men to ask what they wished. The covetous man asked for double what the other had. The envious man begged they would put out one of his eyes, so that the other man should lose both his."¹ "It is written in the precepts of our Rabbis, not to bury near each other men who hated one another in their lifetime."²

"The greatest pleasure (or bliss) would exist if hatred, the greatest of all misfortunes, would cease to be,"³ says the Cural. "A serpent is hurtful, and so is a bad man, who, however, is more injurious than a serpent. For a serpent may be charmed with 'mantras' [sacred spells], but who can charm the wicked?"⁴

"A small enemy," says the Georgian, "is like fire hidden under ashes in the hearth. It is not seen, but it burns the hand thrust into them. A small enemy is like death; he appears suddenly and unexpectedly, or unnoticed, and is warded off neither by violence, force nor prayers. The small enemy watches his time, and does not let his man escape. He is like a pit whose mouth is covered, and into which a man falls who treads upon it. Therefore ought every man to guard against a small foe."⁵

"A wise man should not remain in a place where envy or hatred takes its abode [encamps]," says the Buddhist. "Misfortune dwells one and two nights among hatreds."⁶ "If you overlook (or neglect) a knowing enemy, he will at last fall upon you with all his strength," says the Tibetan. And as few things create so much envy or jealousy as learning, Borhân-ed-dîn says: "If thou wishest to throw down thy enemy violently, increase thy learning; leave off haughtiness (or pride), and redouble thy science and knowledge. By increasing thy learning, thou workest sorrow to him who envies thee."⁷

¹ Ep. Lod. 846.² Dibre hakhakamim. p. 12.³ Cural, 854.⁴ Naga niti, 173, 248.⁵ Sibrzne sitsr. lxx. 93.⁶ Veri jat. 103.⁷ Borhân-ed-d. ix. p. 122.

"Every manly quality," said Abu Nowas, "has ^{*}envious men for adversaries;" and El-Bohtari: "It is impossible to sever God's gifts (or favour) and envy from each other" [His gifts to one man are envied by another]. "Praise (or fame) and envy are joined together,"¹ says another Arab. And Horace:

"Urit enim fulgore suo, qui prægravat artes
Infra se positas: extinctus amabitur idem."²

"A man is worth little until he has an enemy," says the proverb; and the Arab: "God forsakes no man so long as he is envied;" "whose eye never ceases to be cool on that account" [comfortable and secure].³ "Love will show itself, even if thou try to hide it. But as to envy, the two eyes of a man tell thee of hatred within him. He hides hatred as fire is hidden in the flint."⁴ "Even a parrot likes to be petted, but will not bear to see other parrots also petted."⁵

5 Open rebuke *is* better than secret love.

6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

'But the kisses of an enemy are, נֶעְתָּרוֹת, repeated, frequent, many and assiduous.' Chald. 'are bad.' Syr. omits it. Vulg. 'fraudentia oscula.' LXX. ἐκούσια φιλήματα. But עֵתֶר, in the sense of 'rich, abundant, plentiful,' seems best here.

"*Open rebuke*," &c. "Sincere words are not fair; fair words are not sincere,"⁶ says Lao-tsze. "A good man does not hold specious [feigned] language; he who speaks in that way is not a good man." And Choo-he says:⁷ "To love and to be aware of one's friend's defects, to dislike and yet to appreciate the good in those we dislike, is what few in this world can do." "An open enemy," says the Turk, "is better than a

¹ Eth-Theal. 158—179. ² Epist. ii. 1—13. ³ Eth-Theal. 179, 181.

⁴ Id. 158. ⁵ Telugu pr. 882. ⁶ Tao-te-King, ch. lxxxi. ⁷ Ta-hio Com. ch. viii.

secret friend.”¹ “If thou lovest me, and thy heart [mind] is sincere towards me,” says Theognis,

“Μὴ μ’ ἐπείσι μὲν στέργε, νόον δ’ ἔχει καὶ φρένας ἄλλη.”

“do not cherish me in words, while thy heart is elsewhere. Either love me with a pure mind, or be my enemy openly. For he whose tongue and heart differ is a dangerous companion. He is preferable as an enemy than as a friend.”²

“An enemy who, though small and powerless, increases his power and strength by degrees, is like an ant-hill at the foot of a tree which it attacks and destroys. A man, therefore, who, through folly, overlooks the power of his enemy which he sees increasing, shall be cut off root and branch [uprooted] by him,”³ said Duryodhana to Yudhishtīra; and Sigurfrida to Sigurdr: “My advice to thee is—never to trust the son (or offspring) of an enemy.”

“Úlfr er í ungom syni
thô hann sê gulli gladdr:”

“The [temper of the] wolf is in the young son, though he pay a blood-fine. And think not that injuries and hatreds can ever remain asleep.”⁴ “None but a fool,” says the Tibetan, “can spare an enemy that should be exterminated.”⁵

“When smiting a man,” say the Chinese, “do not smite him on the cheek; and in rebuking him, do not bring to light his past shortcomings. And when alone, think of thy own transgressions: and when in company, do not speak of the faults of others.” “He, also, who speaks according to the fancy of others, speaks well [pleases them]. But he who tells the truth, displeases them.”⁶

Yet “break off reproof,” says Abu Ubeid [do not rebuke too much or too long]. “And a man’s rebuke is of no use to him who is rebuked unless there is sincerity in the rebuke;”⁷

¹ Turk. pr.

² Theogn. 87—92.

³ Maha Bh. Sabha P. 1960.

⁴ Sigdrífumál, 35, 36.

⁵ Legs par b. pa, 335.

⁶ Chin. pr. G.

⁷ A. Ubeid, El Qass. ch. xi.

but "he has no faith [religion] who has no sincerity,"¹ says the proverb. Then "follow him who warns thee off licentiousness and a dissolute life; but beware of him who says to thee: 'It is no harm; do not trouble about it.'"²

"Trust not every friend," says Asaph; "for a bad friend will leave thee, and with his soul will love strangers, and in the enmity of his heart he will even loathe his near of kin."³ "Who then is a friend? He who turns thee from sin,"⁴ says the brahman. "He is my friend who blames me to my face; but my foe does it behind my back,"⁵ say the Georgians.

Tsze-kea said: "The superior man [kiün-tsze] is [sincere or] faithful, and as such he rebukes. If he were not sincere, he might have the appearance of being given to abuse or railing."⁶ "But," says Confucius, "faithfulness and sincerity are the principal thing."⁷

"A good medicine is bitter to the mouth, but profitable for the disease. Sincere words are disagreeable to the ear, but profitable for the conduct."⁸ For as the Arabs say: "Truth is sour (or bitter);"⁹ and the Turks: "People will drive away from the city a man who tells the truth."¹⁰ "A good medicine is bitter to the mouth; good advice grates on the ear; and the first bit of roast is always hot," said Sagi-suke to Toki-nusi.¹¹

"Kamo, king of Awanggo, had aimed true, but just then his charioteer checked his horses and made him miss. 'That man,' said he, 'is without truth or faithfulness. Were he my enemy, I should treat him as such without mercy. But being indeed my enemy, he pretends to be my ally.'"¹² Indeed,

"ilt er vin vêla
thanns ther vel trûir:"

"it is ill to deceive (or injure) a friend who puts his trust in

¹ Meid. Ar. pr.

² El-Nawab. 150.

³ Mishle As. i. 3, 25.

⁴ Ratnamal. 35.

⁵ Georg. pr.

⁶ Hea-Lun, xix. 10.

⁷ Shang-

Lun, i. 2.

⁸ Hien w. shoo, 128.

⁹ Arab. pr.

¹⁰ Turk. pr.

¹¹ Nageki no kiri, p. 52.

¹² Broto yudho, xlv. 5.

thee,"¹ said Atli to Gudrûn.¹ "For none but a mean [low, vile] individual can wish to make himself dreaded,"² says the poet.

"From wise men we learn graceful manners [wisdom and manners, Calc. ed.], yet not so much as from an enemy [or ignorant man] who looks for our defects. Those who sing thy praises are not thy friends, but those who blame thee are thy friends. A surly look rebukes more effectively than a good-natured and sweet-tempered friend. Better advice I cannot give thee," says Sâdi.³

For "friendship which is not fraught with rebuke is no friendship," said Rabbi Jose.⁴ "A king," says Sâdi, "once sent his son to school with a silver tablet engraved with these words in gold: 'Stern teaching is better than a father's tenderness.'⁵ "A sensible enemy is better than a senseless friend,"⁶ say the Ozbegs. "A wise opposer [disputant] is better than a senseless disciple," says the Ethiopic.⁷

"*but the kisses*," &c. Loqman has a fable⁸ of the Dog and the Hare, in which the dog hunts and bites the hare and then licks its blood, addressed to those who hide deceit in their heart while showing friendship outwardly. And Sophos⁹ ends the same fable with making the hare say to the dog: "Either kiss me as a friend or bite me as an enemy." "True," said Ajax, "is the proverb,

'Ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
'Ἐχθρῶν ἄδωρα δῶρα κόνυ' ὀνήσιμα.¹⁰

'The gifts of enemies are no gifts, and to no good purpose.'¹¹ As Medea said to Jason, when declining his hospitality:

"Κακοῦ γὰρ ἀνδρὸς δῶρ' ὀνησιν οὐκ ἔχει."¹¹

"The gifts of a bad man are unprofitable."

¹ Atlamál, 90. ² Kawi Niti Sh. ³ Bostan, i. st. 36. ⁴ Midrash R. in Gen. M. S.; and Khov. Led. R. Bl. 363. ⁵ Gulist. vii. 4.

⁶ Ozb. and Osm. pr. ⁷ Matshaf Phal. ⁸ Fab. 31. ⁹ Fab. 64.

¹⁰ Ajax, 664. ¹¹ Med. 618.

“Ἑκτωρ Αἴαντι ξίφος ὤπασεν, Ἑκτορι δ’ Αἴας
 ῥωστῆρ’ ἀμφοτέρων ἢ χάρις εἰς θάνατον.”¹

“Hector gave a sword to Ajax, and Ajax gave a belt to Hector, a boon unto death to each.”

“Beware of thine enemy once,” says Ebu Medin, “but of thy friend beware a thousand times.”² For “friends (or brothers) now-a-days are only spies of our faults,” says the Arab.³ “Beware of him who excuses thee, and avoid him not who makes thee fear.”⁴ For “blows from friends are better than an embrace from enemies,”⁵ says Ebu Medin.

“If a snake loves thee, wear it as a necklace” [pay attention to dangerous people].⁶ “Be not deceived by a kiss,” says the Arab, “for the dagger inflicts a mortal wound while laughing;” “therefore,” adds the Persian, “wise men should be on their guard. He whose tongue differs from his heart, ought to have a sword thrust through his liver.”⁷

“An enemy with common sense,” says the Buddhist, “is better than a senseless friend. Like the son deaf and dumb [fool] who split his father’s head in two with a hatchet, in order to kill a mosquito seated on his father’s head.”⁸ Also: “Better an enemy with sense even than a compassionate youth without sense. See the stupid [worthless, ‘jammin’] Rohini bewailing herself after having killed her mother with a club to drive away a bee.”⁹

“Let no one reckon an enemy small who can do harm. A heap of things can be set on fire in an instant by a small live coal,”¹⁰ says the Hindoo. “It is easy,” says the Tibetan, “to overcome an enemy who shows his intention of doing mischief. But how is one to overcome an enemy who recommends retreat as being to one’s advantage?”¹¹

“Men who fancy they may disregard a small foe, make a

¹ Anthol. iii. 14, 12.

² Ebu Med. 5.

³ Nuthar ell, 8.

⁴ El-Nawab. 149.

⁵ Ebu Med. 232.

⁶ Egypt. pr.

⁷ Rishtah

i juw. p. 7.

⁸ Makasa jat. p. 247.

⁹ Rohini jat. 45.

¹⁰ V. Satasai, 275.

¹¹ Legs par b. pa, 179.

great mistake. When a frog jumps into the water, the shadow of an elephant is lost in the splash,"¹ say the Tamils. "O Gahapati, my son," said Gautama, "unfriendly people who have the appearance of friends are known by this: they always carry away something [that does not belong to them]; they say pleasant things [are insincere], and flatter you."²

Ugedei [Tchinggiz-khan's second son] said: "A bad man has six causes for regret from his wealth: (1) if he does not study virtue; (2) if he does not go through hard training and live frugally, he will repent when he is sick; (3) if he is a prince, and does not conduct himself properly, he will regret it when he finds himself in reduced circumstances [degraded]; (4) when he is poor, he will regret not having enjoyed himself when he was rich; (5) when he awakes from drunkenness; and (6) when he has lost an opportunity of doing aught or of speaking for the good of others."³

E-yun [B.C. 1750], speaking to Thae-kea, said: "When words of advice are opposed to your own heart, you must look at that advice in the right way [think it good]. But when advice is agreeable to your inclination, then look at it in the wrong way [as leading you astray; avoid it]."⁴ For "a blow [advice] from a friend is penetrating,"⁵ says the Arab.

"A man is startled if he is told things as they are [truth]."⁶ And, "The village will not endure the man who tells the truth,"⁷ say the Telugus. "Dal vero s'adira l'uomo:"⁸ "Man is irritated by truth," say the Italians. Nevertheless, "Speak thy word to the front,"⁹ [rebuke a man to his face], says the Telugu. Yet, in the world,

"*Sos. Sapienter vitam instituit; namque hoc tempore
Obsequium amicos, veritas inimicos parit.*"¹⁰

"agree with everybody, and so lead an easy life," says

¹ Nitineri-vilac. 54. ² Sigal. V. S. fol. ni. ³ Tchingg.-kh. p. 5, 6.

⁴ Shoo-King, iii. 7. ⁵ Nuthar ell, 140. ⁶ Tel. pr. ⁷ Id. ibid.

⁸ It. pr. ⁹ Tel. pr. ¹⁰ Andria, act i. sc. 1; and Cicero de Amic.

Terence. "For now-a-days, yielding makes friends, but telling the truth only makes enemies."

"All the world finds fault with him who tells truths, and truths are not found among the low. But if you meet a really high (or great) minded man, then the truth should be spoken."¹ "And cultivate the friendship of a 'pandit' [wise man], who points out treasures of wisdom, who shows the vices to be shunned, who reproves, and is of good understanding. With such a friend a man grows better and not worse."²

"This is agreeable, but it is not right ; having thought so," said Aurva, "let him not speak it. For a word when it is right is best, though it be most unwelcome."³ "No man," says Vishnu Sarma, "was born the friend or the enemy of any one. But men become either friends or enemies through their intercourse one with another."⁴ "Therefore, if a man does not wish to be despised (or disgraced) by others, let him never speak unasked, whether what he has to say be good or not, agreeable or not."⁵

"The token of a false friend," says the Kawi poet, "who acts the rogue towards others, is that his meanness is a three-fold roguish or wicked conduct." "Lokatissa having [acted so and] envied others in a former existence," says the Buddhist, "spent his life in continual hunger. He never was satisfied but once, just before Nibbān. Therefore," said Phara Thaken, "ought no man to envy the wealth or the offerings made to others."⁶

As to friendship, "everything," says the Arab, "may be purchased at the grocer [chemist], except 'love me by force.'" ["L'amour ne se commande pas."]⁷ "He said : 'Love me and take this pledge.' But he replied : 'Love needs no bribe' (or present, pledge)."⁸ Thus, "a blow from a friend ["who is unfeigned in his attachment," says V. Sarma⁹] wounds more

¹ Vemana pad. ii. 61. ² Dhammap. Panditav. i. ³ Vishnu Pur. iii. 12—30. ⁴ Hitop. i. 73. ⁵ Pancha T. i. 269. ⁶ Buddhaghosha Par. xxv. p. 195. ⁷ Fr. pr. ⁸ Ar. pr. Soc. ⁹ Hitop. ii. 139.

than one from an enemy. Therefore spare wounds from the tongue ; for every [sword] shaft from the tongue is but another thorn of the 'mughailan'¹ [that served as pattern for caltrops, *C. calcitrapa*]. "But an enemy with eyes is better than a friend without any,"² say the Cingalese. "A wise enemy," says the Ethiopic, "is better than a silly friend."³

7 The full soul loatheth an honeycomb ; but to the hungry soul every bitter thing is sweet.

"*The full soul*," &c. "O thou who art full," says Sādi, "a barley-loaf gives thee no pleasure ; but I am delighted with it, though it be distasteful to thee."⁴ "The dervish said: 'Thou needest not lay forced meats on my table, for to a weary man plain food is like forced meat.'"⁵

"O twice-born!" said Rishu to Nidagha, "what is tasteless or ill-flavoured for him who eats his food? Well-flavoured food becomes tasteless through surfeit. On the other hand, that which is tasteless in itself becomes well-flavoured when a man is made uneasy by his want of food."⁶ "Hunger knows no taste," say the Tamils,⁷ and the Cingalese also.⁸ "Money gives rank, but hunger is curry [seasoning and relish]."⁹

"A plum on the topmost branch is sour [as were the grapes for the fox] ; so is taste gone for a man who is full," say the Georgians.¹⁰ "If ash plantain [the best] is not at hand," say the Cingalese, "black plantain [inferior] will do."¹¹ "The hungry justifies the man who has had enough"¹² [the man who always has enough to eat does not understand the state of one who is always hungry from want of food].

"What one wishes to eat is like peacock's flesh [a great delicacy] ; what one does not wish to eat is like crow's flesh"¹³

¹ Rishtah i juw. p. 150.

² Athitha w. d. p. 76.

³ Ar. and Turk.

Ethiop. pr.

⁴ Gulist. i. 7 st.

⁵ Ibid. ii. 36 st.

⁶ Vishnu P. ii.

15, 16, 17.

⁷ Tam. pr. 4423.

⁸ Athitha w. d. p. 47.

⁹ Tam. pr.

¹⁰ Georg. pr. 60.

¹¹ Athitha w. d. p. 5.

¹² Georg. pr.

¹³ Athitha w. d. p. 25.

[loathed], say they in Ceylon. "If the heart fancies it, it does not loathe a loaf made of coarse grain."¹ "A hungry man snatches a handful of bran,"² say the Japanese.

" — tantine injuria cœnæ,
Tam jejuna fames, quum possit honestius illic
Et tremere et sordes farris mordere canini?"

says Juvenal.³ "When hungry," says the Ozbeg, "what is there that one will not eat? When full, what is there that one will not say?"

"Ἀπανθ' ὁ λιμὸς γλυκεία πλὴν αὐτοῦ ποιεῖ."⁴

"Hunger," say the Greeks, "makes everything sweet but itself." For "it is a sore disease," says the Buddhist.⁵ "If preserve of roses is repugnant to a man who is full," says Sādi, "dry bread is preserve of roses to one that is hungry."⁶ "When a man is full, he despises good cheer; but when he is hungry, does he disdain even dregs and rice-bran?"⁷ "To the hungry, food is sweet," says Meng-tsze; "and to the thirsty, drink is sweet. It is because, through hunger, they have lost nice distinction of food and drink."⁸ "So when the time of life is passed," says the Mandchu, "yellow gold changes its colour [in our eyes]. But when the time is come [in early life], even iron may dazzle with its lustre."⁹ "Sugar mixed with certain food, even when mouldy, makes it palatable; so inclination lends flavour and beauty to most things,"¹⁰ says the Shivaite.

"Hunger is a fearful disease,"¹¹ says the Buddhist; but "hopeful hunger [with food in prospect] is good,"¹² say the Georgians. "When my mother told me always to eat agreeable and delicious food, what did she mean," said Toodshi Dogpo's daughter, "but that I should gather the food left by those who have eaten, and that I should eat it with relish?"¹³

¹ Georg. pr.

² Jap. pr. p. 706.

³ Sat. v. 10.

⁴ γνομ. μόν.

⁵ Dhammap. Sukhav. 7.

⁶ Gulist. iii. 8 st.

⁷ Gun den s. zi mon. 809.

⁸ Hea Meng, xiii. 26.

⁹ Ming h. dsi, 120.

¹⁰ Vemana pad. ii. 85.

¹¹ Dhammap. Sukhav. 7.

¹² Georg. pr.

¹³ Dsang-Lun, ch. xxiii. fol. 109.

"Hunger knows no taste, sleep knows no comfort [a weary man sleeps soundly anywhere], and desire knows no shame,"¹ says the Telugu ; but "cakes," they say also, "are bitter for a man who is full."² "So also a man who is barefoot will put up with any kind of shoe,"³ says Abu Ubeid ; and "where there are no sheep [to be used for food], take to the goats," say the Osmanlis.⁴ For "necessity knows no law ;"⁵ but "a hungry man will throw himself into the fire" [for food], says the proverb.⁶

"What is 'to eat' for one who is always eating?" asks Chānakya.⁷ "The pleasure of eating is not generally found among men in easy circumstances ; but, O king," said Vidura to Dhritarashtra, "the poor man always eats all his food. Hunger gives a relish which a rich man hardly ever enjoys."⁸

"Nothing," say the Japanese, "is distasteful to a man who is hungry ;"⁹ "but for him," say the Chinese, "chaff [husks of rice or bran] tastes like honey ; while even honey is not sweet for one that is full."¹⁰ "Pleasant food is tasteless for a man who is not hungry ; but plainer food seasoned with hunger is pleasant to him and welcome."¹¹

8 As a bird that wandereth from her nest, so is a man that wandereth from his place.

"*As a bird,*" &c. "'Teeth, hair, nails and men, are not praised out of their own place,' said Hiranyaka. To this the crow replied : 'So say mean men ; for lions, true men and elephants, leave their place and prosper ; but crows, mean men and deer, leave their place to their own destruction.

"For what country is alone the home of a brave man of enlarged mind, and what country is not his? To whatever part of the world he may go, he makes it his own. To what-

¹ Tel. pr. ² Id. ibid. ³ Abu Ubeid, 52. ⁴ Osm. pr. ⁵ Eng. pr.

⁶ Osm. pr. ⁷ 147, J. K. ⁸ Maha Bh. Udyog. P. 1144. ⁹ Jap. pr.

¹⁰ Chin. pr. G. ¹¹ Bahudorsh. p. 47.

ever part of the forest a lion may go, with his teeth and claws and tail for weapons, there he roars, and there also does he quench his thirst in the blood of elephants he has slain.”¹

Ovid agrees with the crow :

“Omne solum forti patria est, ut piscibus æquor
Ut volucris vacuo quidquid in orbe patet.”²

“Τῷ γὰρ καλῶς πρᾶσσοντι πάντα γῆ πατρίς.”³

“For him who is well-to-do, and who behaves well towards others, the whole earth is his own country,” say the Greeks. And “the foot of him who walks about is worth a thousand times the foot of him who stays at home doing nothing,” say the Cingalese.⁴ “The bird that flies about picks up its food, but the bird that sits still gets nothing,” say the Finns.⁵

“— Quid terras alio calentes
Sole mutamus? Patriæ quis exsul
Se quoque fugit?”

says Horace.⁶

“When Confucius wished to reside in the foreign land of Keu, some one said to him: ‘How can any one do so?’ Confucius said: ‘For an honourable man to dwell in a foreign country, how obscure and low!’”⁷ “For,” adds the Mandchu, “a man far from his native place is despised. But at home, a thing coming from afar is greatly valued.”⁸

“There is no disgrace in being a foreigner,” says Ebu Medin; “but disgrace attaches to poverty in one’s own country.”⁹ For “a learned man, go where he will, is like gold in the mine,”¹⁰ says the Arab.

“Let no man take up his abode in a country in which there is neither respect [for authority] nor means of living; no connections, and no means of acquiring knowledge; or where there is no creditor, no brahman learned in the Vedas, no king, no river and no physician; or where people do not

¹ Hitop. i. 103, 105.

² Fast. i. 493.

³ γνώμ. μου.

⁴ Cing. pr.

⁵ Fin. pr. ⁶ Od. xvi. 19.

⁷ Shang-Lun, ix. 13.

⁸ Ming h. dsi, 40.

⁹ Ebu Med. 158.

¹⁰ Erpen. Ad. 2.

travel¹; where there is no shame, no fear, no clever man, no liberality. Let no wise man make such a country as that his dwelling-place."¹

"What weight is too great for him who can carry it?" asks Chānakya. "What distance is too great for persevering and energetic men? What country is foreign for those who carry their wisdom with them? And who is a stranger for them who address him kindly?"²

"A long residence in the same place does not give pleasure," said Yudhishtīra to the Rishis; "therefore do hermits cherish it."³ "Home," says the Veda, "is the desire of all moving things;"⁴ "yet," says another Hindoo, "how can a man who roams about everywhere perish from home-sickness? Craven men who say, 'Home is my father's well,' drink many a drop of brackish water."⁵ "And he who has never been abroad, and has not seen the boundless earth full of many wonders, is like a frog in a well."⁶

[A frequent expression, that dates as far back as the days of Arjuna, and of the war with the Panduides. "O thou [dardura kūpashayana] frog asleep in a well," said Uluka to Arjuna, "seest thou not this army around thee?"⁷

"What is the use of asking news from that frog in a well?"⁸ say the Tamils. "The frog at the bottom of the well knows nothing of the great sea," say the Japanese.⁹ Kūpamandūka, 'a frog in a well,' is a Sanscrit expression for a man without knowledge or energy.

"I no nakano kawadzu no gotoku," "like a frog in the middle of a well;" "I do no uchini aru kayeru,"¹⁰ "a toad or frog inside a well," is the name given by a Japanese radical to a conservative Daimio. "What does the toad (or frog) in a well believe of the breadth of the ocean when told of it? So

¹ Hitop. i. 108—111.

² Chānak. 73; and Hitop. ii. 11.

³ Maha

Bh. Vana P. 1446.

⁴ Rig V. ii. skt. xxxviii. 6.

⁵ Pancha T. i. 365.

⁶ Id. ibid. 21.

⁷ Maha Bh. Udyog. P. 5509 and 5554.

⁸ Tam. pr.

⁹ Jap. pr. p. 127.

¹⁰ Hepb. Dict. p. 151 and 224.

also those who have seen nothing good, do not believe in the existence of it,"¹ says the Tibetan.

"For such a well-frog, the well is the best place," says the Chinese. And the Hindoo: "What is the wind on the ocean to a frog in a well?"² "And what does it know of the breadth of the ocean?"³

"Then travel," says Shems-ed-din; "thou shalt find a friend in the place of the one thou hast left. Move on; the pleasure of life is in going about. For there is no merit [glory] in an intelligent, well-educated man to remain in one place."⁴ But risk it.

"A man who, being afraid of misfortune or contempt, or of being overcome, forsakes his own station or country, of him his mother may be called childless [because he is likely to die abroad]."⁵ "Men of parts, however, and men of many resources, are not afraid to live in another country than their own. But crows, mean or craven men, and deer, perish even in their own place."⁶

"I have seen," says again Shems-ed-din, "that stagnant water founs, while running water keeps good."⁷ "So long as thou stickest to thy shop and to thy house, O thou simpleton, thou shalt never be a man," says Sādi. "Go and see the world ere the day comes when thou must leave it."⁸

R. Hillel, however, differs from Sādi. He says: "The man who goes hither and thither does not get wisdom."⁹ Another Rabbi says: "Moving from one house to another [costs] a coat [wearing one's best]. Going from one country to another risks one's life."¹⁰ "But he who always stays at home loses his knapsack in a crowd,"¹¹ say the Osmanlis.

On the other hand, "Take in hand quietness [remain quiet]," says Sādi; "and know, O thou restless one, that plants do

¹ Rav. 120, Schf. leil. 21st night, p. 151.

² Subha Bil. 161.

³ V. Satasai, 93.

⁴ Alef

⁵ Pancha T. i. 354.

⁶ Id. ibid. 364.

⁷ Alef leil. 21st night.

⁸ Gulist. iii. 28.

⁹ P. Avoth, ii.

¹⁰ Midr.

Rabbah in Gen. xxxix. M. S.

¹¹ Osm. pr.

not grow on rolling stones."¹ "A rolling stone gathers no moss," says the proverb;² and

"Albero spesso trapiantato
Maì de frutti è caricato :"³

"A tree that is often transplanted is never laden with fruit," say the Italians; "for too many changes only make the matter worse,"⁴ say they also. "The earth, however,"⁵ said Vidura to Dhritarashtra, "consumes these two—a king who does not go to war, and a brahman who does not travel about—as a serpent devours creatures that live in holes."

"Still," says Avveyar, "do not remove from your place."⁶ "At the same time, you must leave a town where you are not at ease,"⁷ says the Shivaite. "In the town or country in which you reside, however, you should have a name [be well and favourably known]; but outside it [abroad], be dressed respectably," says a Rabbi.⁸

"But wherever you happen to be, follow the customs of the country,"⁹ say the Tamils.

"Si fueris Romæ, Romano vivito more,
Si fueris alibi, vivito sicut ibi."¹⁰

"When thou goest into another country," says the Ethiopic, be not like thyself, but be like the people thereof."¹¹ And so in other languages.

"Νόμος καὶ χώρα :"¹² "Lex et regio." "But if the country is disturbed, move to another. If the lake (or pond) is dry, will the cranes remain there?"¹³ asked Vema. "Only a blind heron remains by it," answers the Bengalee proverb. "He," says an Altai proverb, "who lives ill at ease, goes abroad; but he who lives with good men, stays at home."¹⁴

"Yet," say the Osmanlis, "it is not a long life alone that will give a man knowledge; but he who goes about learns."¹⁵

¹ Bostan, vi. st. 1.
Bh. Udyog. P. 1023.

² Eng. pr.

³ Ital. pr.

⁴ Ibid.

⁵ Maha

⁶ A. Sudi, 67.

⁷ Vemana pad. ii. 66.

⁸ Shabbath, M. S.

⁹ Kavilar.

¹⁰ Lat. pr.

¹¹ Eth. pr.

¹² Vemana pad. i. 65.

¹³ Altai pr.

¹⁴ Osm. pr.

"He," says R. Hanina, "who walks on the road [travels] alone, sins against himself [runs many risks];"¹ "and a change of country when he is old shortens his days,"² say the Spaniards.

"His wealth finds him a home in foreign parts, but his poverty drives him from his home into foreign lands."³ Yet not always to prosper; "for," says another Arabic proverb, "he was absent two periods [years], and only brought home Husain's boots."⁴ "Go from house to house [be always moving, "hopping about like a crow," Javan. pr.], and thou lovest thy shirt; go from place to place, and lose thy life [or soul]," say the Rabbis.⁵

But "goodness or happiness renders a place good or happy,"⁶ says old Ptah-hotep. For "he who settles nowhere in town or country, and is never at home," is said by the Javanese to be a "dragon-fly without eyes"⁷ [though it has many]. And the Finnish proverb is true,

"Siellä hyvä missä ei meitä:"⁸

"It is well there, where we are not."

"But the grace, beauty and favour of a place is in the eyes of those who live in it, as the beauty of a wife is in her husband, and the beauty of a gift is in him who receives it,"⁹ say the Rabbis. "Aben Ezra, who had the lowest place assigned to him, said: 'I am the place, and the place is with me. Other men's defects are covered by the place they occupy.'"¹⁰

"But the very place a man should occupy is marked out by his character and nature,"¹¹ says the Hindoo.

"Muun maan mustikka
Oman maan mantzikka:"¹²

"A strange land," say the Finns, "is a bilberry; one's own land is a strawberry." "Being a stranger [in a strange land]

¹ P. Avoth, iii.

² Span. pr.

³ Meid. Ar. pr.

⁴ Ar. pr.

⁵ Beresch. Rab. B. Fl.; and Khar. Pen. xii. 41.

⁶ Pap. Pr. i. l. 6.

⁷ Jav. pr. - ⁸ Fin. pr. ⁹ Millin de Rab. 691.

¹⁰ Ep. Lod. 320.

¹¹ V. Satasai, 41. ¹² Fin. pr

is very hard for a man," said Ajtoldi. "Being a stranger in a strange land, even a good man may go wrong."¹

"A stranger," say the Mongols, "does not fit in [agree] with another stranger, as the haunch of an elk does not fit the saucepan (or crock)."²

Anacharsis, being reviled by some one for being a Scythian, replied : "Ἄλλ' ἐμοὶ μὲν ὄνειδος ἢ πατρὶς, σὺ δὲ τῇ πατρίδι." "Well, my country may be a reproach to me, but thou art a reproach to thine. A Scythian I am indeed by birth, but not in manners."³

"I know full well that I am in a strange land," said Wäinämöinen.

"Maallam olen parempi
Kotonani korkeampi:"

"I am better in my own land, and I am higher [of more account] in my own town. Now the wind alone greets me, the sun only looks upon me. Better is water [drunk] out of a birch-shoe in one's own land, than honey-drink out of a golden cup in a strange land."⁴

"Weep not," said the mother to Aino [Joukahainen's sister, promised to Wäinämöinen], as she was leaving her home,

"Paistawi Jumalan päiwä
Muuallaki mailmassa:"

"the Sun of Jumala [God] shines elsewhere in the world than through thy father's window ; and berries grow on other hills, and strawberries ripen on other openings in the woods."⁵

"But going from home, Kukka [flower], thou must leave thy mother's side and learn new ways ; for it is otherwise in other homes [or gardens], and different in strange lands."⁶

"I never thought I should have to part," said Ilmarinen's bride. 'When once from my home, how shall I, young girl as I am, requite my mother's milk, and my father's and brothers'

¹ Kadatku B. xiii. 19. ² Mong. mor. max. R. ³ Sept. Sap. p. 54.

⁴ Kalewala, vii. 198, 263, 285.

⁵ Id. ibid. iii. 571—576.

⁶ Id.

ibid. xxiii. 19.

kindness to me? Yet grieve not at my going away from home. The Great Bear sheds its light elsewhere also, far away in the sky.' So saying, Ilmarinen left the court of Pohjola."¹

"Yet let a man go whither he will, these five will follow him," said Vidura to Dhritarashtra: "(1) friends; (2) enemies; (3) people indifferent to him; (4) others to prepare his food [dependent on them]; and (5) others also who receive it [who are dependent on him]."²

"Even a tiger's claw, the hair of an antelope and an elephant's tusk, are all respectively valued when removed from their original place; so also wise men, though removed from their own residence, and moving about, are honoured and respected wherever they go,"³ say the Tamils. "For," say the Rabbis, "a myrtle growing [lit. accommodating itself] among thorns, is yet a myrtle and is called by that name."⁴

Abstemius has a fable, "De mure in cista nato,"⁵ of a mouse born and reared inside a chest. After thriving there for some time, it happened to fall out, and fared better out of it than in it. Yet, in some countries, to be 'a foreigner' brands a man with prejudice for life.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* better *is* a neighbour *that is* near than a brother far off.

v. 9. 'The sweetness of a man's friend' [that is, 'the sweetness a friend causes to a man']. מְעִצָּת נַפְשׁ, 'through advice or counsel that comes from his soul.' More than 'hearty counsel.' Chald. 'who rejoices [soothes, pleases] his friend from the rectitude of his

¹ Kalewāla, xxiv. 313, 327, 358.

² Maha Bh. Udyog. P. 1046.

³ Nitivempa, 28.

⁴ Ep. Lod. 322.

⁵ Abstem. fab. 1.

soul. LXX. pass it over ; and Vulg. 'ex bonis amici consiliis anima dulcoratur.'

v. 9. "*Ointment and perfume*," &c. "A bath in cool water when oppressed with heat, a pearl necklace, and anointing oneself with the perfume of sandal-wood, are agreeable to the body ; but words spoken with kindness by a good man are infinitely more pleasing to the mind ; and counsel drawn from good men is like being surrounded with a good connection," says Vishnu Sarma.¹ "If you look at musk," says Vema, "the appearance of it is black, but the perfume of it spreads all round. So also are the virtues (or qualities) of great and good men [lit. men of weight]."² "The coming of a good man with a pleasing countenance is like the south wind blowing on a sweet mangoe ; it ripens it to perfection. But a whirlwind would destroy it,"³ says the Tamil. "On the other hand, a mean individual easily gets angry with a friend he had loved ; just as by anointing the eye with ointment it also gets foulness withal."⁴

"If we have a true friend, what is the use of sweet ointment [lit. divine medicine]?"⁵ "A friend is secured with sweetness [of manner and of disposition]."⁶ "Pleasant is the happiness derived from the visit of a good friend."⁷ "It refreshes friendship ;"⁸ and, "A man who confides his sorrow to a friend who is one with him in thought, to a faithful and trusty servant, to a devoted wife, and to a master of a kind disposition, is thereby made happy."⁹

"When occasion arises, then fellowship is sweet ; sweet is joy shared with others ; sweet are good deeds in the decline of life ; and sweet is the relief from all pain,"¹⁰ says the Buddhist. "A friend, whosoever he be, should be 'a vessel of confidence' [of trust placed in him]. The sun expands the rose-

¹ Hitop. i. 98.

² Vemana pad. i. 152.

³ Nanneri, 19.

⁴ Drishtanta, 30. ⁵ Pancha R. i. ⁶ Nava R. i. ⁷ Vairagyash, 80.

⁸ Rishtah i juw. p. 144. ⁹ Pancha T. i. 114. ¹⁰ Dhammap. pagav. 12.

coloured lotus [closed by cold], but closes the white [and esculent] lotus [kairavam].”¹

“Friendship with good men is at first like the first quarter of the moon, that goes on increasing; but the friendship of bad men is at first like the full moon, that goes on waning” [until it disappears],”² says the Cural. “Friendship is not meant to procure only mirth, but rebuke and reproof for faults committed.” “It is not real friendship that only makes the countenance laugh; but it is true friendship that makes the sinner’s soul to rejoice.”³

“For the most sagacious man requires the counsel of another, as a mettled horse requires a bit and bridle,”⁴ say the Rabbis. “He,” says the Chinese philosopher Siün-tsze, “who prevents another man with wisdom, is said to give him good advice; and to agree with him is to follow that advice.”⁵ So says Menander:

“Τὰ τῶν φίλων κοιν’ οὐ μόνον τὰ χρήματα,
Καὶ νοῦ δὲ καὶ φρονήσεως κοινωνία.”⁶

“Things in common between friends do not consist only in goods and money, but in the consort of mind and good advice.”

“Thy friend,” says the Chinese, “should be better than thyself. A man may have many acquaintances; but, under Heaven, there are few to know the heart”⁷ [be intimate]. [An intimate friend is said by the Tamils to be “like oneself,” and intimacy is companionship or fellowship in life.] Confucius says in this sense: “Do not choose a friend unlike yourself in disposition.”⁸

An intimate friend is said in Tamil “to wipe a mourner’s tears;”⁹ “with sweet speech, with a cheerful countenance, preferable even to a gift made with a placid mind.”¹⁰

¹ Drishtanta, 17. ² Cural, 782. ³ Id. 784, 786. ⁴ Ep. Lod. 714, 715. ⁵ Siün-tsze, ii. 1, p. 11. ⁶ ἀδελφ. ζ’. ⁷ Chin. pr. G. 8 ⁸ Hea-Lun, i. 8. ⁹ Tam. pr. ¹⁰ Cural, x. 92.

"For," as the Chinese say, "if there be no [sincerity] between friends, their mutual intercourse will be distant;"¹ "but when mutual dispositions agree [lit. fit in], then Woo and Yuě [two distant relations] become related; but when dispositions do not agree, then flesh and bones [kith and kin] become mutual enemies."

"Without a bright mirror, a woman cannot see the beauty or the deformity of her face; so also [a 'sse'] a man and scholar, without a good friend, cannot know whether his conduct is right or wrong."² "The best horse," says R. Abarbanel, "requires a bit; the chastest woman, a husband; and the most prudent of men requires the counsel of a friend."³ "What causes happiness or pleasure?" asks the Hindoo. "Friendship."⁴

"A word which is unpleasant in the mouth of others, may be agreeable in the mouth of an intimate friend. The smoke of wood is disagreeable, but that of incense is pleasant."⁵ "In four different ways does the feeling friend show himself," says the Buddhist: "(1) he is not pleased at his friend's absence; but (2) he enjoys his presence; (3) he wards off slander from him; and (4) he praises all the good said of him."⁶

"A visit from a friend, and sweet converse with him, are some of the pleasures of this world,"⁷ said Vidura to Dhritarashtra. [An "alter ego" seldom found.] "For," says again the Buddhist, "trust not thy enemy, nor yet too much thy friend. Sometimes a friend, when angry, will disclose thy fault."⁸ "A friend may become an enemy [lit. a sore]," says the Hindoo, "to one fallen from his place (or position)." "The sun that fosters the lotus in the tank, shrivels it up when it is taken out of the water."⁹

"There is nothing more pleasant for a friend than meeting

¹ Hien w. shoo, 126. ² Id. *ibid.* 133, 134. ³ Abarbanel in B. Fl.

⁴ Ratnamal, 39. ⁵ Kobitamr. 26. ⁶ Sigal. V. S. lf. nau. ⁷ Maha Bh. Udyog. P. 1068. ⁸ Lokaniti, 82. ⁹ V. Satasai, 257.

his friend and conversing with him,"¹ said the crow, after hearing the wise speech of the tortoise. "Liberality, a virtuous life, and intercourse with one's friends, are a very great blessing,"² says the Buddhist. "But," says the Arab; "the saving [keeping up] of friendship depends on the beauty of the covenant"³ [agreement]; as between Ulysses and Agamemnon :

"οἶδα γὰρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
ἤπια δῆνεα οἶδε· τὰ γὰρ φρονέεις, ἃ τ' ἐγὼ περ."⁴

"I know what mild and good counsels thy temper hides within thy breast; for as I think, so dost thou think also."

"Let such a friend," said Kamandaki, "speak something rightly [suitably] in time of affliction, of waywardness, and in times and occasions of sin."⁵ "Unless one's old friend gives advice by word of mouth," said Tchinggiz-khan to his sons, "in the end one will become unruly."⁶ "Let a man, then, give up worldly talk," says Kamandaki, "and form friendship with excellent men, that rejoice the heart."⁷

"All your friends imitate your beautiful actions," says the Arab, "for you have both qualities and manners. You are like the lemon-tree, whose fruit, leaf and blossom, scent the air alike."⁸ So with good deeds and a good reputation; otherwise Martial gives good advice :

"Rides nos, Coracine, nil olentes;
Malo quam bene olere, nil olere."⁹

"You laugh at us, friend, for not carrying scent about us, as you do. Well, we prefer to have none, not even the best."

v. 10. "*Thine own friend*," &c.

"Vin thînum
ver thû aldregi
fyrri at flaumslitum :"

¹ Στεφ. κ. 'Ιχν. p. 224.

² Mangala thut, 8.

³ Nuthar ell, 56.

⁴ Il. δ'. 360.

⁵ Niti Sara, v. 28.

⁶ Tchingg.-kh. p. 7.

⁷ Niti

Sara, ii. 22.

⁸ Eth-Theal. 258.

⁹ Epigr. vi. 55.

"Be not first at breaking off hastily with thy friend," says Odin, "for care eats the heart,

'ef thû segja ne nâir
einhverjum allan hug,'

if thou canst not tell all thy mind to some one."¹

"If one must part, then," say the Rabbis, "let a man part from his friend with a word of advice, of comfort, or of instruction, wherewith to remember him."² "When things are not right between friends," says the Japanese Dr. Desima, "let them give friendly advice to each other. Then, having ascertained the truth through mutual intercourse, they will be able to settle the right or wrong between them."³ "For conversation is the key to open the heart,"⁴ say the Chinese.

"It is wrong," says Tai-shang, "to neglect old friends for fresh ones." "Better keep to the old friends and pay old debts, rather than incur fresh ones."⁵ [Friendship, in Arabic, is said to be like 'moisture' compared with dryness [indifference] between friends.] Jerir said: "Let not the dust get dry between thee and me; for that which is between you and me is moist."⁶ Compare with this the Arabic idioms: "Let God water [bless] thee with a son;" and, "Water your friends," show them kindness. [This idiom bears also on the words of ch. xi. 25.]

"Hast thou a friend whom thou trustest," says Odin, "go often to see him,

'thviât hrísi vex
ok hávu grasi
vegr, er vætki tredr:'

for brambles and long grass grow on a road no one treads."⁷

For "a visit from a friend is a renewing of friendship,"⁸ say the Arabs. But they say also: "Visit thy friend according to the honour he pays thee."⁹ "If thy intimate friend happens

¹ Hávamál, 122.

² Berachoth, M. S.

³ Shi tei gun, p. 9.

⁴ Chin. pr. G.

⁵ Shin-sin-l. ii. p. 56.

⁶ Eth-Theal.

⁷ Hávamál, 120.

⁸ Nuthar ell, 104.

⁹ Id. 102.

to be raised to a better position than formerly, be satisfied if he shows thee the tenth part of his former friendship," says an old Hebrew proverb, quoted by Emanuel.¹ For :

"Honores mutant mores :"²

"Honours alter a man's bearing," say the Latins, truly. Yet, "Old friend, old bath," say the Osmanlis;³ "change neither the one nor the other hastily." "Four things," say the Rabbis, "are better old than new: wine, oil and fish, but above all a friend."⁴

"Pan d'un giorno, uovo d'un ora
Vino d'un anno, amico di trenta :"⁵

"Bread a day old," say the Italians, "a new-laid egg of an hour, wine of one year, a friend of thirty." "Wine of one year, a friend of old," say the Ethiopians.⁶ "The light of day ends at sunset, as if to show that it is the practice of good men not to forsake great men who had been of use to them when trouble comes."⁷ [The day is inseparable from the sun; they are inseparable friends.]

"Though your side [party or country] be angry with you, forsake it not; neither join the ranks of your enemy even if he is kind. Crow may quarrel with crow, but they do not flock with the owl,"⁸ say the Tibetans. "Neglect not an old friend,"⁹ says Ben Syra.

"Wise men," said the parrot, "consider their parents as friends, their brothers as companions of travel [through life], their wives as domestics [dwelling together], their sons as keeping up the name of the family; but daughters as creditors who will claim their own, and leave their father alone without kith or kin."¹⁰ "It is not well to close an old road, nor to pick a quarrel with an old friend,"¹¹ say they in Burmah.

¹ Fol. 90 in Buxtorfii Florilegium.

² Lat. pr.

³ Osm. pr.

⁴ Ep. Lod. 366. ⁵ Ital. pr. ⁶ Eth. pr. ⁷ Sri Rahula sella Lihini. 48.

⁸ Legs-par b. pa, 338. ⁹ Ben Syra, 20. ¹⁰ Στεφ. κ. 'Ιχγ. ix. p. 400.

¹¹ Hill pr. 115.

* “Φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
καὶ τὸν παρ’ αὐτῷ βίοντον, ὃν πλείστον φιλεῖ.”¹

“For I maintain,” said Creon, “that to forsake a worthy friend is equal to parting with life, which every man loves most.”

“The well-educated and wise man,” says Confucius, “holds by filial piety; then the common people hold by virtue. Therefore he does not forsake his old friends, and the common people do not become ungrateful.”² “Forget not old friends,”³ says Avveyar. “Do not break [union or] friendship,”⁴ “and do not forsake the old ways.” For “breaking a friendship is cruel,”⁵ says the Shivaite.

“Do not forsake thy friend,” says Theognis, “for a small pretence, by listening to the evil tongue of some one else. If friends quarrel on every occasion, there will be neither peace nor friendship among men.”⁶

“Μηδ’ ἔχθαιρε φίλον σὸν ἀμαρτάδος εἴνεκα μικρῆς,
ὄφρα δύνῃ.”⁷

“Do not estrange thy friend for a small offence, while thou mayest do so,” says Pythagoras in his Golden Sayings. Likewise says the Mongol: “Do not sever thyself from a good and worthy man for a trifling difference”⁸ [lit. for difference on trifles].

“Decayed friendship:” the decaying of friendship, union or connection, say the Japanese, are causes that will take effect in the next life; whence the expression, “to weave causes during one’s life-time.”⁹ “People, however, say that there is no placing any reliance on the friendship of friends; what, then, comes of the flattery of enemies?” quoth Sādi.¹⁰

“But Rahans [monks] are tender-hearted. When people are happy, they do not care much for them; but when people

¹ Œd. Tyr. 611. ² Shang-Lun, viii. 2. ³ A. Sudi, 62. ⁴ Id. 37.

⁵ Vemana pad. ii. 122. ⁶ Theogn. 313, 1107. ⁷ Pythag. χρ. ἐπη. 7, 8.

⁸ Oyun_tulk. p. 11. ⁹ Jap. pr. p. 261, 904. ¹⁰ Gulist. viii. 11.

are in sorrow, they take refuge with them in a monastery. 'Thither will I go;' said the afflicted youth."¹ "In the days of adversity, ride on the back of Ariel [depend on God]; do not beg thy sustenance of others, neither covet aught; for if thou covetest, thy heart will fail thee in the presence of others,"² say the Rabbis.

"for better is a neighbour," &c. "Let no one go into another man's house without leave," says the prophet. "He that does so, goes out of his way [commits a fault],"³ say the Arabs. "Often is a friend closer than one's own brother," says Ebu Medin.⁴ "Still, go not to thy brother's house every evening; to thy aunt's house thou mayest go, but not every day,"⁵ say the Spaniards. "And ascertain, first of all, the [object] place of thy affection,"⁶ says the Egyptian scribe Ani.

"He is thy brother who assists thee with money, not he who rehearses his pedigree to thee," say the Arabs. And the Persians: "He that grieves at my distress is my fortune; if he is not my brother, I do not know what he is." "And know that a brother who does not interest himself in thy affairs is but a stranger and a Turk. But if a stranger shows himself thy friend, befriend him also."⁷ "He is thy true friend, however," says the Turk, "who withdraws thee from danger (or from evil)."

"Affliction, however, is most endurable when shared in company with others [in the same plight],"⁸ say the Arabs. "The sorrow (or trouble) of five is no sorrow,"⁹ says the Turkish proverb. "Thy brother! thy brother! honour him," says the Arab; "for he who has no brother is like a man going to battle without weapons." [The term "brother," in Arabic, embraces more than a mere relation.] For "he is thy brother who deals sincerely by thee."¹⁰

¹ Buddhaghosha's Par. xv. p. 134.
³ Eth-Theal. 31.

² Ben Mishle in R. Tibbon's Testament.
⁴ Ebu Med. 121.

⁶ Egyptol. xvii. max. 11.

⁷ Rishtah i juw. p. 7, 8.

⁸ Meid. Ar. pr.

⁹ Turk. pr.

¹⁰ Meid. Ar. pr. 64, 68.

"God will bring friends from afar to him who is neglected by his own kindred," says also another Arab;¹ and "A dog at hand is better than a brother afar off,"² say the Persians "Friends at a distance, and relations who care not for us, of what use are they? They are useless though they be rich,"³ says Chānakya. "A good friend," say the Spaniards, "is better than a cousin. For at the sound of 'relations,' look out and see what fare thou canst put before them."⁴

"A bad neighbour," says Hesiod, "is as great an evil as a good neighbour is a comfort. He has found good who has got a good neighbour. His ox will not die, unless he has a bad neighbour. Let, therefore, thy dealings with him be just and equal; nay, if possible, render unto him even more than he gives thee; for in case of emergency, or of sudden misfortune, hast thou not found,

Γείτονες ἄξωστοι ἔκιοι, ζώσαντο δὲ πηοί;

that thy neighbours ran to thy help in their night-gear, but that thy relations took time to dress?"⁵

"Il n'y a de pire que ses proches : " "None worse to us than our relations," say the French.⁶ Yet, "Better is a blind uncle than none," says the Bengalee.⁷ "Water at a distance can with difficulty put out a fire at hand," say the Chinese; "so also is a distant relative not like a near neighbour."⁸

"He is already departing from the heart who departs from one's eyes," say the Persians.⁹ "Out of sight, out of mind,"¹⁰ is too true to need telling. "When once away from your eyes, there is nothing of me left in your thoughts. But a short time after the sight of a loved form, the feeling of separation dies away,"¹¹ says the Hindoo. "And then, when in great trouble, good strangers may help you," says he also.¹²

¹ Nuthar ell. ² Pers. pr. ³ Chānak. 159, J. L.

⁶ Hesiod, *ἔ. κ. ἦ.* 340—348.

⁶ Fr. pr.

⁴ Span. pr.

⁸ Ming-sin p. k. ch. xi.; Hien w. shoo, 112.

⁹ Pers. pr.

⁷ Beng. pr.

¹¹ Bahudorsh. p. 8.

¹² V. Satasai, 335.

¹⁰ Eng. pr.

"Every one who is agreeable to one's heart, who is one in mind, though far off, yet is near ; but one with whom we do not agree is far off though near at hand," say the Tibetans.¹ Thus "albeit elder and younger brothers be related to each other, yet money and clothes [goods and chattels] may estrange them thoroughly,"² say the Chinese. "Such confidence is not to be put in a mother, a wife, and in a son, as in an intimate friend. By whom, then, was created the two-fold imperishable gem of a friend that inspires confidence by love, and that delivers one from grief, discontent and fear?"³

"My friend," says the Chinese proverb, "should be better than myself. One may have many acquaintances, but under heaven there are few that know one's heart [that can be intimate]."⁴ "Man," says the Japanese, "is the citadel, man is the wall, and man is the ditch. Kindness is a friend ; folly is a foe."⁵ "So there is no end to the support we may afford to one another ; parents to children ; children to parents in daily life ; the rich to the poor ; even a staff in a muddy field is a support,"⁶ say they also.

"He is a relation (or friend) who in time of adversity has resolution to deliver his friend from it. But he is no 'pandit' [not much of it] who finds fault with the means to extricate him from his difficulty," says Vishnu Sarma, who adds : "The best fellowship for mutual help is from members of one's own family. Grains of rice [people] stripped of their husk [kindred] do not sprout."⁷ "A man," says Chānakya, "knows his servants by the way they obey his orders ; his relatives, when affliction or misery befalls him ; his friends, in the days of adversity ; and his wife, when his property is gone."⁸

"A man who receives help in his adversity, and who, in the decline of years [or of circumstances] gets still worse, is said to be made to laugh, by this two-fold help [of his wife and

¹ Naga niti, 191, Schf. ² Hien w. shoo, 159. ³ Kobitamr. 88, 89.

⁴ Chin. pr. G. ⁵ Jap. Anthol. p. 95. ⁶ Shoku go, p. 8. ⁷ Hitop. v. 31, 36. ⁸ Chānak. 21.

friends].” “He is a friend, indeed, who is such when property is gone; he is a servant who knows how to yield; and she is a wife where devotedness is required [and shown].”¹

“A kindly-disposed stranger becomes a relative through his kindness; an unfriendly kinsman, on the other hand, becomes a stranger. An unfriendly relative is like a disease bred in the body; a kind one is a remedy in the desert [where no help can be had],”² says the Buddhist.

“The lion, having been rescued from the mire by the jackal, said [he was Bodhisatwa]: Even a weak friend who abides firm in the virtues [dictates] of friendship is a kinsman, is a relation; he is a friend and a companion.”³ But relations differ. “Our enemy,” say the Telugus, “may bring us to the bank of a river, but our relations will send us to the bottom.”⁴ Yet “relations are to be treated on a par with oneself.”⁵

“Have one friend,” says the Hindoo; “either the king or a saint;”⁶ “and keep to him,” says Avveyar.⁷ Even then “have him ready before thy difficulties overtake thee,”⁸ says the Turk. “Any how, the friendship of two implies forbearance in one of them,” say the Tamils. For “no one is free from faults; even in the centre [head] of the ‘kandimani’ [seed of the *Abrus precatorius*] there is a black spot.”⁹ “He, then, who looks for a faultless friend remains friendless.”¹⁰

“Sloth, however, stupidity, pride, carelessness and hostility, tend more than anything to the breaking of friendship,” says Kamandaki.¹¹ “But happy here on earth are the respectable men who have discrimination, and to whose houses attached friends come to help.”¹² However,

“Chi vuol amici assai, ne provi pochi.”¹³

“Let him who wishes to have many friends, prove or try but few of them,” say the Italians. “For he is no true friend of

¹ Pancha T. i. 381, 383.

² Lokan. 77.

³ Guna Jataka.

⁴ Tel. pr. 993.

⁵ Nava Ratna, i.

⁶ Vairagya shat, 30.

⁷ Kondreiv. 10.

⁸ Manzum darb amsal. p. 7.

⁹ Tam. pr.

¹⁰ Osm. pr.

¹¹ Niti Sara, xiii. 62.

¹² Pancha T. i. 194.

¹³ Ital. pr.

thine who is too great a friend of thy goods,"¹ say they also. "And let every one understand that it is difficult to keep up love (or friendship),"² says the Hindoo. "It is even difficult to find a kind kinsman,"³ says Chānakya.

"For only true men will always do their utmost to get other men out of difficulty," says Vishnu Sarma. "Do we not see elephants raise the burdens of other elephants sticking in the mire?" "Friends are said to be of four different kinds: (1) one's own offspring; (2) one's kindred (or relation); (3) one of the same descent; and (4) one saved from danger."⁴

"The Santana union (or alliance)," says Vishnu Sarma, "is that whereby peace is made in a family by first giving a daughter in marriage. The Sangata union is that which is founded by good men on the ground of friendship. This is broken neither in time of prosperity nor of adversity, nor by any cause whatever. It lasts during life and has the same purpose." "Truth (or faithfulness) being held in the balance against a thousand Ashwamedhas [sacrifices of horses], is found to be alone worth all those sacrifices."⁵

"*forsake not*," &c. "Neither abandon the old way, nor forsake an old friend,"⁶ say the Georgians; and the Tibetans: "Trust not a fresh acquaintance, neither forsake an old friend. The king of owls having taken a crow for minister, his realm was, I heard, greatly disturbed."⁷ "Forsake not an old friend," say the Burmese. And the Finns:

"Hywä on ystävä kylässä,
Perehässä peljettävä:"⁸

"Better a friend in the village [among poor country people] than a disaffected and scared family." Although "absent from the eye, is absent from the thought;" and "the absent gets poor," "loses his due,"⁹ say the Arabs. For as the French say: "Les absents ont toujours tort:"¹⁰ "People out of sight

¹ Ital. pr. ² S. Bilas, 168. ³ Chānak. 54. ⁴ Hitop. i. 199, 203.

⁵ Id. iv. 116, 135. ⁶ Georg. pr. ⁷ Legs par b. pa, 275. ⁸ Fin. pr.

⁹ Meid. Ar. pr. ¹⁰ Fr. pr.

are always in the wrong." But they say also : "Qui n'a pas d'ami, ne vit qu'à demi."¹

"It is a loss for a man to have his friend at a distance," say the Mongols ; "but he profits by the sharp rebukes of his friend at hand."² "The pine wastes away [lit. half dies] that grows alone in an open waste ; neither bark nor foliage favour it," says Odin ;

"svâ er madhr sâ
er manggi ann
hvat skall hann lengi lifa?"

"so is a man whom no one loves ; why should he live long?"³ Therefore, "do not make friends in a hurry," says Solon ; "but when thou hast got them, do not part from them for a trifle."⁴ And Horace :

" — Cur ego amicum
Offendam in nugis? Hæ nugæ seria ducent
In mala derisum semel exceptumque sinistre."⁵

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

A.V. follows the Vulgate. Heb. 'and I shall answer [have a word to say to] him that reproacheth me.' Chald. 'to them that reproach me.' Syr. 'and remove from me the reproach of those who reproach me.'

"*My son, be wise,*" &c. "A man," said Bhishma, "has three [stars] lights [to shine on him] : his son, his works, and the supreme Wisdom by which all things were created."⁶ "The moon lights the night ; the sun gives brilliancy to the day ; and virtue [dharmam, religion] is the lamp of the three worlds. But a good son is the lamp of the family,"⁷ says the Hindoo ; and the Arab : "A man who brings up his sons properly, puts his enemies in a rage."⁸ "No right sort of man could blame thy doings in battle," said Hector to Alexander ; "for thou

¹ Fr. pr.
Sap. p. 16.

² Oyun tulk. p. 3.
⁵ Ars. poet. 450.

³ Hávamál, 49.

⁴ Solon Sept.
⁶ Maha Bh. Sabha P. 2420.

⁷ Kobita R. 195.

⁸ Meid. Ar. pr.

art a valiant foe. My heart aches, nevertheless, when I hear shameful things of thee from Trojans, to whom thou hast given much trouble.”¹

12 A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

ערום is not only ‘prudent,’ but in this sense ‘shrewd, crafty.’

“A *prudent man*,” &c. “He,” says the Tibetan, “who does not prepare [lit. work] himself for what is coming, will have to work hard when it comes. If he takes off his shoe when crossing a stream, he may keep it on afterwards.”²

We have a story of “three fishes that lived in a pool fed by the river. One, wiser than the rest, got out ere the pool dried up; the second was rescued by feigning death when caught; while the third, that was simple, perished. Thus shall every fool suffer who does not provide beforehand for his own safety;”³ “who, though he sees a thousand times, yet sees not,” says the Japanese.⁴ But,

“Al mundo bisogna sempre far la sentinella :”⁵

“In this world we need always be on our guard,” say the Italians truly.

“For when the opportunity is gone, efforts are useless,” says the Hindoo. “Of what use is it to put up a dyke when the water overflows?”⁶ So “one man,” say the Javanese, “rubs his head with ‘pupur’ [a white powder of rice-flour] because he has received a blow; while another man rubs himself with it lest he should get a blow.”⁷ “Prevent what is not come, and set thy wits to work when it comes; both are profitable. Yet what must come will come.”⁸

“But leave not a breach (or hole) open before an honest

¹ Il. ζ. 521. ² Legs par b. pa, 294. ³ Hitop. iv. fab. 3; Calilah u D. p. 107; Στεφ. κ. Ιχv. p. 82. ⁴ Jap. pr. ⁵ Ital. pr. ⁶ V. Satasai, 444.
⁷ Jav. pr. ⁸ Hitop. iv. fab. 2, p. 420.

man, much less before a thief," say the Rabbis.¹ "And do not pursue hazardous plans,"² says Avveyar. "But when in doubt, abstain. In such doubt, do not go on with the business," says Vishnu Sarma.³ "For some men," says Vema, "see not afar off until evil reaches them; they know not that they are going to slip and fall until they are down. They are meet subjects for punishment which they deserve; they have no claim to mercy or pity. How foolish are the men of this world, O Vema!"⁴

See Esop's fable, 88, of the Dog, the Cock and the Fox; and fab. 91 [Loqman, fab. 6] of the Sick Lion and the Fox, that from outside the lion's cave asked him how he was. "'Come in,' said the lion. 'So I would,' said the fox, 'if I did not see the footprints of those that go in, but none that come out.' Thus," adds Loqman, "it is not well for a man to rush into a thing ere he has examined it thoroughly." "Fear proceeds from confidence. Let no man trust another without due consideration," said Bhishma. "It is best to trust from a real knowledge of circumstances or of character."⁵

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

See notes at chap. vi. 1, xi. 15, xvii. 18, xx. 16—parallel passages.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

"*He that blesseth*," &c. "He that praises a pearl of great price, takes from its merit" [the pearl itself shows its own value], says the Talmud⁶ of Jerusalem. "So let not a man rehearse at length the merits of his friend, lest he also tell his

¹ Yalkut, 2, R. Bl.

² Atthi Sudi, 64.

³ Hitop. fab. 2.

⁴ Vemana pad. iii. 55.
Hier. B. Fl.

⁵ Maha Bh. Shanti P. 5290.

⁶ Talm.

faults," says Rabbi Dimée.¹ "Strong affection or friendship is to a quarrel what strong wind is to rain," say the Cingalese;² and the Tamils: "Strong wind forbodes rain, and great profession of friendship forebodes hatred."³

"Excess of politeness becomes offensive [rudeness],"⁴ say the Japanese. And D. Cato:

"Parcè laudato, nam quem tu sæpè probaris,
Una dies, qualis fuerit, ostendet annus:"⁵

"Gently, gently; do not sound thy friend's praises too loud. The year will show what he had been one day." "Be a friend," says the Osmanli, "but not a burden;"⁶ "nor yet a sycophant, 'floating offal,' that goes either way with the tide," say the Javanese.⁷

"Quien te hace fiesta que no te suele hacer,
O te quiere engañar, O te ha menester:"⁸

"He," say the Spaniards, "who treats thee more sumptuously than usual, either means to deceive thee, or to make use of thee."

Eth-Thealebi quotes an Arab poet who says: "He that often asks after us, wishes us evil; for eyes that inquire so attentively are down upon the ground"⁹ [low, interested search]."

Sosia. "— nam isthæc commemoratio
Quasi exprobratio est immemoris beneficii,"

says Terence;¹⁰ "All this loud talk of thine is very much like a rebuke for having forgotten some kindness." "But," says the Arab, "praising a man for his gift is like asking for more."¹¹

"Therefore place no confidence in a man who praises thee more than is meet; for he will also find more fault with thee than thou deservest. He is like a scorpion that licks with its

¹ Erach, 19, M. S.

² Athitha w. d. p. 36.

³ Tam. pr. 2000.

⁴ Jap. pr.

⁵ D. Cato, iii. 28.

⁶ Osm. pr.

⁷ Jav. pr.

⁸ Span. pr. -

⁹ Eth-Theal. 159.

¹⁰ Andr. act i. sc. 1.

¹¹ Nuthar ell.

tongue, but stings with its tail,"¹ say the Rabbis. "Too much praise," says Confucius, "is as bad as too little."² "He," says the Mandchu, "who in serving his master is too busy with his tongue, becomes obnoxious; and he who acts so towards his friends, estranges them from him."³

"The sincerity of a man who agrees with thee in everything, is but little," say the Chinese; "and he who praises thee to thy face, must be false altogether."⁴ "He who praises thee, curses thee," say the Arabs.⁵ "But," say the Italians, "no one need put faith in the praises of a friend, nor trouble himself about the disregard of an enemy."⁶

"Too many attentions on the part of others last only a short time," says the Arab.⁷ As, for instance, "to look up seven times and to fall (or bow) eight times when receiving a guest,"⁸ say the Japanese; or, "making mountains of the virtues or merits of other people" [praising them too loud and too long],⁹ says the Hindoo. "It is told in our sacred books," said Sakya Pandita to Khan Taghon Temur Ughagatu, that "although it may sometimes be profitable that a friend should become an enemy, yet it is always a 'venomous' act to make friends of other people's enemies."¹⁰

But "reckon a friend who changes in his affection for thee as hating thee,"¹¹ say the Rabbis. "What are three causes of friendship ceasing between friends?" asks the Buddhist Catechism. (1) Incessant and wearisome talk; (2) when things are in common, to contribute nothing; and (3) to ask for anything at inconvenient times."¹²

"But a benign face, a clear countenance, attention to what is said, and sweet speech, great attachment and eagerness to see one, are the tokens of an attached friend. But grudging a gift, depreciating former actions, sleight and divulging evil

¹ Ep. Lod. 219.² Hea-Lun, xi. 15.³ Ming h. dsi, 112.⁴ Hien w. shoo, 125.⁵ Erpen. Ad. 12.⁶ Ital. pr.⁷ Ebu Med. 149.⁸ Jap. pr.⁹ Nitishat. 71.¹⁰ Ssanang Setzen, p. 130.¹¹ Mifkhar

happen. B. Fl.

¹² Putsha pagien. Q. 68.

deeds, inattention to what is said, forgetting the [friend's] name, are the marks of a disaffected friend,"¹ says the Hindoo. A true friend, however, acts on Chilon's advice,

"Ταχύτερον ἐπὶ τὰς ἀτυχίας τῶν φίλων, ἢ ἐπὶ εὐτυχίας πορεύου"²

"to hasten to a friend's misfortune rather than to his good luck."

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.

'And a contentious woman,' נִשְׁתַּחֲוֶה. Vulg. 'comparatur.' Gr. Venet. ἰσοῦται. A.V. 'are alike.' Gesenius, however, brings it from a Chaldaic form, [but?] 'to fear,' and renders it 'metuenda sunt.' Others, again, would bring it from נִשְׁחַח, 'winter,' and connect with it Gr. χεῖμασθῆναι, 'stormy and storming.' Chald. 'a quarrelsome woman who contends or quarrels'—who is to be feared as much or as well as a continual dropping in a stormy or very rainy day. The reading, 'are alike,' seems too tame for this style. Syr., however, reads, 'As a dropping—so is a contentious woman.' 'Whosoever hideth her, [hideth] a violent north wind,' Chald. Targum, and Syr.

"*A continual dropping*," &c. "He," says Chānakya, "whose wife is deformed, dirty and fond of quarrelling, who will have the last word—old age has nothing to do with it; [sā jarā, na jarā, jarā] she is 'decay' [for her husband]; her old age is not the cause of decay."³ "A thousand men may agree together," say the Tamils, "but an elder and a younger sister will not."⁴

They say also: "At the talk of one woman, an earthquake takes place; when two talk together, constellations drop from heaven; when three contend together, the sea is dried up; but when many ignorant women talk or quarrel together, what will happen to the world?"⁵

¹ Hitop. i. 113, 114.

² Chilon, Sept. Sap. p. 22.

³ Chānak.

183, 184.

⁴ Tam. pr.

⁵ Nitivempa, 33.

“ — ὥς τε γυναῖκας,
αἳ τε χολωσάμεναι ἔριδος πέρι θυμοβόροιο,
νεικεῖν ἀλλήλοισι μέσσην ἐς ἄγνιαν ἰοῦσαι.”¹

“They wrangle,” said Æneas to Achilles, “like women whose anger about some heart-knawing quarrel takes them to fight together openly in the street.”

“He does not know,” said the young Arab woman to king Shahzernan, that when one of us women wills anything, she is not to be turned (or overcome) by any one. Therefore it is said: ‘Place no confidence in women nor in their words.’”² “For,” say the Tamils, “intercourse with those who, being without friendship, pretend to be friends, changes about like the mind of women.”³

“No laws can govern a vicious wife or a stubborn son,” say the Chinese.⁴ “I do not know,” says the Arab, “which of the two is most unfortunate: he who struggles with the waves, or he who sets himself against his wives.”⁵ “Repeated blows make the drum to sound; so does a wife gain her own ends by repeated nagging,”⁶ says the Burmese proverb.

“Her husband,” says Simonides, “could not quiet her with threats, not even if he knocked out her teeth with a stone; nor yet by kind, gentle talking; no, not even if she happened to find herself among strangers.”⁷ “It is labour lost: one might as well hold the wind in a vessel, or in a net spread out,” said the queen to the Bodhisatwa.⁸ “Three,” said Jumber, “waste their labour in vain: (1) the timid sentinel of a caravan; (2) the man who tries to make a kite sit on her eggs; and (3) he who runs after the wind.”⁹ “Such women have a light mind,” say the Rabbis.¹⁰ So also Terence:¹¹

“*Idem illæ mulieres sunt, ferine ut pueri levi sententiæ.*”

¹ Il. ii. 251. ² Alef leil. introd. p. 5, 6. ³ Cural, 822. ⁴ Hien w. shoo, 70. ⁵ El-Nawab. 155. ⁶ Hill pr. 24. ⁷ Simonid. ii. 16.
⁸ Kusa jat. 472. ⁹ Sibrzne sitsr. lxxv. p. 104. ¹⁰ Shabbath, 33, M. S.
¹¹ Hecyra, act iii. sc. 1.

17 Iron sharpeneth iron ; so a man sharpeneth the countenance of his friend.

רָחַץ, 'sharpeneth,' A.V. This form has been variously derived from רָחַץ, 'to rejoice, please,' and from רָחַץ, 'to sharpen.' And Schultens has a very learned note on the subject. But Gesenius derives it from רָחַץ, 'to sharpen,' and gives his reasons for it in Wörterb. p. 319, ed. 1833 ; and in Lehrgeb. p. 367, ed. 1817, agreeing with Aben Ezra, ad. loc. [Chald. and Syr. render it by לְמַשׁ, 'to sharpen and polish.'] Others, again, derive it from רָחַץ, 'to unite, join, agree,' &c. But A.V. seems best.

"*Iron sharpeneth iron,*" &c. "In your union and intercourse with friends, throw in your share [of goodwill, temper, &c.]. And agree to advise and admonish, as you would carve ivory and polish a precious stone,"¹ say the Japanese. "Fire is pleasant and welcome in cold weather, and so is the sight of a friend ; the favour of the king is like it too ; and so is also the society of good men,"² says the Hindoo.

"Pares cum paribus, facillime congregantur,"

says Cicero.³ "Birds of a feather flock together."⁴ "Deer with deer, kine with kine, and horses with horses, fools with fools, good and true men, with their fellows come together. Happiness comes from [joining] with like in disposition and pursuit."⁵ "Marriage and friendship may take place between people of the same circumstances, and between members of the same kindred, but not between one who supplies the food and one who receives it," says the Hindoo.⁶

"Choose thy companions from among the like of thee,"⁷ says the Arab. "One hand only cannot clap," say the Telugus.⁸

"Χεὶρ χεῖρα νίπτει, δάκτυλός τε δάκτυλον."⁹

"One hand washes the other, and one finger another finger also," say the Greeks. And the Latins :

¹ Gun den s. zi mon. 361.

² Pancha T. i. 144.

³ De Senect. 3.

⁴ Eng. pr.

⁵ Pancha T. i. 313.

⁶ Ibid.

⁷ El-Nawab. 189.

⁸ Tel. pr.

⁹ γυνωμ. μον.

"Manus manum fricat."

"Unus vir, nullus vir."¹

"Without washing, there is no white (or cleanliness); without other like men—no go," say the Burmese.²

"'Iron sharpeneth iron'—learn what it means," says a Rabbi. "One scholar sharpens his fellow. Two scholars sharpen each other by their remarks."³ "Tai-shang says that a woman without a looking-glass cannot know the state of her face; so also a man without a true friend cannot know how to proceed in passing over an injury."⁴

"The eye," says the Turk, "acts as the tongue, yet only by looking upon an acquaintance; for the moment one talks to another man, fellowship with him is formed for aye."⁵ "And a man's friends show the wisdom (or not) of that man in choosing them," says the Arab.⁶ "For a good companion [friend] is a great boon."⁷

"The sight of him brightens one up,"⁸ says also the Arab; and the Hindoo: "A good man at the sight of another good man gets a pleasure that lasts through life."⁹ "Between friends," says Wang-kew-po, "it ought to be 'one is one, and two are two;' everything should be above-board, without deception."¹⁰ For "man is man's remedy" [help, support], say the Georgians.¹¹

"Λόγοις ἀμείβου τὸν λόγους πείθοντά σε"¹².

"Answer a man according to the trust he shows in his conversation with thee," say the Greeks. [Good; but caution is better.]. "Folly is one thing," say the Tamils; "but it is also too much familiarity in a friend to do aught that is unpleasant to his friend."¹³ "Familiarity breeds contempt."¹⁴

¹ Lat. pr. ² Hill pr. 4. ³ Taanith M. S., and Yalkut [Dukes].

⁴ Ming-sin p. k. ch. xix. ⁵ Rishtah i juw. p. 22. ⁶ Nuthar ell. 63.

⁷ Id. 49. ⁸ Id. 91. ⁹ V. Satasai, 432. ¹⁰ Kang-he's xi. max. p. 3—86.

¹¹ Georg. pr. ¹² γνῶμ. μόν. ¹³ Cural, 805. ¹⁴ Eng. pr.

18 Whoso keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

"Whoso keepeth," &c. "The keeper of the mountain," say the Chinese, "burns of its wood, as the keeper of the river drinks of its water."¹ "And he who handles money, licks his fingers," says the Ozbeg² [some of that money adheres to them]. And "he," say the Osmanlis, "who does the service of the convent, lives by it."³

"As the care taken of one thing, so will the sum-total result from it,"⁴ says the Hindoo. "It is well to associate with the great. Everybody knows that the creeper grows with the tree to which it clings;"⁵ and "he who minds his master minds himself,"⁶ say the Japanese. "There is no hindering the advancement for servants who are ready, who do their duty, and who wait on their master; for the promotion to place is from God,"⁷ says old Ptah-hotep.

"He is a true servant," says Timur, "who attaches himself to his master, and does his work from attachment to him."⁸ "He that honours his master becomes himself master; he who honours a rich man becomes rich also;" and "he who honours the great lives long,"⁹ says the Altai proverb. "As a master shows kindness to his servants and protects them, so also do they serve him more readily," says the Tibetan. "They come to serve their master, as geese flock of their own accord to a pond overgrown with lotuses, without being called to it by any one."¹⁰

Still, "a servant who is clean, clever and attentive, is indeed hard to find," says Vishnu Sarma, who says also: "The earth is bountiful to him who keeps both joy and anger under

¹ Chin. pr. ² Ozb. pr. ³ Osm. pr. ⁴ V. Satasai, 55. ⁵ Id. ibid. 29.

⁶ Shingaku soku go, p. 2.

⁷ Pap. Pr. viii. 6.

⁸ Tuzzuk i Tim.

⁹ Altai pr.

¹⁰ Legs par h. pa, 51, 231.

control, whose expenses are below his income, and whose servants are always attentive to him.”¹

“Attendants who bethink themselves of what may irritate or please their master, rise gradually ; and, may be, even above the king ‘when he is trembling [for his crown].’”² “Sec, however, what is done by servants who wish to make money by service ; they lose the independence of their person, which even fools enjoy.”³

“The servant, however, who while he has breath in his body bears to see his master injured, goes straight to hell,” says the Hindoo. “On the other hand, the devoted servant who risks his life in his master’s service, enjoys the happiest existence, with the exception of old age and death. And as to the servants who give up themselves wholly to their master’s work, when they die, they enjoy an unfading abode in heaven, and a good reputation on earth.”⁴ “Like the cuckoo that lives in the crow’s nest, or like the worm in a flower hidden by the humble-bee, so is he who honours his teacher,” says Vema ; “he shall be a teacher also himself.”⁵

“By all means,” says the Mandchu, “be mindful of the servant who has given thee his strength ; but do not remember a son who will do nothing.”⁶ “But the lot of servants is often a hard one.” “If thy master,” says the Georgian, “should happen to love a snake, he expects of thee that thou carry it about in the folds of thy robe.”⁷ And “thou wilt be taken up like an earth-worm, with a stick, if thou art summarily dismissed from thy master’s service,” says the Javanese proverb.⁸ Or, may be, “he will keep thee waiting like a crow, at a place of pilgrimage,”⁹ say they in Bengal.

“The servant who is satisfied with his lot is free,” say the Rabbis ; “but the freeman who yearns after more than his lot is a slave [of his greed].”¹⁰ “The servant who, when his

¹ Hitop. iii. 143, 135.

² Pancha T. i. 42.

³ Id. i. 296.

⁴ Id.

ibid. i. 325, 326, 331.

⁵ Vemana pad. i. 105.

⁶ Ming h. dsi, 115.

⁷ Georg. pr.

⁸ Javan. pr.

⁹ Beng. pr.

¹⁰ Ep. Lod. 810.

master is in trouble does not leave him, but shares it with him, gets wealth and honour in this world, and in the next world the glory of the gods,"¹ says the Buddhist.

"Have one faithful [trusty] steward of thy property," says the old Egyptian Ani, "but see what he does. Let thy [feeling of] justice correct his scales or accounts [be not too strict]; nevertheless, take care of him who minds thy property."² "And say not disparagingly, 'What good have we seen in our fruitless waiting at the king's gate?' Wait, and you will be raised to royal favour," says the Tamil.³ But "no man can serve two masters,"⁴ say the Rabbis. Yet "rely on that on which [or on whom] thou dependest; the jeweller, on jewels, and the frog, on the pond," says the Hindoo.⁵ And remember, say the Italians:

"Ben servir acquista amici,
E il vero dir, nemici:"⁶

"Good service makes friends; but telling the truth makes enemies." And as regards servants, says the Magyar:

"Agg ebnek, vén szolgának, egya fizetése:"⁷

"An old dog and an old servant have both one price; they are each old friends to be trusted;" "in the yard watching," adds the German proverb.

19 As in water face *answereth* to face, so the heart of man to man.

This verse has been variously understood to imply (1) opposition of one man to another, as being unlike each other in disposition, &c., as the Syriac and the LXX. do; and (2) it is also taken to mean similarity of one man to another in heart, feeling, &c., as A.V. does.

The Chaldee has: "As waters and as faces that are not like one another, so also the hearts of men are not alike." The Vulgate has another gloss: "Quo modo in aquis resplendent vultus prospicientium, sic corda hominum manifesta sunt prudentibus." Aben Ezra gives

¹ Lokepak. 148.

² Ani, max. xvii.

³ Nitineri-vilac. 49.

⁴ Ep. Lod. 189.

⁵ S. Bilas, 48.

⁶ It. pr.

⁷ Hung. pr.

another version, and connects it with the following verse. A.V. is not correctly rendered. The original means, "As water reflects, or shows] one face to one face, so one heart of man to man."

"*As in water*," &c. We may pass from the story of Narcissus to that of a young Japanese girl who, "having made a [midzu kagami] water-mirror of a bucket of water, reflected her face in it, and washed her face clean ;"¹ "for [as already quoted above] without a clear mirror a woman cannot know the beauties or the deformities of her features," say the Chinese ; "so also a man without one good, sincere friend, cannot know whether his steps in life [in his conduct] be wrong or transgressing."² "When thou goest to draw water at the fountain," said Osmotar to her sister, "tarry not there, but come back quickly [lit. like the wind], lest thy father and mother-in-law think,

'kuwoasi katsewan,'

thou lookest at thy face in the water of the spring."³ "A plain woman would eschew it."⁴

"In order to see oneself," says the Mongol, "one requires a looking-glass."⁵ And "man is his brother's [friend's] looking-glass," says the Arab.⁶ "A son, a companion or a friend like one's heart,"⁷ says the Mongol ; and the Turk : "Man is the mirror of man."⁸

"One look," say the Georgians, "is acquaintance ; two looks are brotherhood."⁹ "When two pandits meet together, they are not long in doubt about each other. As when two lamps are brought together, they shine with one and the same light, and disperse darkness,"¹⁰ says the Hindoo. "All metals unite together by melting ; deer and other animals, from mutual want ; fools, through fear and greed ; but good men come together at sight," says Vishnu Sarma. "Eloquence and truth-

¹ Kiu O do wa, pt. ii. p. 6.
xxili. 304.

⁴ Japan. pr.

² Hien w. shoo, 134.

⁵ Mong. mor. max. R.

³ Kalewala,

⁶ Abu

Ob. El Qas.

⁷ Siddhi kur. xv. st.

⁸ Osm. pr.

⁹ Georg. pr.

¹⁰ V. Satasai, 265.

fulness appear in a man's speech ; but either his firmness or his inconstancy is seen in his countenance."¹

"Some men, when you look at them, please, but go not to your heart when they speak ; others, again, go to the heart when you hear them. Know, then, that every man who, when seen and heard, goes to my heart, is akin to me," said Buddha to Ananda.² "For there is a way from one heart to another ;" and "one face blushes from another face," say the Osmanlis.³

"And when," says the Persian, "I show thee thy faults and thy merits, I hold to thee a mirror for good and evil. But if the glass shows thee clearly thy defects, break thyself ; it would be wrong to break the glass."⁴ "Anyhow, let thy outward demeanour correspond with thy inward disposition,"⁵ say the Japanese.

"Know thyself and know others ; take thy own heart and compare it with the heart of others."⁶ "The superior [good] man alone can love upright men ; the mean man will rather injure them. Therefore does the superior man choose noble-minded men for his friends,"⁷ says Confucius.

20 Hell and destruction are never full ; so the eyes of man are never satisfied.

'Hell,' the grave, or place of departed spirits. See note at ch. xv. 11.

"*Hell and destruction*," &c. "The capacity of man," say the Japanese, "aims at things hard to measure [immense]."⁸ "For there is no limit to desire,"⁹ say the Tamils. "As all the rivers and streams run to the sea, and yet fill it not, so also is the greed for wealth. It is never filled, however great the hoarded wealth may be,"¹⁰ says the Buddhist.

¹ Hitop. i. 94, 100.

⁴ Nizam. p. 93.

⁷ Li-ki, ch. xxvii.

¹⁰ Lokepak. 38.

² Rgya-tcher r. p. ch. vii. p. 85.

⁵ Gun den s. zi mon. 281.

⁸ Gun den s. zi mon. 189.

³ Osm. pr.

⁶ Chin. pr.

⁹ Tam. pr.

21 *As* the fining-pot for silver, and the furnace for gold; so *is* a man to his praise.

"As the fining-pot," &c. Every man who is not blinded by personal vanity or conceit, knows for himself how much or how little he deserves the praise or blame he receives.

"The base dread contempt and look for praise, but the really learned do not care for it. A tank is kept in by a bank; but is a bank a limit to the sea?"¹ ask the Tamils. "The end of a business shows proof of a man's wisdom, and whether or not his wisdom will lead to wealth,"² said Chosru. "In like manner as a rock is not shaken by the wind," said Nagasena to king Milinda, "so also are wise men moved neither by praise nor by blame."³ "To possess qualities and ability, and to maintain the credit of it, for the most part gives trouble." "A sugar-cane, though sweet, is sometimes thrown away [as defective]," say the Tibetans.⁴

"My soul knows that I am deficient," says the Arab,⁵ who adds pithily: "Praise is murder." "He that praises thee kills thee," and also "hates thee,"⁶ say the Japanese with much truth.

"The signs of a man progressing in wisdom are, among others, not to speak of himself, ὡς ὄντος τινος, ἢ εἰδότης τι, as if he were somebody or knew anything; when he fails, he blames himself; καὶν τις αὐτὸν ἐπαινῇ, καταγελᾷ τοῦ ἐπαινοῦντος αὐτὸς παρ' ἑαυτοῦ; and if any one praises him, he laughs secretly within himself at him who praises him,"⁷ says Epictetus. "He is a pandit [wise man]," said Vidura to Dhritarashtra, "who, like a lake or the Ganges unmoveable, is neither pleased by respect nor troubled by contempt."⁸

"In time," says Hariri, "and through trial, shall it be known whether a man is honourable or despised."⁹

¹ Nanneri, 33. ² In Akhlaq i Jellalin, p. 48. ³ Milinda pañño, p. 386.

⁴ Legs par b. pa, 193. ⁵ Meid. Ar. pr. ⁶ Jap. pr. ⁷ Epict.

Enchir. lxxii. ⁸ Maha Bh. Udyog. P. 996. ⁹ Hariri, ii. p. 94.

"Pure gold," say the Chinese, "is not afraid of the fire."¹ But "a man," say the Mandchus, "who gets an honour to which he is not entitled, has rest neither while eating nor in bed."² "Therefore, if they call thee reaper, whet thy sickle" [show thou deservest the name], says the proverb.³ For "let a sheet of gold be ever so much cut up and melted, the gold loses none of its worth and beauty,"⁴ say the Mongols [so is the man to his praise, if it is true]. But "every praise bestowed on a pearl of no value, is but blame and depreciation of it,"⁵ say the Rabbis. So, then, according to D. Cato's good advice :

"Quum te aliquis laudat, iudex tuus esse memento,
Plus alios de te, quam tu tibi credere noli :"⁶

"When some one praises thee, be sure to judge for thyself if it is true or not. Do not trust to what others may think of thee, more than to what thou knowest thyself to be true."

"If thou wishest to profit," says also Epictetus, "do not mind being thought ignorant or foolish about matters of the outer world. Μηδὲν βούλον δοκεῖν ἐπίσταςθαι : Neither wish to appear to know of them. And if thou seemest to be of some importance in the opinion of others, mistrust thyself. And know, once for all, that it is not easy for thee to follow up thy object, and at the same time to trouble thyself about external things. For it cannot be otherwise than if thou mindest one thing, the other must be neglected."⁷ And, after all, "A donkey is worth what it can do, and a date is worth what fruit it is,"⁸ say the Georgians ; and Theognis also truly :

"Δόξα μὲν ἀνθρώποισι κακὸν μέγα· πείρα δ' ἄριστον.
πολλοὶ ἀπείρητον δόξαν ἔχονσ' ἀγαθῶν."⁹

"Mere opinion of others or of self is a great evil ; but proof (or trial) is best. For many fancy or are fancied to possess

¹ Chin. pr. ² Ming. h. dsì, 20. ³ Egypt. Ar. pr. ⁴ Nutsidai ügh. 17.

⁵ Berachoth in Khar. Pen. xiii. 6.

⁶ D. Cato, i. 14.

⁷ Epict. Enchir. xviii.

⁸ Georg. pr.

⁹ Theogn. 484.

untried qualities. But if when tried and proved thou turnest out pure gold, then—all right.”¹

“The value (or price) of a thing is in what constitutes its beauty,” says Ali; thus explained in the Persian Commentary: “Thy price is in the amount of thy learning, for thy person is adorned thereby. People will raise thy price as thou increasest thy learning.”²

22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

קריפות, ‘the meal’ of bruised grain, made by braying grain with a pestle in a mortar. Flour for bread, in the East, is ground in a hand-mill. But the pestle and mortar are used for meal of various sorts, and for coffee. The idea here is the beating and pounding required for a fool.

“*Though thou shouldest,*” &c. “Rivers and mountains may move,” say the Chinese, “but it is difficult to alter the natural disposition of man. The green hills may change colour, but not so the natural disposition. Ten thousand years, yet one and the same mind.”³

“If you take a bear-skin and wash it ever so much, will it lose its blackness and turn white?” asks Vema. “If you beat a wooden god, will it acquire qualities thereby? If you put a cur’s tail into a tube, and take it out, will it not curl again of its own self? So also, whatever you may say, the wicked (or vile) man will not forsake his obstinacy in evil-doing.”⁴ “Thou canst not gather grapes from thorns,” says the Arab. “But beware of him whom thou hast offended. He that sows thorns will not gather grapes from it.”⁵

“Whatever efforts you may make, a bad man will not of himself turn into a good man,” says the Tibetan. “Boil water

¹ Theogn. 583. ² Ali b. a. T. max. v. ³ Mun Mooy, p. 10, fab. 64.

⁴ Vemana pad. ii. 13, 14. ⁵ Meid. Ar. pr. 210.

as you will, it will never burn like fire.”¹ “But, said the mouse to the cat, I dread thy friendship; for that which is by nature innate does not depart from one. If it departs, yet does it not alter; but if it should alter in any way, still it does not continue in that state.”²

“ — Τὸ γὰρ
Ἐμφυὲς οὐτ’ αἰῶν ἀλώπηξ
Οὐτ’ ἐρίβρομοι λέοντες
Διαλλάξαιντο ἦθος.”³

“For neither the tawny fox nor the roaring lions could change that which is innate in them,” says Pindar, who adds:

“Ἀμαχὸν δὲ κρίναι τὸ συγγενὲς ἦθος.”⁴

“In vain does a man struggle to hide his innate character.” For “A wolf shall die in the skin in which it was born,”⁵ say the Welsh. And “You waste your labour,” say the Bengalees, “in pounding a donkey to make it a horse.”⁶

Sophos [fab. 59], Syntipa [41], and Loqman [23], give nearly all the same moral, that “nothing innate in a man’s nature ever leaves him.” And Esop [fab. 204], in his fable of the Ethiopian, says that “natural qualities or defects continue as they first came.” Hence the Latin proverb, “Æthiopem dealbas:” “Thou toilest in vain; it is labour lost.” And Lucian’s epigram:⁷

“Εἰς τί μάτην νίπτεις δέμας Ἰνδικόν; ἕσχειο τέχνης,
Οὐ δύνασαι δυσφερὴν νύκτα καθηλιάσαι.”

“Quid lavis Æthiopem? Perituro parce labori
Noctis enim tenebras irradiare nequis:”

“What, wash thy blackamoor white? Waste labour! Thou canst not make the sun shine at midnight.” And “charcoal, though washed a hundred times, does not lose its smut,” says the Sanscrit proverb.⁸

¹ Legs par b. pa, 276.

² Στεφ. κ. Ἰχν. viii. p. 388.

³ Ol. xi. 19.

⁴ Id. xiii. 15.

⁵ Welsh pr.

⁶ Beng. pr.

⁷ Epigr. xix. x. p. 44,

ed. Bip.

⁸ Sansc. pr.

"If thou burn a stone," says the Mongol, "it will not melt."¹ "Whatever a man's innate disposition may be, it cannot be removed," says the Hindoo. "Would a dog, made king, give up gnawing bones [shoes]?"² "Even a stone may be dissolved, but a fool's mind cannot be changed; it is harder [stronger] than a stone," says the Tamil.³ For, says Aristophanes,

"Τὸ γὰρ ἀποστῆναι χαλεπὸν φύσεως,
ἦν ἔχει τις αἰεί"⁴

"It is a sore trouble for a man to depart from the nature he always carries about with him." "You cannot straighten a dog's tail, do what you will; all your efforts are in vain,"⁵ say the Georgians. "Like a dog's tail, that cannot be made straight" [so is the natural disposition], say the Cingalese.⁶

"The centipede," says the Kawi poet, "even when inside a flower, does not lose its venom;"⁷ so also, "the scorpion does not lose its venom though it be at the end of its tail; nor does the serpent drop the venom of its fangs."⁸ "Thus, then, the whole evil nature of a bad man fills him."⁹ "For the tiger does not lose his evil nature for all the remedies you may give him."¹⁰

"Lupus pilum mutat, non mentem:"¹¹

"The wolf may change his coat, but not his natural disposition," says the Latin proverb. But,

"Ruskia repo kuollesakin:"¹²

"Red is a fox, even when dead," say the Finns. And the Italians:

"Cambia il pelo la volpe, non la pelle:"¹³

"The fox changes its coat, but not its skin," "which is all one may get from the fox," say the Welsh:

"Ni cheir gan lwynog ond ei groen."¹⁴

¹ Mong. mor. max. R. ² Kobitamr. 91. ³ Tam. pr. ⁴ Σφηκ. 1457.
⁵ Georg. pr. ⁶ Athitha w. d. p. 47. ⁷ Kawi Niti Sh. ⁸ Id. ibid.
⁹ Id. ibid. ¹⁰ Id. ibid. ¹¹ Lat. pr. ¹² Fin. pr. ¹³ Ital. pr.
¹⁴ Welsh pr.

"Diseases may be cured," say the Chinese, "but the heart, never."¹ "The natural disposition of a man should be tested and considered first, and not his other qualities; for, after all, his natural disposition overcomes all his other qualities, and rests on his forehead," says Vishnu Sarma.² "A wicked man, even when well treated, always goes back to his own natural disposition, like a cur's tail, in spite of its being bent down, rubbed and anointed in all manner of ways. Even if rubbed and anointed and wound round with a cord for twelve years, yet, when loosened, it turns back to its natural bent, and is still a cur's tail."³

"A nimba-tree planted among sugar-canes, yet grows a nimba-tree [a bitter shrub; *Melia azadiracta*], even if watered with milk and honey. How can a nimba be sweetened?" says Chānakya.⁴ "Let a man make what efforts he will, he never shall change his nature,"⁵ says the Hindoo. "It does not matter with what people a man may live, or wherever it be, his natural disposition soon returns," said Bhūrishrava to Yajñashila.⁶

"But," said Dimnah to Calilah, "a self-interested man will serve the Sultan only for greed; and when he is grown rich, he will return to his own nature; like a dog's tail, which continues straight only so long as it is tied, but which returns to its natural curl as soon as it is set free."⁷ "Nay, if we were to singe thy mind, we could not alter it; it would turn again its own way, said the crow-minister to the crow who was disposed to make friendship with the owls."⁸

"A man's disposition," say the Osmanlis, "lies under his soul. As long as his soul does not depart, his disposition remains."⁹ "There is no healing of a bad character," says the Arab; "like the myrrh-tree, which, if watered with honey, will

¹ Chin. pr. ² Hitop. i. 19. ³ Ibid. ii. 255, 256. ⁴ Chānak.
156, J. K. ⁵ V. Satasai, 210. ⁶ Maha Bh. Drona P. 5964.

⁷ Calilah u D. p. 109.

⁸ Στεφ. κ. 'Ιχγ. p. 294; Calilah u D. p. 199.

⁹ Osm. pr.

still yield myrrh ; or like a cur's tail, which, if straightened like a sword, will yet return to its own original curl ;" "for nature is averse to change ;"¹ and "habit is a second nature."²

"A dog's tail," says Abu Ubeid, "is not made straight, even if pounded in a mortar."³ "And he," say the Cingalese, "who will not take a hint from a sign, will not understand it any better if beaten with a pestle."⁴ [A formidable weapon.

"Ὀλμον μὲν τριπόδην τάμνειν, ὕπερον δὲ τρίπηχυν"⁵

"Hollow thyself out a three-legged mortar, and cut for it a pestle three cubits long," says Hesiod.]

"There is in the sacred books a remedy provided for everything except a fool," says Bhartrihari ; and also Vararuchi : "For a fool there is no remedy."⁶ "Pray tell me," says Vema, "whose disposition or qualities will ever alter ? Like a dog's tail ? A vixen will put her husband in a basket and sell him. Words may be corrected and mistakes disappear ; a stone also may be fashioned prettily. But the mind cannot be mended, even in the best of men."⁷

"You may bind the beak of a crow with gold wire, and adorn its feet with jewels ; yet is it but a crow, after all," says the Hindoo.⁸ "For the evil planted in our nature," says the Persian proverb, "does not go but at the hour of death."⁹ "Read over and over again, and listen attentively," says the Shivaite ; "and you will find that a man of a debased nature will not abandon his low disposition. Will coal washed with milk lose its colour ?"¹⁰

"A wolf may lose his teeth, but not his natural disposition."¹¹ "So a man may go ever so far out of his mind ; he always comes back to his natural disposition."¹²

"Natural y figura, hasta la sepultura :"¹³

¹ Eth-Theal. 249. ² Ibid. 252. ³ A. Ubeid, 151. ⁴ Athitha w. d. p. 8. ⁵ ἔ. κ. ἡ. 421. ⁶ Vararuchi Pancha R. 5 ; Bhartrihari, Suppl. i. ⁷ Vemana pad. i. 11, 106. ⁸ Kobita R. 30. ⁹ Pers. pr. ¹⁰ Vemana pad. ii. 52. ¹¹ Span. pr. ¹² Id. ¹³ Id.

"The natural character and the figure remain until death," say the Spaniards. But also, "when life is ebbing out," says the Tibetan, "innate intelligence will not depart. The really intelligent man will not lose his distinctive merit (or quality). A shell when burnt in the fire does not part with its innate whiteness."¹

"A crow is black when hatched, and grows up black also," say the Telugus.² "White dog or black dog, either way it is a dog,"³ say the Osmanlis. "Like as salt mixed up with sandal and other perfumes does not lose its nature, so also does the heart of a bad man never lose its evil nature,"⁴ says the Subhasita. Esop [fab. 23], the Cat and the Mice—"κ'ἄν θύλαξ γένη σὺ"—"If thou wert a sac I would not believe thee," given by Vartan [fab. 25] as the Cat turned Monk; Esop [fab. 106]; Loqman [fab. 22], the Thorn-bush, and fab. 23; Syntipa [fab. 25], the Viper and the Man, &c., have all the moral of a story given in Telugu, "of a king who planted a margosa-seed [very bitter] in a bed of sugar, hoping it would grow up sweet. But it grew up as bitter as ever; showing that evil nature cannot, of itself, leave a man so created."⁵ "His nature leaves him only with the wood of his funeral pile,"⁶ say the Telugus.

23 Be thou diligent to know the state of thy flocks,
and look well to thy herds.

24 For riches *are* not for ever: and doth the crown
endure to every generation?

25 The hay appeareth, and the tender grass sheweth
itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats
are the price of the field.

¹ Rav: 132, Schf.

² Tel. pr.

³ Osm. pr.

⁴ Subhas. 50.

⁵ Tel. pr. ⁶ Id.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the maintenance for thy maidens.

v. 23, 24. "*Be thou diligent,*" &c. "The flock," says the Ethiopic proverb, "improves according to the goodness of the shepherd;"¹ applicable also to a sovereign who, in Persian, is said to be "the shepherd of the people." "He," says Rabbi Jochanan, "who wishes to get rich, should devote himself to 'small stock' or cattle."² [In Arabic, 'ghanam,' 'sheep and goats,' that are usually tended together by one shepherd.]

Arishtena, however, is of a different opinion. He says: "Neither can a fool nor a man given to breeding cattle attain final emancipation; nor yet he who is occupied in making money with corn [agriculture]; nor can he who is devoted to science, and is not of a quiet mind, give his thoughts to his final emancipation;"³ told in Bhishma's story. On the other hand,

"The master's eye makes the horse fat, and his foot the ground,"⁴ is a true saying. No eye like the master's eye. "In the affairs of daily life, there is no one to look into things like the master himself," says Mun Mooy in his fable of the Stag in the Ox-stable.⁵ "Let no man give up work or cease to make every effort himself, saying or thinking: 'Such is my fate.' Without an effort, oil cannot be got out of a sesamum-seed, though it be full of it,"⁶ says Vishnu Sarma.

"Everything, say the twice-born [brahmans], is supported by agriculture," said Hanuman;⁷ and Menander:

"χαῖρ' ὦ φίλη γῆ —

ὅταν δὲ τοῦμὸν ἐσίδω χωρίον

τὸ γὰρ τρέφον με τοῦτ' ἐγὼ κρίνω θεόν."⁸

"Hail! O thou land I love [and that loves me]! When I look

¹ Eth. pr.

² Chulin, M. S.; and Millin de Rab. 497.

³ Maha

Bh. Shanti P. 10616.

⁴ Eng. pr.

⁵ Fab. 51.

⁶ Hitop. Introd. 30.

⁷ Maha Bh. Vana P. 11275.

⁸ ἀδελφ. δ.

on my own spot that feeds and supports me—I reckon it a god.” “Go, then,” said Yima kindly to Spenta Armaiti [holy Wisdom], protector of the earth, “go forth according to my order (or request), and be the bearer of cattle, of beasts of burden, and of men,”¹ &c. To which Horace adds: “For here,”

“— Hic tibi copia
Manabit ad plenum benigno
Ruris bonorum opulenta cornu:”²

“rich abundance of the fat of the land will be poured into thy lap by benign Amaltheia herself.” For he was justly fond of the country—

“Novisti ne locum potiozem rure beato?”³

“Μισθὸς γὰρ ἅλλοις ἄλλος ἐφ’ ἔργμασιν ἀν-
θρώποις γλυκὺς
μαλοβότα τ’ ἀρότα τε —”⁴

“Every man,” says Pindar, “enjoys the reward of his work, however different it be, whether as shepherd or as tiller of the ground.”

“But how long will the cow’s milk last; and how will your fortune last also? How long will the buffalo’s milk last, and with it your good fortune?”⁵ asks the Telugu. “Liberality,” says Sādi, “has a foot [lasts, abides]; but the crown [diadem] and the throne abide not. Therefore give away as long as these last, O thou fortunate man!”⁶ “With whom does inconstant wealth abide firm?” asks the Tamil. “It comes [and goes] like the wheel of a chariot.”⁷

“These six things,” said Vidura to Dhritarashtra, “perish in an instant from want of being looked after: cows, courting [the great] or service at court, labour, farming, learning, and intercourse with Sudras [servants, inferiors].”⁸ “But he who visits his fields every day, finds there a ‘stater’” [either of silver,

¹ Vendidad, ii. 34.

² Od. i. 17.

³ Ep. i. x. 14.

⁴ Isthm. i. 85.

⁵ Tel. pr.

⁶ Bostan, i. st. 38.

⁷ Naladiyar, 2.

⁸ Maha Bh.

worth 3s. 6d., or of gold, about 15s.], say the Rabbis.¹ "Thine own property 'before thy eyes'"² [let it be attended to first], say the Persians. And look well to it, "for the wolf devours even some of the sheep thou hadst counted,"³ say the Italians; however true it be "that the master is the eye of the house,"⁴ say they also. And the Spaniards:

"Obreros à no ver, dineros à perder."⁵

"Workmen not looked after is money lost." And, add the Welsh,

"Cyfaill blaidd, bugail diog."⁶

"A lazy shepherd is the wolf's ally [friend]."

"For energy is needed for the success of work,"⁷ says the spirit of Wisdom. "The cattle," say the Georgians, "is like its master"⁸ [either well-fed if taken care of, or ill-fed if left to itself]; therefore, say they also: "When out of doors, walk about [thy property]; when at home, sit still." And, adds the Arab, "let there be tracks of cattle feeding in every grass-field."⁹

✍ "Remember that the master's eye is the best manure for the field;"¹⁰ "it makes the cow fat, and is a curry-comb for the horse,"¹¹ say the Osmanlis.

On the other hand, Amenema, writing to Pentaour, says: "I hear that thou hast given up letters for the labour of the field, and that thou hast cast behind thee divine words [divinity, or good advice]. But picture to thyself the condition of the farmer. Ere summer is over, worms destroy the corn; beasts devour the rest; and what is left is eaten up by rats, locusts and cattle, while sparrows steal what they can."¹²

"A wife, children, gold and jewels, and servants in abundance, are all very well while they last; but the time comes

¹ Hulin B. Fl.; and Ep. Lod. 1405.

² Pers. pr.

³ Ital. pr.

⁴ Ibid.

⁵ Span. pr.

⁶ Welsh pr.

⁷ Mainyo i kh. ii. 70.

⁸ Georg. pr.

⁹ Meid. Ar. pr.

¹⁰ Ital. pr.

¹¹ Osm. pr.

¹² Papyrus Sall. i. 5, 6, 23.

when the sin of things done must be expiated, and all [owner and wealth] go to one place," says the Buddhist.¹ "This world is, indeed, of various hues; therefore, O brother! think who thou art, whence thou comest, and give thyself to the study of what is real [tatwam, God]."²

"As many as are born in this world, die. So then, O man! how canst thou take pleasure therein? Day and night, morning and evening, winter and spring, come and go. Time plays with us [mocks us]; our age passes away; and yet the breath of hope does not leave us."³ "The span of a man's life is a hundred years. One half of it is spent in night. One half of the other half is divided between youth and old age; the remainder is subject to disease, illness and trouble, or to some other bondage. In this life, which is more restless than waves on the water, what happiness can there be for mortals?"⁴

For "in this uncertain [transitory] life, youth and wealth are both unstable,"⁵ says the Kawi poet; "like the waves of the Kiang that push one another,"⁶ say the Chinese. "Therefore, O happy man! trust not to thy happiness. Happiness is a thing that comes, but that goes also," says Ajtoldi. "Trust not to thy good fortune, but be doing good. For to-day it is here, but know that to-morrow it will be there—where?"⁷

"No virtuous man or king is born to live long. Even the moon is quite round and full one day only,"⁸ say the Hindoos. Neither is a king's crown more stable. "The mandate from Heaven," said Khang-kao,⁹ "[that bestows sovereignty] is not for ever"—meaning that if the king's conduct is good, he retains his crown; but if he leads a bad life, he loses it.

"Come, then," says the Buddhist, "and look at this world, painted with divers colours like a king's chariot, in which fools perish, and with which men of understanding form no friend-

¹ Lokepak. 87.

² Moha Mudgara, 3.

³ Ibid. p. 13, 14.

⁴ Vairagya shat. 50.

⁵ Kawi Niti Sh.

⁶ Chin. pr.

⁷ Kudatku B.

xiii. 72, 73.

⁸ Drishtanta shat. 65.

⁹ Ta-hio Com. ch. x.

ship.”¹ “Even during a thousand days a man cannot remain happy. When a flower is cut, the bright colour of it fades at once. Yet there is a time when the like flower may blossom again. But no man can possibly always remain young,”² say the Mandchus.

“Abd-allah-Tahir once asked his son: ‘Alas! how long will the government continue in our family?’ The son answered: ‘As long as the carpet of justice and the couch of equity are spread in this palace. As long as a king’s foot rests on the carpet of justice, shall the crown of delight rest on his head.’”³

“Place, however, no reliance on the throne of empire,” says the Pend Nameh; “for when summons is sent thee, must thou give up thy life at once. Nor yet take delight in splendour and in retinue, for suddenly and entirely will it all come to nothing.”⁴ “Do not laugh at the poverty of other people,” say the Chinese. “The course of the wheel of revolutions [transmigration] is the same rule for all. To-day is already past, and the course of a man’s life is lessened thereby. What can a fish find to rejoice in water thus ebbing out?”⁵

“Set thyself in order quickly, for the opportunity is already past,”⁶ says the Sahidic. “When a man is in prosperity, and his fortune is good,” says the Mandchu, “he frightens even the demons; but when ‘his calendar has dropped’ [his fortune is gone], the demons in their turn attack him. When the mandarin has reached the summit of his ambition [lit. filled his time], he withers away like a flower. When power is taken away from a man, even a slave despises him.”⁷

“This world, O brother! does not abide for any one; therefore attach thy heart to the Creator of the world, and that will suffice thee. Do not rely on [lit. make a cushion of] the royalty of this world; for it has reared, but it has also

¹ Dhammap. Lokav. 5.

² Ming h. dsi, 92, 94.

³ Akhlaq i m. xv.

⁴ Pend nameh, 33.

⁵ Hien w. shoo, 108.

⁶ Sahid. Ad. 43;

Rosel. p. 133.

⁷ Ming h. dsi, 58, 59.

killed many. When thy pure soul is about to depart, what will it matter whether thou diest on a throne or on the bare ground?" asks Sādi.¹

"It belongs to the law [of Buddha]," says the Buddhist, "to put an end to that which has substance [matter]. Every aggregate [substance or matter] is not durable [but comes asunder]. Since desire, empire and riches, are not for ever, leave this [world] capital city."² "Constant happiness is hard to get," said Rama, when he saw his father in despair at his departure.³

"'But,' said the king, 'how is it well at times to be lavish, since we are told to keep our wealth against accidents?' 'How can one who is fortunate meet with accidents?' asked the minister. 'Because,' answered the king, 'Lakshmi [Fortune] is sometimes angry.'"⁴ "O domus antiqua," exclaims Cicero, "quam dispari domino dominaris!"⁵ "O ancient family seat, how strange is thy present owner!" "Where he once hung his armour, now does the humble shepherd hang his wallet,"⁶ says a Rabbi.

"Therefore," said E-yun [B.C. 1750] to Kaou-yaou, "do not think lightly of the people's business, but think it important (or difficult). Do not rest at ease in thy station, but look at the dangers of it."⁷ "For a tree by the bank of a river, and the welfare gotten by an acquaintance with a king, will both come to grief; not so with the tilling of the ground. See! disappointment results from working with others."⁸

"But the kingdom prospers through the fertility of the land; therefore let the king protect (or cultivate) the fertility of the land for the sake of prosperity,"⁹ said Kamandaki. "For as regards the stability of the kingdom, to be king, a noble or minister, is after all but three different dreams," say the Chinese.¹⁰ "As on a swollen river, wave after wave follows

¹ Gulist. i. st. 1.

² Rgya-tcher r. p. ch. xiii.

³ Ramay, ii. xviii. B.

⁴ Hitop. iii. 2214.

⁵ Cic. de Offic. lib. i.

⁶ Ep. Lod. 442.

⁷ Ta-hio

Com. x.

⁸ Nalvarzi, 12.

⁹ Niti Sara, iv. 50.

¹⁰ Chin. pr. G.

in rapid succession, so in the world old generations urge on new ones."¹

v. 25. "*The hay appeareth*," &c. "Three things," say the Rabbis, "require God's mercy: a good king, a good year, and good dreams."² "O Hapi-mu [Nile]," cries the Egyptian, "thou waterest the land, O thou uncreated! Thou waterest the fields created by Ra [the sun], to give life to all cattle!"³ Yet "man lives one age, but the grass only one spring,"⁴ say the Chinese. "Ἀγρὸν ἐνσεβέστερον γεωργεῖν οὐδένα οἶμαι"⁵ "I know no one happier," says Menander, "than the tiller of the field; for it brings forth, for the gods, ivy and laurel; and as to the labourer, the field justly remunerates him with as much corn as he puts in."

v. 26, 27. "*The lambs*," &c. Small cattle, that is sheep and goats, which look very much alike, are tended and feed together in the East. Florentius⁶ gives directions about the shearing of sheep, and how to give good colour to the wool. And he also says how the goat, "ἔστι παρεμφερὲς τῷ προβάτῳ κατὰ πολλά, resembles the sheep in many ways, καὶ προσόδους δίδωσι οὐκ ὀλίγους, τὰς ἀπὸ γάλακτος καὶ τυροῦ καὶ ἐρέας, and yields no small returns in milk, cheese and hair."

"Ite domum, saturæ, venit Hesperus, ite capellæ."⁷

"Ipsæ lacte domum referent distenta capellæ ubera."⁸

"Go home, O ye goats, go; you have fed long enough, and it is evening. So they go, ready to be milked." "And, unlike some goats which a goat-herd wished to bring to the fold," says Babrias,⁹

"— αἱ μὲν ἦλθον, αἰδ' οἴπω
μῖα δ' ἀπειθοῦς."

"that would not come, yet, misled by a disobedient one in the flock. But those that came,

¹ Chin. max.

² Berach. B. Fl.

³ Pap. Sall. ii. xi. 9.

⁴ Chin. pr. P.
lib. xviii. ch. ix.

⁵ Menand. γεωργ. α.

⁶ Constant. Porphy. Geoponica,

⁷ Eclog. x. 77.

⁸ Id. iv. 21.

⁹ Fab. 3.

— ὥς τ' οἶες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν¹

spread abroad in thousands in the fold, like ewes ready to yield their milk sweet and white."

"Which is the best food for man?" asked the sage. The spirit of Wisdom answered: "The milk of flocks was created for it. He who drinks milk becomes stronger thereby."² "Meat," said Vidura, "is for the rich; but milk is for the middle class."³

"The earth," said Nārada to Mātali, "distils the milk which is fraught with the essence [of life]; it is the best juice, made up of the essence of six other juices. The father of mankind [Pitāmaha] spued the essence of milk out of his own mouth."⁴ "Milk of six flavours [essences] is like ambrosia, on the north side of Mt. Meru in Nila."⁵ And as to clothing,

"Duw a ran yr annwyd, fel y rhan y dillad:"⁶

"God," say the Welsh, "distributes the feeling of cold as He distributes the clothing (or covering)."

¹ Il. δ'. 433. ² Mainyo i kh. xvi. 4, 12. ³ Maha Bh. Udyog. P. 1143.
⁴ Id. 3603. ⁵ Id. Bhishma P. 257. ⁶ Welsh pr.

CHAPTER XXVIII.

THE wicked flee when no man pursueth : but the righteous are bold as a lion.

Not 'when no man pursueth,' for they flee also at other times ; but 'no man pursuing.'

"*The wicked*," &c. "Neither in the air, nor on the sea, nor yet in caves on mountains, is there found a corner on earth in which the sinner can dwell set free from his sin. Neither is there a spot in the air, on the sea, or anywhere on earth, where death will not reach a man,"¹ says the Buddhist.

"But he who comes in with an evil intention, soon returns to whence he came," say the Mandchus. "For a guilty mind," say the Tamils, "is agitated [ill at ease]."² "Such a man is afraid of his own shadow."³ "And there is no comparison," say the Rabbis, "between the breath that has sin in it, and that which is free from sin" [conscience or not, of guilt].⁴

"What need a man fear who," exclaims Sādi, "has a clear account? O brother, keep thy conscience clear and fear nothing. Washermen beat only dirty linen against the stones"⁵ [alluding to the mode of washing adopted in the East, and to the blows or remorse of conscience.] "For an injured [lit. broken, guilty] conscience is an enemy that abides with its possessor,"⁶ say the Tamils. And the Telugus: "A man who has stolen a pumpkin looks at his shoulder when he is alluded to, lest the pumpkin should have left a mark on it."⁷

¹ Dhammap. Papav. 12, 13.

² Tam. pr. 2285.

³ Javanese pr.

⁴ Shabbat. R. Bl. 82.

⁵ Gulist. i. st. 16.

⁶ Tam. pr. 2783.

⁷ Telugu pr. 786.

On the other hand, "He who treads in the right way," says the Arab, "treads about more feared than a lion."¹ "He is a lion of a man."²

"ðumk ek aldregi,
thótt vér ögn fregnim :"

"I shall fear nothing," said Högni, "though I hear some fearful [dreadful] news."³

2 For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

וּבִיָּדָם מְבִיֵּן, 'but by a man of understanding,' A.V. The Chaldee takes this in a collective sense, and has, 'but understanding and knowing men will guide it aright, or in righteousness.' On the whole, A.V. is best. Vulg. is wide of the Hebrew.

"*For the transgression,*" &c. "Honour and distinction are from Zeus," said Ulysses.⁴

"οὐκ ἀγαθὸν πολυκοιρανίῃ· εἷς κοίρανος ἔστω,
εἷς βασιλεύς."

"The rule of many is not a good thing. Let there be one ruler only, one king." "One leader to one people; not two," say the Rabbis.⁵ "Two captains of one ship sink it," say the Persians, and the Malays also.⁶ "Ten men are saved [lit. live] by putting one at the head, like numbers in arithmetic"⁷ [1—000], says the Hindoo.

"'Who are those that suffer punishment in the darkest hell?' 'They are,' answered Srosh, 'the men who, when on earth, committed great crimes, gave false evidence, &c., and desired to have no king.'"⁸ "Where there are many chiefs, every one thinking himself wise, and all wishing to be foremost, their work comes to nothing,"⁹ says the Buddhist.

¹ El-Nawab. 165.

² Beng. pr.

³ Atlamâl. xiii.

⁴ Il. β'. 204.

⁵ Ep. Log. 592.

⁶ Pers. and Mal. pr.

⁷ Kobitamr. 59.

⁸ A. Viraf Nameh, lv. 1—7.

⁹ Lokan. 120.

"Formerly," said Mengedö Setchen to Tchinggiz-khan, "there lived a serpent with many heads and one tail; but those heads devoured and destroyed one another. But there was also a serpent with one head and many tails, which all followed the head into the same hole, and added greatly to its strength."¹

"'Why would Yangs-pa-chan [Vaishali] not do as a city for the birth of Shakya-muni [the Bodhisatwa]?' 'Because,' said the Dge-longs [priest], 'in that city there is no unity in councils, no respect for superiors and old men; because, in it, every one says of himself: 'I am king!' and because that, so saying and thinking of himself, no one will submit to discipline, and no one will obey the law. Therefore will it not do for the Bodhisatwa to be born in such a city.'"²

"The galling (or creaking) pack-saddle gives the horse's ear no rest; so also, when two bad men meet to rule the state, the ear of the people has no rest,"³ says the Altai proverb. "Let no man tarry, even one day, in a country where there is no rich man, no one learned in the Vedas, no king and no physician,"⁴ says the Buddhist. "The mother of a lot of children never gets the Ganges,"⁵ says the proverb [every child clamours for himself]. So in a state. On the other hand:

"Governo ben unito è publica salute:"⁶

"A united government is public safety," say the Italians. "As the generation, so is the prince," says the Midrash.⁷ "Chaque nation a le gouvernement qu'elle mérite,"⁸ say the French; who show it. "But God help the country which has a child for ruler,"⁹ say the Arabs.

3 A poor man that oppreseth the poor *is like* a sweeping rain which leaveth no food.

¹ Tchingg.-kh. p. 10.

² Rgya-tcher r. p. iii. p. 21.

³ Altai pr.

⁴ Lokan. III.

⁵ Beng. pr.

⁶ Ital. pr.

⁷ Midrash R. in Gen. M. S.

⁸ Fr. pr.

⁹ Ar. pr. Soc.

"*A poor man*," &c. "Good and wise men take in hand power in order thereby to promote the well-being of others in the world," say the Mandchus; "but low and mean individuals do so only to oppress and ill-use others."¹ "When power or authority is given to a mean man, he will drive away all rich and honourable men," says Vema. "For how can a dog that gnaws an old shoe, know the sweetness of the sugar-cane?"²

"A serpent," says Chānakya, "is cruel, and a mean man also is cruel; but of the two, the latter is the worst. For a serpent may be charmed by various means; but who can escape from a mean man?"³

"Do not get for ruler one brought up to be a common man," said Mangadu Setchen [one of Tchinggiz-khan's nobles].⁴ "A mean man, greedy of gain, becomes intolerable [when in office]. The sun itself does not burn (or parch) so much as a handful of sand heated by it,"⁵ says the Hindoo. "When a bad fellow assumes authority, he is as black as pitch,"⁶ says the Arab.

"Low or mean men, who are put in authority by their superiors when in trouble, are like a drop of oil in the sherd of a lamp; it does not last long,"⁷ says the Buddhist. "Through one rotten fish, the whole is spoilt; and through one bad man, a hundred perish."⁸ "Let no man stand by a bad dog grown fat," says the Altai proverb, "nor by a bad man grown rich."⁹

"Do nothing with violence to oppress the poor,"¹⁰ says the Hindoo. "Violence," says Ajtoldi, "is a burning fire; it consumes him who comes near it; but equity is like water; it entails a blessing wherever it flows."¹¹ "Violence," says the Javanese proverb, "leaves a poor man like a chick plucked of its down."¹² Or as Khosrev Shah said to Baber: "There is a proverb: The stream washes away the ford."¹³ Or "like a place left desolate after a storm,"¹⁴ say the Japanese.

¹ Ming h. dsi, 117.² Vemana pad. ii. 8.³ Chānak. shat. 26.⁴ Tchingg.-kh. p. 10.⁵ Kobitamr. 38.⁶ El-Nawab. 54.⁷ Lokepak. 193.⁸ Hill pr. 122.⁹ Altai pr.¹⁰ V. Satasai, 420.¹¹ Kukatku B. xvii. 38.¹² Javan. pr.¹³ Baber nameh, p. 151.¹⁴ Jap. pr.

"Therefore Sultan Ismail, son of Ahmed, would not trust his ministers, but went about to see his people for himself. Wherever he came, he issued a proclamation : Let none of my host oppress any of my subjects. After a few days, when about to depart, he made another proclamation, that any of his subjects who, suffering wrongfully, did not bring his complaint to him, was assuredly doing himself a wrong."¹ According to the Mongolian saying : "Deal not to thy inferiors what is hateful in superiors."² "When the poor is high [proud], the old man is an adulterer, and the rich man is a miser,"³ says the Ethiopic.

4 They that forsake the law praise the wicked : but such as keep the law contend with them.

יִתְקַדֵּר implies more than 'to contend ;' it means being 'wrathfully displeased, treating harshly.'

"*They that forsake,*" &c. "The vile praise the vile," says Vema, "and the miser lauds the fool's mind. Swine praise the mud ; will they also praise rose-water?"⁴ "The heart of men inclined to sin, call sin by another name," said Bhishma to Yudhisht'ira.⁵ "Laws," said Anacharsis, "are like cobwebs. They stop small flies, but big ones rush through them."⁶

"The number of those who are against the law is so great," says the Subhasita, "that, for fear the whole community perish, let us banish hatred from our heart, and counteract all evil-doers."⁷ "But," says Isaiah, "they will neglect the prophecies of the prophets who were before me, as well as my own visions which they will neglect, in order that they may speak the pouring forth of their own heart."⁸ "But prevent evil," says Tai-shang, "and praise what is good."⁹

¹ Bochari Dejah. p. 81. ² Mong. mor. max. R. ³ In Muqaddasi.

⁴ Vemana pad. i. 31. ⁵ Maha Bh. Shanti P. 7057. ⁶ Sept. Sap. p. 58.

⁷ Subhasita, 106. ⁸ Ascensio Is. iii. 31. ⁹ Kang-ing-p.

5 Evil men understand not judgment : but they that seek the Lord understand all *things*.

"Evil men," &c.

"Εἰκὸς τὸν κακὸν ἄνδρα κακῶς τὰ δίκαια νομίζει
μηδεμίαν κατόπιν ἀζόμενον νέμεσιν."¹

"It seems that a bad man forms a wrong judgment of righteousness, without any regard whatever to the vengeance that will follow," says Theognis. On the other hand, Lao-tsze says that "he who heaps together abundance of virtue, overcomes everything."²

6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse in *his* ways, though he *be* rich.

"Better is the poor," &c.

"Καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς,
τὸ μὲν γὰρ ἔλεον, τὸ δ' ἐπιτίμησιν φέρει."

"It is better to be poor honourably than to be rich dishonourably. That causes pity; this, however, creates desire [to do the same]," says Antiphanes.³ "Many wicked men are rich," says Solon, "and many good ones live in poverty. Yet for all that, I would not exchange virtue for riches. For virtue is always the same and at hand, whereas riches come and go, unstable as they are."⁴ "O man," says Theognis, "choose rather to live piously with small means, than to enjoy ill-gotten wealth. For every virtue is summed up in the word 'righteousness,' every good man being righteous."⁵

"The wise man, though without money, is free from sorrow," says Chānakya.⁶ "If thou art [tight-handed] poor, think it no hardship; for with the wise, wealth goes for very little. They find no shame in poverty,"⁷ says Sādi. "Even if you are a beggar," says Avveyar, "do what you ought to do."⁸

¹ Theogn. 273.

² Tao-te-King, ch. lix.

³ Antiph. ix. ed. B.

⁴ Solon, xiii. ed. B.

⁵ Theogn. 147.

⁶ Chānak. 56.

⁷ Pend

nameh, p. 17.

⁸ Kondreiv. 9.

"A man wise and steady, though poor, attains to respect and to a high position, where the stingy and avaricious man, though wealthy, meets with contempt. How can a dog, though with a golden collar, have the bearing of a lion, which is by nature made for superiority, and is gifted with many other qualities?"¹

"A good man who is poor is often despised on that account. But," says Vishnu Sarma, "a gem may be trampled under foot in the mud, and glass may be worn on the head. Yet, for all that, the gem is yet a gem, and glass is but glass; and their respective value is seen when they are sold."²

"All do not fare alike. But when I consider the eclipses of the sun and of the moon, when I see elephants and snakes held in captivity, and men of parts living in poverty, I say to myself: 'Fate is indeed powerful.'"³

"But what good is it to a man to be of a noble family, if he has no qualities? Whereas a man of no family, who is well read, is honoured even by the gods," says Chānakya.⁴ In King-shing-lüh it is said: "A gem without a flaw may become the heirloom of a kingdom, and the youngest son of a younger brother may become the precious object of a family."

"And a family united, though poor, is well; but what about a family without righteousness?" say the Chinese.⁵ "For the respect felt for men is due to their qualities, but not to their family. The moon is the chief jewel of Brahma, as the horse is of Indra,"⁶ says the Hindoo.

"'Whom shall we consider rich, and whom poor?' asked Zerdhust. The spirit of Wisdom answered: 'He is rich who is perfect in wisdom, who is healthy and lives securely; he is rich who is contented with his lot ["he is always pleased and happy, however poor," adds the Japanese⁷], who is held respectable in the eyes of God and of good men; he is rich who is

¹ Hitop. 185.

² Id. ii. 66.

³ Id. i. 52; and Nitishat. 87.

⁴ Chānak. 6.

⁵ Ming-sin p. k. ch. xi.

⁶ Drishtanta, 71.

⁷ Tamino nigiw. iv. p. 25.

religious, and whose wealth was gotten honestly. He is to be reckoned poor who is not so favoured.”¹

“The beauty of poor people lies in their bearing their poverty with good grace,” says the Tamil ;² And the Tibetan : “A good man in reduced circumstances shines all the more through his patience. If a torch be held downwards, the flame nevertheless always rises upwards.”³

“Grieve not at my small means, said the tortoise to the mouse ; for a worthy man is honoured even when in poverty ; like a lion that is feared even when lying down. But the rich man of no worth is thought nothing of, even though he be very rich ; like a dog which is not more respected for wearing a collar and anklets of gold.”⁴

“A poor man who is upright in conduct is always merry ; but a rich man who is froward has great trouble,”⁵ say the Chinese. “There is no poverty,” say the Rabbis, “but in lack of mind. He that is gifted with mind has everything ; he that lacks it, what has he got ?”⁶ “Neither rank nor connections avail the man who is led to bad actions by his abilities,” says the Arab.⁷

“A man who feels that he is suffering the penalty of former bad actions, though he be rich, yet cannot enjoy his riches. A crow cannot satisfy its hunger by reason of the trap set with the bait,”⁸ says the Tibetan. “The poverty of a man who is poor of money, is preferable to the poverty of him who, in the midst of wealth, is a miser, and does not enjoy it. For the poor of no money is not, like the miser, subject to reproach.”⁹

“If thou comest out of a poor man’s hut [if thou art of low extraction],” says the Japanese, “yet do what is right [behave properly]. It is but a lotus growing out of the mud.”¹⁰

¹ Mainyo i kh. ch. xxxv. 3—19. ² Vettivetkai, 14. ³ Legs par b. pa, 30. ⁴ Calilah u D. p. 175. ⁵ Chin. pr. G. ⁶ Nedarim, M. S.

⁷ El-Nawab. 79. ⁸ Legs par b. pa, 267. ⁹ Nitineri-vilac. 67.

¹⁰ Jits go kiyo.

"Absence of wealth may hide a bright character, as riches often cover folly,"¹ say the Rabbis.

"Λεπτῶς καλῶς ζῆν κρείσσον ἢ λαμπρῶς κακῶς."²

"It is better," say the Greeks, "to live honourably on small means, than to lead a bad life on display." "One overcomes another, but a man of good behaviour overcomes everything," said Vidura to Dhritarashtra. "Good morals is the first thing a man has to consider; for his riches do not consist in his life, his money, nor even in his family connections."³

"The world" [that is, the wise men in it], says Tiruvalluvar, "will not consider the low estate of a poor man who is firm in virtue and in justice and in equity, as a loss to him."⁴ "If a bad man," says the Tibetan, "becomes rich, it only makes his conduct worse. Turn a stream whichever way you will, it will always tend to flow downwards."⁵

"Wise men have said," quoth a poor lad, "that greatness comes from honour and respect, not from wealth; and height [importance] is according to intellect, not years."⁶

"Richezze senza lettere, sono un corpo senza anima :"

"Riches without instruction or education, are a body without a soul,"⁷ say the Italians, who add, that "a pompous man of wealth lacks more than a man in great poverty." "One may have race, beauty and youth; yet if he has no qualities," says the Tibetan, "he is not handsome. Though peacock's feathers are pretty to look at, yet are they no fitting ornament for a great man."⁸ "Good manners are superior to high rank."⁹

"No riches," says the Arab, "like those of the soul."¹⁰

"Φάσωμεν πιστὸν κύδος ἔχειν ἀρετὰν,

Πλοῦτος δὲ καὶ δειλοῦσιν ἀνθρώπων ὁμιλεῖ."¹¹

"Let us own," says Bacchylides, "that virtue has enduring

¹ Bava Bathra, B. Fl.

² γνῶμ. μον.

³ Maha Bh. 1142.

⁴ Cural, xii. 117.

⁵ Legs par b. pa, 54.

⁶ Sādi, Gul. i. 5.

⁷ Ital. pr.

⁸ Legs par b. pa, 270.

⁹ Tamil pr.

¹⁰ Ar. pr.

¹¹ Bacchylid. 15, ed. G.

honour; for as to wealth, it suits best the low among men." "A bit to tame a horse, and sense and prudence to make wealth last long," says Pythagoras.¹ And Chou-li: "Clear [pure, honest] poverty is always joyful, but ill-gotten wealth is full of trouble."² "A worthless man is often prosperous for a time, yet wise men make the best choice,"³ says the Persian.

"For the excellent of the earth, though broken down, are yet excellent for all that," says the Tamil.⁴ "Is the difference of caste of any moment to a good man?" asks the Telugu.⁵ Of course not. He is always good, wherever he be. "As gold is purified in the fire, the juice of the sugar-cane when it is drawn, milk when boiled, and sandal-wood when rubbed, do not lose their nature, so, also, good and honourable men, though become poor, do not part with their own excellence by being poor," says the Tamil.⁶

7 Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* shameth his father.

רֵעֵה, Chald. מִתְחַבֵּר, who is 'a friend, boon companion,' of wasteful, prodigal men. Vulg. 'qui comessatores pascit,' wrongly. See ch. xxiii. 21.

"*Whoso keepeth*," &c. "A whole family is destroyed by one bad son," says the Hindoo.⁷ "The son," says Confucius, "who does not love his parents, but loves other people, is called rebellious and contrary to virtue. And he who does not reverence his parents, and reverences other people, is said to act contrary to propriety."⁸

"O Sakitsi, said old mother Meosan to her son, how we tried to persuade thee at the beginning! But through thy reckless life thou hast brought thyself to shame and reproach,

¹ Pythag. 50, ed. G. ² Ming-sin p. k. ch. xi. ³ Rishtah i juw. p. 119. - ⁴ Tam. pr. 3282. ⁵ Nitimala, iii. 8. ⁶ Nitivemba, 63. ⁷ Nitishat. 34. ⁸ Hiao-King, c. ix.; and Ming-sin p. k. ch. iv.

and this comes from thy not hearkening to advice. Thou hast gone on worse and worse for the last year or so. The mother who gives too many sweets to her child is only laughed at for thus injuring him. So also he who is reckless in his pursuit of pleasure," says the Japanese.¹

"A man who only eats and drinks," says Meng-tsze, "only meets with contempt. Because, while pandering to that which is least worth—his appetites—in him, he loses that which is of the greatest importance [his mind and the study of virtue]."² "Let a man," says Kamandaki, "avoid the society of bad men, as he would a vast, howling, sandy desert, without shelter from the rays of a scorching sun."³

Chræm. "Non —

Patiar, Clitipho, flagitiis tuis me infamem fieri."⁴

On the other hand, "He," says the Buddhist, "who 'drinks' virtue [moral law], enjoys happiness with a serene mind. He is a wise man always walking in the moral precepts [dhamme] taught by venerable fathers."⁵

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

תַּרְבִּית, lit. 'increase,' more than is just and fair in the transaction.

"*He that by usury*," &c. "The hoarding of the covetous," says Ali, "is good news to coming misfortune, or to his heirs"⁶ [it lies ready for chance, or for the enjoyment of others]. "For a man's wealth," says Vishnu Sarma, "consists in his giving liberally. When he is dead, others will play with his wives and with his money."⁷

"Misers," says the Buddhist, "assuredly do not go to the

¹ Riutei Tanef. Biyöbus. ii. p. 26, 27.

² Hea-Meng, xi. 14.

³ Kamand. Nitīsara, iii. 16.

⁴ Ter. Heaut. v. 4.

⁵ Dhammap.

Panditav. 4.

⁶ Ali b. a. T. max. x.

⁷ Hitop. i. 78.

mansions of the gods.”¹ “For neither for his own sake, nor for that of others, ought a man who is wise to try to increase his substance by unfair means,”² says the same authority. And Manu: “An inhabitant of a village or of a country who, after having made an agreement with truth [truthfully], afterwards breaks it through covetousness, shall be expelled from the kingdom by the king.”³

“A miser’s money is but stone,” says the Persian.⁴ “Nothing closes the yawning mouth of a covetous man but the dust of the grave,” says the Arab. And, adds the Persian, “When a man is old, he still goes on coveting ardently; yet it is but a morning dream for him.”⁵

“A miser hid his money in the earth, and would neither eat nor drink. But his son stole it, and said to his father: ‘O father, money is made to supply our wants in life; if it is to be hoarded, what difference is there between a stone and gold?’ Gold in the hand of a worshipper of the world [dunyaparōsht] is yet in the ore [whence it was taken]. Therefore, rather than gather gold like ants, spend and enjoy [cat] it thyself, ere worms devour thy flesh in the grave.”⁶

“Amid all the sorrows of being born in this world,” says the Buddhist, “I see that of being destined to the hell [prēta] of the gnawing hunger of covetousness.”⁷ “The crow, from its evil disposition, hides what it gathers, and reckons that to gain which it hoards up. Like bad soil; the seed sinks into it, but there it dies, and yields no profit nor enjoyment,”⁸ says the Mongol.

“To what purpose does the miser put by his money for evil days?” say the Georgians. “To be set to rights by his heirs.”⁹ And the Tibetan: “Wealth amassed and displayed will be enjoyed by some one [a stranger] who has none. The blood shed by two rams butting at each other sticks to the

¹ Dhammap. Lokav. 11.

² Id. Panditav. 9.

³ Manu S. viii.

219, 221.

⁴ Rishtah i juw. p. 117.

⁵ Id. p. 78.

⁶ Bostan, ii. st. 26.

⁷ Boyan Sorghal, p. 7.

⁸ Sain ūgh. 167.

⁹ Georg. pr. 71.

fox's head."¹ "White ants make the nest, and snakes live in it," say the Tamils.²

"If you neither enjoy yourself nor give away in charity, but hoard up your money for your sons, know that others [whom you know not] shall spend it," says Vema.³ "Such a man does not dispose wisely of his wealth by not giving. Does he not know that the bee yields freely [gratis] the honey it has gathered?"⁴ "Yea," says the Balabodam, "men who want the honey drive away from it the bees that made it."⁵ For "covetousness (or avarice) has no shame," say the Telugus; albeit "the covetous suffers double loss"⁶ [first, want of enjoyment; secondly, his wealth enjoyed by others].

"It is better," say the Rabbis, "to command [rule over] riches than to serve them; for as the love of money increases, the love for man decreases."⁷ "Flee, therefore, as far from prodigality as from avarice,"⁸ says the Georgian. "The greedy [churlish, avaricious] man acquires no fame," says the Hindoo.⁹ "But the wealth of a man destitute of liberality laughs at him to his face," says the Telugu.¹⁰ "It is like the down of cotton,"¹¹ [light and carried away by the wind].

"Although some advantage may be got through malpractices, yet will a wise man never resort to them. He owns only just and fair profit."¹² "For he that lends upon usury, loses his own property and that of others that does not belong to him," say the Rabbis.¹³ "A spendthrift," say the Arabs, "is dissolute, and he that lends upon usury wastes his substance."¹⁴ "After profit or distinction gotten by guilt, the recovery of good qualities [and of a good name] is difficult," say the Tamils. "Wealth," says Sophos,¹⁵ "gotten by rapine and wickedness does not abide with the possessors thereof, and

¹ Legs par b. pa, 273.² Tam. pr.³ Vemana pad. iii. 23.⁴ Id. ibid. i. 29.⁵ Orup. 9.⁶ Tel. pr.⁷ Ep. Lod. 1709.⁸ Zneobisa tser. p. 103.⁹ Nava R. 2.¹⁰ Vemana pad. ii. 75.¹¹ Beng. pr.¹² Legs par b. pa, 121.¹³ Vajikra Rab. B. Fl.¹⁴ El-Nawab. 103.¹⁵ Fab. 37.

nothing of it remains." [See also Syntipa, fab. 52; Esop, fab. 303; Babrias, fab. 105; and Loqman, fab. 21.] "What good is gotten dog-wise must be spent [or dissipated] in the same way,"¹ say the Hungarians.

"The troublesome demon of avarice and discontent," says the spirit of Wisdom, "keeps men back from these four things which they do not consider: (1) the changeableness of earthly things; (2) the death of the body; (3) the responsibility of the soul; and (4) the thought and fear of hell."²

"The way of the covetous man who yearns for what he cannot get is this: worry of mind about what he has not, and loss [no enjoyment] of what he has."³ "He and a man who gives nothing are both alike, in that both leave to others wealth they never enjoyed,"⁴ says the Hindoo. "For real property [or prosperity]," says another, "consists either in giving to others, in enjoyment, or in gain."⁵

"Even in this world wealth imparted in charity becomes a real gain by transmutation [change of hands]. Salt water protects and maintains the earth through the rain that falls and returns again to the sea."⁶ "But the wealth of those who do not help others with it, is like the black [deep] water of the sea, that gives the cloud which, rising up, gives rain to others"⁷ [leaving the deep water what it is], says the Tamil. Thus "the wealth of covetous or miserly men falling into the hands of good men, increases wealth [for all]. The salt water of the sea, when taken up by the cloud-king, becomes [sweet] ambrosia-like."⁸

"But he who is covetous, though wealthy, is unhappy," says the Hindoo, "because he neither enjoys himself nor gives to others."⁹ "He," say the Rabbis, "who restricts his vows and diminishes his alms, gathers a treasure for others to enjoy."¹⁰ "The fools," says the Mongol, "who heap up riches without

¹ Hung. pr. ² Mainyo i kh. xviii. 3. ³ Kobitamr. 70. ⁴ Ibid. 29.
⁵ V. Satasai, 187. ⁶ Lokepāk. 213. ⁷ Nanneri, 4. ⁸ Lokepāk. 24.
⁹ Bahudorsh. p. 35. ¹⁰ Shekel haggad. B. Fl.

feeling grieved at having done so, through sin, oppression or bad treatment of others, die like rats while yet hoarding.”¹ “Their strength also increases with the hoarding up of wealth ; when once gotten, their strength also begins to fail. The mouse when grown [fat and] wealthy by rapine, says the same thing [and also complains of failing strength] when the strength for stealing fails.”²

“The generous man,” say the Arabs, “enjoys his property ; but the wealth of the miser is enjoyed by others.”³ “‘Who is that man stretched upon a rack and tormented by demons ?’ asked Arda Viraf. Srosh and Atarō [messenger of God to men, and the angel of fire] answered : ‘It is the soul of that wicked man who, while on earth, gathered much wealth, which he neither spent on himself nor gave away to good people, but kept it in a heap.’”⁴ [And at ch. xlv. 5, we read of “a man who took away money from good men to give it to bad people, who had his limbs gnawed by a worm.”]

Sulkhan Orbelian has a story of “a merchant who had amassed great wealth, which he neither spent on himself nor on others, but hoarded it up in his safe. One day he went to it, but while trying in vain to open it, he heard a voice from within that said : ‘All this belongs to the Carpenter of Nazareth.’”⁵

“He,” says Tiruvalluvar, “who heaps up wealth and neglects virtue, only torments himself in vain ; for others will inherit it.”⁶ “He,” says the Subhasita, “who drives away good men and favours bad ones, shall not prosper.”⁷ “To make money only for show, for the world and for others, is painful work indeed. Therefore make money fairly and justly ; and if there be something over, give it in alms with judgment,” says the Japanese Dr. Desima.⁸

Elsewhere, alluding to the accumulation of money, he says :

¹ Sañ ügh. 85. ² Ibid. 126. ³ Meid. Ar. pr. ⁴ A. Viraf Nameh, xxxi. 1—7. ⁵ Sibrznc sitsr. i. ⁶ Cural, 1009.

⁷ Subhasita, 30. ⁸ Gomitori, i. p. 4.

"Men love it, but of what use is it? To ward off poverty and to supply our wants. But it is folly to waste it in wanton luxury on ourselves, or to save it for our heirs. Save as much as is required for comfort and daily use, and to show kindness to relations. But, after all, look upon a heap of silver and gold as upon stones and tiles. Nay, these are preferable, because there is no fear of robbers taking away stones and tiles; but the thought of our gold being robbed leaves us no peace of mind. Therefore look upon amassed gold and silver as upon stones and tiles, however difficult it be to do so."¹

"The earth labours to provide for the needy, but not for the luxury of good [or pious] men [because they require little]," says the Tibetan. "Like a calf which turns aside from the cow when it has sucked her long enough."² "The wealth owned by mean men is an injury to others," say the Arabs.³ And "take a gift from him who has earned what he has; not from him who got it by plunder," say the Rabbis.⁴

9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

תורה, Chald. אור־תורה, not only divine law, but all good and wholesome doctrine.

"*He that turneth,*" &c. "He who in his folly sets himself against the precepts of the Arhats [worthies] of the Aryas [nobles], and to those who obey the moral law, reaps his own destruction, like the fruit of the kattrhaka [a kind of reed]."⁵

"O Namu Amida Buddha," said Tokinusi, a thief, 'grant me these 300 taels for a while. I will duly mourn over the dead and requite thee for this night.' But Tokinusi committed a sin in praying to Hotoke [Buddha], because he was a thief. The eye with which he at first looked with hatred upon theft,

¹ Waga-tsuye, vol. i. p. 30. ² Naga niti, 57, Schf. ³ Rishtah juw. p. 119. ⁴ Shir Ashir. R. Bl. 503. ⁵ Dhammap. Attav. 8.

was darkened by his lust for money, and defiled by covetousness."¹

"Even during prayer in church does the evil one thrust in his dart," says the Georgian proverb.² Of such hearers the Japanese say: "He that hears with only one ear, cannot discern reason from unreason."³

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good *things* in possession.

"*Whoso causeth*," &c. "He," say the Chinese, "who creates divisions in order to overthrow others, look well to it—he only prepares a pit for his own fall."⁴ "Seven pits for the perfect [righteous man], but none for the evil-doer" [good men are persecuted, evil ones follow the crowd], so say the Rabbis.⁵ But "he dug a pit [or trap for hyænas] and has fallen into it himself," say the Arabs;⁶ "for a pit lies before him who digs one for others," say the Persians.⁷

Vartan has a fable of the Poor Man and the Eagle. The eagle stole the poor man's meat, in which was a live coal that set fire to the eagle's nest. "For he who injures the innocent, brings the same calamity upon himself afterwards."⁸ See also Phædrus,⁹ 'Vulpes and Aquila,' and Esop. fab. 172; Syntipa, fab. 26, &c.

11 The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out.

Chald. and Syr. 'the poor—despiseth him;' but A.V. is correct.

"*The rich man*," &c. "Some flourish by their qualities, others by their wealth. O king," said Vidura to Dhritarashtra,

¹ Nageki no kiri, p. 13.

² Georg. pr.

³ Jap. pr. p. 304.

⁴ Hien w. shoo, 144.

⁵ Sanhedr. in Khar. Pen. xx.

⁶ Meid. Ar. pr.

⁷ Pers. pr.

⁸ Vartan F. iii.

⁹ Fab. 28.

"avoid overgrown rich men destitute of qualities."¹ "Honour," says A. Ubeid, "lies not in wealth or kindred, but glory lies in learning and good breeding."² "While seeing, the rich man cannot see; he moves not his mouth; hearing, he hears not through conceit (or arrogance). Such is the plague of wealth," says the Shivaite.³

" — ὁ δὲ πλοῦτος τυφλὸν,
τυφλοὺς δ' ἐς αὐτὸν ἐμβλέποντας δεικνύει."⁴

"Wealth is a blind thing, and shows that those who look at it too much are blinded by it," says Menander; and the Japanese add: "Their eyes are blinded by the riches they covet."⁵

"False teachers [heretics or fools], who have food and money, despise wise men who are poor; as old monkeys laugh at men because they have no tail." "Therefore do wise men suffer while wandering among fools. It is like the perfume of the 'malika' [Jasminum zambac] when driven by the wind over a heap of rubbish."⁶

"When a rich man speaks, it is well; but if a poor man speak even the truth [to the point], he is set aside. Yet a bit of wood brought from the Malaya hills [sandal-wood] is precious"⁷ [so may be a poor man, though rough outwardly]. "If a rich man tells a lie, they say, 'It is truth;' and if he dances, they cry, 'Well done!'"⁸ says the Arab.

"Where there is much wealth and little merit, there is no splendour (or glory)," says the Hindoo. "A lamp with oil, but without a wick, gives no light. But where there is great wealth and merit and qualities withal, there is great glory."⁹ "The philosopher," said Kaushika, "though destitute of fortune, yet shines in the world, by speaking blame of no one, and by not praising his own good deeds."¹⁰

"Ambrosia," says Chānakya, "may be taken even from poison, and gold from dirt; so also excellent wisdom may be

¹ Maha Bh. Udyog. P. 1453. ² A. Ubeid, 25. Vemana pad. i. 39.

⁴ Menand. *avroπ.* β'. ⁵ Jap. pr. ⁶ Legs par b. pa, 75, 76. ⁷ Ibid. 225.

⁸ Meid. Ar. pr. ⁹ V. Satasai, 258. ¹⁰ Maha Bh. Vana P. 13750.

learnt of a humble individual, and a gem of a wife may be taken from a low (or bad) family.”¹ “A mean man, though he be great and very rich, is yet outdone by a smaller man of good family. When the old tiger begins to roar, the monkeys fall [from fright] from the top of the tree.” “Fools, however many, yet being deprived of wisdom, fall into the power of the enemy. A herd of powerful elephants was destroyed by a hare gifted with intellect.”² “Therefore a wise man without wealth need not grieve,” says Chānakya.³ “The Brahmans,” says the Shivaite, “study the Vedas, and laugh at all those that are still in their natural state [not twice-born, with the sacred thread, like them]. Yet the poorest mendicant is reckoned greater than these ‘earthly gods.’”⁴

“In this world few small people succeed by virtue alone,” says the Hindoo. “One hand alone is not enough to clap for joy. And men, high-seated, are like Tāl-trees, with greatness without merit. A crow sitting on the top of the temple is not Ganesa for all that.”⁵ “What does it avail for a man to be of a good family, yet without qualities? A man of low birth, if he knows the Shastras, is honoured even by the gods.”⁶

“For all great people are not great, nor yet all small people little,” says the Tamil;⁷ but “greatness and meanness are of one’s own fetching (or rearing up).” True, very true. Yet it is at present very much as when Juvenal wrote: “Vincant divitiæ!” “Riches before all! The beggar who anon came to the city barefoot and in rags, but now walks in gold and purple, is worshipped.”

“Quando-quidem inter nos sanctissima divitiarum
Majestas.”⁸

“Such is that most sacred Majesty of riches among us!”

“Yet,” says the Mongol, “a poor man [lit. a porter], though

¹ Chānak. shat. 14.

² Legs par b. pa, 97, 82.

³ Chānak. 56.

⁴ Vemana pad. iii. 166.

⁵ V. Satasai, 167, 168.

⁶ Chānak. shat. 4.

⁷ Vettiveikai, 17, 20.

⁸ Juv. Sat. i. 110.

such, if he earns his living by his industry and becomes great, will not be easily outwitted by a greater man. But a great man, if he be careless and not look after his property, will find plenty of smaller men than he, who will help him to squander his riches."¹

"A broom," say the Tamils, "is a mean thing, yet it helps to keep the appearance of the house in order."² "When new," say the Georgians,³ "it sweeps clean ; but when old [worn out], it serves to heap up sand [rubbish]." "So also may a poor yet wise man judge a richer one."

"A poor man who embraces opportunities of usefulness to others, is above a rich man who cannot dispose of his property for the good of others at the proper time," said Tchagatai, Tchinggiz-khan's eldest son.⁴ For "in the practice of piety, the ruler is not above the subject, nor the rich above the poor," says the Arab.⁵

"But who is the man that deserves praise? He who is patiently useful to others, and helps the weak and the poor with all his power,"⁶ says the Tibetan. "Children," says the Tamil teacher to his scholars, "a sensible, judicious man may be excellent though poor. Not so a fool, though he be rich. How is that? Eyes that can see and discern everything are excellent without the addition of any ornament to them. But eyes that cannot see are not excellent, though they be adorned with jewels."⁷

"They may be called poor [indigent] who know not letters," says Avveyar ;⁸ who adds : "but they have eyes who have learning,"⁹ "and acuteness" [or mother-wit].¹⁰ "And such may be found among the children of a poor family,"¹¹ say the Chinese. "An ignorant man is but a 'fault-seeker,'" says the

¹ Sain ügh. 125. ² Tam. pr. ³ Georg. pr. 109. ⁴ Tchingg.-kh. p. 6.
⁵ El-Nawab. 186. ⁶ P'hreng-wa, 54. ⁷ Balabod. Orup. 4.
⁸ Kalvi Oruk. 4. ⁹ Ibid. 13. ¹⁰ Ibid. 18. ¹¹ Ming sin
p. k. ch. xi.

Persian ; and the Georgian : "He that rises on high sees many things about me, but he who comes down [enters into me] searches and blames much."¹

"Thus," says the Mongol, "when a man speaks in the presence of others words that are not true, adding, 'What I say may be true or it may be false,' a wise man among his hearers will search him out [and know truth from falsehood]."²

"A man may be poor," say the Telugus, "yet his words may not be poor."³ "Wealth without education is beauty without chastity. But learning [knowledge how to act] is not allotted as a portion [as goods or chattels]," say the Tamils.⁴ "A lotus," say they again, "a pearl, milk, honey, fire, &c., have their excellence in themselves. So also, be your ancestors what they may, they [like yourself] depend on their own merit [or goodness]."⁵

12 When righteous *men* do rejoice, *there* is great glory : but when the wicked rise, a man is hidden.

הִתְפַּאֲרָה, 'splendour, outward display and rejoicing'—'but when the wicked arise, יִתְכַּפֵּהוּ, men hide themselves.'

"*When righteous men*," &c. "Wherever good order is found under heaven, there the good and honourable man is found also," says Confucius ; "but where there is no good order, there the honourable is not seen [hidden]."⁶ "A good man," says Ajtoldi, "is the trust [stay] of the people ; for he who is to reign over a people should be of a pure disposition, both in word and deed."⁷

"If you wish to know what is in a man, give him power (or dominion)," say the Rabbis. "The vile will become haughty, and the noble will be humbled."⁸ "There are some men," says Kiu O, "who, like frogs, go about with their eyes lifted

¹ Georg. pr. 62. ² Sain ügh. 31. ³ Tel. pr. 1688. ⁴ Tam. pr. 2233, 2237. ⁵ Nitivempa, i. ⁶ Shang-Lun, viii. 11. ⁷ Kudatku B. xiii. 68, 69. ⁸ Ep. Lod. 297.

up, boasting of their own powers. But if there was no government, they would not stand one moment."¹ "It is better to lose one's life," says Vishnu Sarma, "than to be ruled by men of low extraction."² For "it is a sin," says Tai-shang,³ "to use violence and artifice in order to raise oneself thereby." Yet "it is best to rejoice over the good [prosperity, good deeds] of others." "The tiger hidden in his lair, however, lays waste the whole surrounding country, from fear of him,"⁴ says the poet.

13 He that covereth his sins shall not prosper : but whoso confesseth and forsaketh *them* shall have mercy.

'Shall have mercy;' Chald. adds, 'from God.'

"*He that covereth,*" &c. "The mean man," says Confucius, "always [adorns] tries to cover his transgressions."⁵ "If you have transgressed, be not afraid to [turn] confess it."⁶ "In order to avoid misery," say the Chinese, "there is nothing like examining our own sins."⁷ And Tai-shang :⁸ "To know one's faults, and not to correct them, and also to hide, excuse or palliate our defects, is a sin."

"If thou committest an error," say the Japanese, "be not afraid to correct it;"⁹ and "if thou art aware of a fault, it is thy duty to confess it."¹⁰ "After a man has done evil," says the Mandchu Commentary on Tai-shang, "if he repents of it and begins to do no more evil, but to do good, he shall assuredly obtain happiness and joy. That is called to change sorrow into happiness."

"No man, however, sees a fault in himself," say the Rabbis.¹¹ Yet

"E meglio confessar la colpa, che difenderla:"¹²

¹ Kiu O do wa, i. p. 12.

² Hitop. i. 145.

³ Kang-ing-p.

⁴ Kawi Niti Sh. x. 4.

⁵ Hea-Lun, xix. 8.

⁶ Ibid. i. 8.

⁷ Chin pr.

⁸ Kang-ing-p.

⁹ Rodrig. Gr. p. 31.

¹⁰ Gun den s. zi mon, 169.

¹¹ Millin de Rab. 100.

¹² Ital. pr.

"It is better," say the Italians, "to confess a fault than to defend it."

" — τῶν γὰρ ἡμαρτημένων
ἄκη μὲν ἔστι, προσφορά δ' οὐκ ἔστ' ἔτι."¹

"As for past mistakes or misdeeds," said Polynices to Antigone, "there is indeed a remedy for them ; but as to amends (or offerings) on their behalf—now no more."

"Yet the hands of the Most Blessed," say the Rabbis, "are spread under the wings of the Seraphim, to welcome those who repent,"² said R. Jehudah-en-Nabi ; [a more hopeful saying than this:] "In the days of Chang-kung, one of the royal concubines having duly, ritcfully repented after five years of her life, said to one of her family : 'You, indeed, make me repent duly ; but Shang-Tc not only will not forgive my sin, but he may wish to bring a punishment upon me.' Chang-kung answered, 'I cannot tell.'"³

"Tang said to his ministers : 'If you are good, I shouldn't dare to conceal it ; and if sin should attach to me, I shall not venture to excuse myself ; I shall submit myself to the searching of the mind of Shang-Tc.'"⁴ "Be not ashamed to confess a fault, and so continue in error," said Yu to Kaou-tsung."⁵

"But," says Confucius, "be liberal in self-reproach, while sparing in finding fault with others. Thus you will remove evil-speaking from you."⁶ "For to commit a transgression and not to correct oneself, is transgressing indeed." "In acknowledging what we have done amiss, is one door to religion." It prevents us from destroying in ourselves the principle of good works,"⁷ says the Buddhist. "One feature of the Bodhisatwa is, that he is able to do great penance, to repent truly."⁸ For "a sinner is released from his sin," says

¹ Œdip. Col. 1269.
in Shin-sin-l. iv. p. 54.

² Pesach. 119, M. S.

³ Com. on Wenchang,

⁴ Shoo-King, i. 3.

⁵ Ibid. iii. 13.

⁶ Hea-Lun, xv. 14, 29.

⁷ Rgya-tcher r. p. ch. iv.

⁸ Tonikhu

yn chimek, ii.

the brahman, "by confession, remorse, meditation, study and seclusion."¹

"Four things," say the Rabbis, "are expected from the confession of sins : (1) confession with the mouth ; (2) sorrow of heart ; (3) restitution ; and (4) perseverance in well-doing." "After a fault has been confessed, it is fit to obtain pardon readily."²

"Confess thy fault," says the Arab, "and then ask us to forgive thee ; for to cover a transgression makes it double."³ "I have healed thee with meekness," says the same authority. "A man is master of the dart so long as he holds it in his hand. To wait with the punishment [in one's hand] is remission [forgiveness]."⁴ "But speak as Joseph spoke to his brethren, without recrimination," says Ibn Bufah. Yet Kais ben Zohair says : "A meek man is reckoned foolish ;" and Motenebbi : "Meckness in a brave man, when it is out of place, shows ignorance [folly] on his part."⁵

"Confession of a fault," say the Rabbis, "is a proof that one seeks forgiveness."⁶ "It is not sackcloth and fasting that make weight for offences, but repentance and return to good works,"⁷ say they also. "Forgiveness is granted [appointed for] to the slayer of a brahman, to the drunkard, to the thief, and to a man who has broken his vows, if they are truly penitent. But there is no forgiveness for him who makes his works of none effect by his conduct," said Kundadāra to the brahman, in Bhishma's story.⁸

"Prune thy vine with thine own hand, not with that of others," says Abu Ubcid. And Horace :

"Ut vineta egomet cædam mea,"⁹ &c.:

"Let me lop my own vincyard myself." Yea, "Reprove thyself as thou reprovest others," says the proverb.¹⁰ And the

¹ Bahudorsh. p. 11.

² Ep. Lod. 394, 43.

³ Eth-Theal. 96.

⁴ Ibid. 116.

⁶ Ibid. 117, 133.

⁶ Mifkhar hap. B. Fl.

⁷ Taanith, M. S.

⁸ Maha Bh. Shanti P. 9765.

⁹ Ep. ii. i. 220.

¹⁰ Ar. pr.

Mongol: "Superior [good] people examine thoroughly their own defects; but bad people dwell on the faults of others."¹

However, "a generous man," says the Arab, "seeks redress by showing himself generous; but the mean man seeks redress in contempt."² "He is greatest whose sins are numbered" [whose sins are few], say the Rabbis.³

"He," says the Buddhist, "who, having committed a bad action, covers it with a good one, enlightens the world, as does the moon when clouds have passed from before it."⁴ "The vices of others are easily seen, but one's own vices are difficult to see. A man discovers readily the faults of others, but he covers his own as a cheat covers his counters at play."⁵

"He who tells what is not true goes to hell; as he does also who says, 'I did not do it,' when he did it. Both shall be alike hereafter, for both do here below what they ought not."⁶

"Yama," said Shakuntala to Dushmanta, "forgives the sinner who, repenting of his sins, conducts himself differently. But the gods are not favourable to him who denies his guilt."⁷ "If a man, after having committed sin, returns to what is right, he is freed from his sin, as the moon is freed from a large cloud passing before it," said Kaushika.⁸

"Let our guilt [agham, áγος], affected by grief [repented of], pass from us!" says the worshipper.⁹ "The daughter of a householder at Varanasi who had a house-chaplain [rang-sangs-gyas], said to him: 'I repent of all the sins and faults I formerly committed again and again; I beg that my repentance may cancel them.' To which the priest answered: 'Thy repentance cancels them.'"¹⁰

"Those who do penance [who repent] act to some purpose; the rest are enveloped in their lusts," says the Tamil.¹¹ "Con-

¹ Mong. mor max. R.

² Eth-Theal. 138.

³ Coson, B. Fl.

⁴ Dhammap. Lokav. 7.

⁵ Ibid. Malav. 18.

⁶ Ibid. Narayav. i.

⁷ Maha Bh. Adi P. 3019.

⁸ Ibid. Vana P. 13756.

⁹ Rig V. I.

skta. xcvi. 1, 3, &c.

¹⁰ Dsang-Lun, ch. vii. fol. 33.

¹¹ Cural, 266.

fess, but do not make a blot on thyself," say the Rabbis.¹ And "do not attire truth in a lie; do not hide the truth within thee [but confess it]," says the Qoran.²

"Chi non riconosce aver errato,
Non merita che gli sia perdonato:"³

"He who does not acknowledge his having erred, deserves no forgiveness." "But there is a hope for sinners; when they turn from their sins and repent, they will find a good assurance [safety], and will also inherit the earth."⁴

"When our conduct," says Meng-tsze, "does not give satisfaction to our heart, then follows a feeling of an aching void. This comes from a want of watchfulness on our part."⁵ "I call 'watchlessness' death," said Sanatsujata; "and I also say that watchfulness is immortality,"⁶ said Vidura to Dhritarashtra. "It was through negligence that the Asuras lost their nature; but through vigilance they become of the same nature as Brahma."⁷

"Doubt not, therefore," said Natai of Arbel, "punishment for sin shall surely come."⁸ "But sin confessed is half forgiven," say the Italians;⁹ and the Telugus say that "sin, when confessed, is forgiven."¹⁰

"He," says the Tibetan, "who treads with the foot of self-control the most sacred soil of his duties, and who, with the clear eye of the law, looks at the good and evil that are in the world, walking to his heart's content in the way of good men, shall arrive at last to the city, 'Freedom from Sorrow.'"¹¹

"The daughters of Saig-chan [Papiyan, sinner], having been 'blessed' into old women by reason of their fault, confessed it to the Tathāgata, who released them, saying: 'Whosoever considers a fault as such, and cuts [confesses] it, abandoning

¹ Pesach. in Millin, 101.
Apostol. (Ethiop.), iii.

² Sur. ii. 39.

³ Ital. pr.

⁴ Didasc.

Udyog. P. 1579.

⁷ Ibid. 1580.

⁸ P. Avoth, i. 7.

⁶ Maha Bh.

⁹ Ital. pr.

¹⁰ Tel. pr. 937.

¹¹ Dsang-Lun, ch. xv. fol. 59.

it afterwards, wilt thereby profit in the discipline of the excellent law.”¹ “For it is well to forgive faults,” say the Telugus.²

14 Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

“*Happy is the man,*” &c. In the Book of Odes it is written: “Fear, fear! Caution, caution! as if drawing to a deep gulf; as if walking over thin ice! Now and hereafter [always] I know how difficult it is for me to keep myself from danger. Yes, indeed, dear children,” said Confucius to his disciples.³ “Tsze-loo, one of them, was not able to act up to what he heard, therefore was he afraid of hearing.”⁴

Tang [B.C. 1785] said in his proclamation to his subjects, after his victory over the rebels of Hea [see notes at ch. iii. 33 and x. 3]: “I, a single man, have pacified you all by the will of Heaven. Yet I do not know but that I may have sinned against the powers of Heaven and of the earth. Thus I tremble and fear as if in danger, as if about to fall into a deep gulf.”⁵

“Watchfulness,” says the Buddhist, “is the way to immortality; but carelessness is the way to death. Those who are always on the watch never die; but the careless are as good as dead.”⁶ “O ye two horizons of heaven [the morning and evening], this Osiris [this soul of the defunct] did no deceitful thing while on earth; he committed no abomination [no impiety] with a wooden heart [without feeling];” said in Schai-n-Sensen,⁷ a book on transmigration.

“Si nil vis timere, metuas omnia:”⁸

“If thou wilt be afraid of nothing, fear everything,” says Publius Syrus. “Woe is me for my natural disposition [sin]! Woe is me for my Creator!”⁹ says a Rabbi.

¹ Rgya-tcher r. p. ch. xxiv. ² Nitimala, iii. 28. ³ Shang-Lun, viii. 3.

⁴ Ibid. v. 14.

⁵ Shoo-king, iii. 3.

⁶ Dhammap. Appam. 21.

⁷ Ibid. ii. 14, p. 21.

⁸ Publ. Syr.

⁹ Berachoth in Millin de Rab. 19.

Tiruvalluvar has a whole chapter on "the fear of committing sin."¹ "Evil men," he says, "fear nothing, but excellent men fear even the 'pride of evil actions,' presumptuous sins. Sin begets evil; therefore ought sin to be more dreaded than fire"² [with an alliteration in the original on 'sin' and 'fire']. "He that fears," says the Arab, "feels confident when that happens which he feared."³

In the Fu-hing [a chapter of the Shoo-King] it is said: "Respect and fear; then no one will choose to speak against you."⁴ "Fear to place too much importance on light and worthless things," say the Japanese. "For there are ears applied to the wall" [walls have ears].⁵ "That part of a thing which is not seen is full of fear" [we ought to be on our guard], says the Kawi poet.⁶ And Publius Syrus:

"Solet esse in dubiis pro consilio temeritas:"⁷

"In doubtful cases, temerity is wont to be taken for advice." Yet wise is the saying: "Dans le doute, abstiens toi."⁸

"Caret periculo qui, etiam quum est tulus, cavet:"

"He is free from danger who, even when in safety, still is on his guard," says again Publius Syrus. Bias, being asked what in this world was free from fear, replied: "Ὁρθὴ συνείδησις." "A clear conscience."⁹ "Hope in fear," says the Buddhist. "He who through three periods of time shall have been hoping, with the help of the perfect virtue of the gods, shall be freed from sorrow, and shall become a perfect Buddha."¹⁰

"Place no confidence in a low man, nor in a low white ant's nest. Even though there be no cobra in it, yet it is formidable," say the Cingalese.¹¹ [Snakes are said to inhabit white ants' nests in the East.] "'Repent one day before thy death,' said R. Eliezer. 'When is that?' asked his disciple. No

¹ Cural, xxi.

² Ibid. v. 201, 202.

³ Ar. pr.

⁴ Li-ki, ch. xxvi.

⁵ Gun den s. zi mon. 793.

⁶ Kawi Niti Sh.

⁷ Pub. Syr.

⁸ Fr. pr.

⁹ Sept. Sap. p. 40.

¹⁰ Bilik paramit, p. 10.

¹¹ Cing. pr.

man knows if he will live to the morrow. Therefore let every one live in repentance always."¹

15 *As a roaring lion, and a ranging bear ; so is a wicked ruler over the poor people.*

A.V. renders the Hebrew correctly. But Chald. and Syr. paraphrase it thus : 'The lion roars and the bear growls by reason of the wicked man who rules over a poor people.'

"*As a roaring lion,*" &c. "The people is hungry," says Lao-tsze, "because the rulers devour a multitude of taxes."² And Tai-shang speaks of acting with cruelty towards inferiors [poor people] in order to get greater emolument for oneself as a sin ; as well as lightly "to ill-treat Heaven's people ;" and elsewhere, "to take advantage of one's position in order to oppress others." All that is a sin. So also is "to take aught by violence, in secret and by craft," as the Mandchu Commentary adds ; "to love to ill-treat and rob the poor ; and to be of a thievish and ravenous disposition."³

"A minister [ruler]," says the Mongol, "may be accomplished in his nine virtues ; yet if he is not peaceful and kind, he is no better than a ravening wolf. Therefore let him cultivate a peaceful disposition."⁴ "Men who have acquired wealth without trouble [inherited it], if they oppress or injure others, their possessious and power are not esteemed [lit. are thought rubbish],"⁵ says the Buddhist.

"A blow with a hatchet on the sutures of a child's head is preferable to the rule of chickens [vile men],"⁶ says the Arab. "Better," said Dimnah [in Greek], "to dwell with a serpent than with an unjust [impious] king." But in Arabic : "Better carry a serpent in one's bosom unawares, until it darts at you, than live under an unjust king."⁷ Under a

¹ Schabbat. 153, M. S.
Com. in Shin-sin-luh.

² Tao-te-King, ch. lxxv.

⁴ Oyun tulk. p. 4.

³ Mandchu

⁵ Lokepak. 25.

⁶ El-Nawab. 140.

⁷ Calilah u D. p. 128 ; Σττφ. κ. 'Ιχρ. p. 124.

“ — δημοβόρος βασιλεύς.”¹

“Truly,” said the merchant, “Lila Sari wears the royal diadem, but her bearing is cruel and wicked. Or is it the custom of great and exalted sovereigns to murder their innocent subjects? By the curse of the One Lord, let her perish at once (or anon).”² “Much wealth,” says the Hindoo, “is but trouble where there is fear of robbers and of the Rajah. The field where ‘kansa’ [*Saccharum spontaneum*] grows, spreads blight and famine around.”³

“Better,” says Vishnu Sarma, “to dwell in a jungle than in a city whose king does not distinguish right from wrong.”⁴ “Of inward wickedness coupled with patience and perseverance, Shakuni and Shakatara [two rapacious ministers] may serve as an example.”⁵ “An elephant kills by touching, a snake by smelling, a king by his protection, and a wicked man by his smile.”⁶

“If a man of bad character is chosen for ruler,” say the Tibetans, “it is like living in a house with a roof in a ruinous state; one lives in constant fear.”⁷ “One day, the serpent coiled around the neck of Mahadeva hissed at the sight of Gamda, that said: ‘O serpent, I know thy dignity owing to the place thou occupiest; station is everything, strength is nothing. Even the meanest man is a lion in the place he occupies.’”⁸

“Oppression, however,” says Sādi, “does not work out the Sultan’s will. No shepherd ever came from a wolf.”⁹ We read in Thudhamma-tsari that “a pair of wild dogs had three young, two females and one male, about which they quarrelled, and came to the tiger to adjudicate. He gave a female to each of the parents, and one half of the dog, which he rent in

¹ Il. 4. 281.

² S. Bidasari, ii. p. 851.

³ S. Bilas, 140.

⁴ Hitop. i. 145.

⁵ Ibid. ii. 100.

⁶ Ibid. iii. 15.

⁷ Legs par b. pa, 160.

⁸ Kobita R. 126.

⁹ Gulist. i. 6.

two. Judges and rulers are not to adjudicate as did the tiger, that was to become Devadat [Buddha's brother-in-law], who did not believe in him, and endured torments in consequence."¹

16 The prince that wanteth understanding is also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

חֲסֵר תְּבוּנֹת, 'short of, wanting in understanding.' Some propose to read תְּבוּאוֹת, 'incomings;' the prince who wanteth revenue or income. LXX. ἐνδεὲς προσόδων, 'is a great oppressor.' But Chald. and Syr. follow the Hebrew, the sense of which is settled by וְרַב, 'the more wanting is a prince in understanding, the greater oppressor he is also.'

"*The prince,*" &c. "The ruler who for the sake of his own house devotes himself to spending money, must do it from the advice of low men about him, who make him believe they are good,"² says Choo-he. "Do not oppress the people in order to follow your own inclinations,"³ said Yih-to-shun. "Do not enlarge yourself in order to straiten others," said E-yun to T'hae-kea.⁴

"If the prince is not upright," says Lao-tsze,⁵ "upright men become false, and good men become perverse." And Tai-shang⁶ calls it a sin "to set laws aside and take gifts;" "to rob and do violence in order to get rich, and to obtain a dignity by artifice and treachery," adds the Mandchu Commentary.⁷ "If the ruler of a country," says E-yun, "is addicted to such sins as covetousness, luxury and dissolute habits, his country must assuredly be ruined."⁸

"There is no greater sin than covetousness," says Lao-tsze, "and there is no greater misfortune than not to be able to

¹ Thudham-tsari, i. st. 7.

² Com. on the Ta-hio, ch. x.

³ Shoo-King, i. 3.

⁴ Ibid. iii. 8.

⁵ Tao-te-King, ch. lviii.

⁶ Kang-ing-p.

⁷ In Shin-sin-luh.

⁸ Shoo-King, iii. 4.

have enough. There is no greater calamity than the desire of acquisition ; therefore he who knows when to have enough is always satisfied.”¹ “The subjects,” said Pujani, “of a king who knows neither law nor justice soon go to ruin. The king is the root of the three conditions of prosperity, peace [evenness] and decay. Therefore let him protect his subjects with no regard to himself.”²

“The king who,” says Manu, “inconsiderately harasses his kingdom through his own folly, shall ere long be deprived of his kingdom, his life and his family. In like manner as the life of animated beings is destroyed through their harassing their bodies, so also is the breath taken out of the body of kings through their harassing their subjects.”³ “The king who through folly should smite (or kill) the people as he would smite sheep, enjoys this pleasure once only, never twice.”⁴ “But then it is to break the poor helpless man’s hand with a powerful arm and strength of fist,”⁵ says Sādi.

“The king,” says Manu, “who decides cases unjustly, is soon brought into subjection to his enemies. But the king who, restraining both his desire and his anger, considers cases according to justice, draws his people to himself, as the ocean draws the rivers that flow into it.”⁶

“Men in subjection to others are much like a hunt. The one is saved [the hunter], the other is slain like a deer.” “Such is the cruel rule of a [top-most] man in authority: to kick one, or to beat him with a stick ; or to hurt him with an elephant, and leave him to be killed by a snake. And so it is : high, he hits a man in the ear [insults him] ; low, he destroys him root and branch.”⁷

“In two ways does the ruler injure his government by following a crooked road and eschewing the right. Violence also is one way,” says Ajtoldi, “and wickedness is

¹ Tao-te-King, ch. xlv. ² Maha Bh. Shanti P. 5232. ³ Manu S. vii. 211, 212. ⁴ Pancha T. i. 250. ⁵ Gulist. i. 10. ⁶ Manu S. viii. 174, 175. ⁷ Pancha T. i. 145, 339.

another. By these is the ruler injured [made worse] in his position."¹

"Ke-kang, being annoyed by robbers, consulted Confucius about it. His answer was: 'If you, my son, did not wish for what you have not [did not covet], the people would not rob you, though you hired them to do it.'"² "He who extirpates altogether covetousness, that increases so rapidly, leaves this side the river [for yonder shore] as a snake leaves its slough."³

"There is a kind of action which is not good," say the Chinese. "It is to covet small profit and trifling advantage by brow-beating and extortion in order to enrich one's family, thereby incurring men's contempt and railing. It is also bad for a man who is poor and destitute to dwell in thought on other people's wealth and possessions, planning against them by fraud and deceit and other evil ways that ought not to be done."⁴

"Take care," says Nebi Effendi to his son, "not to meddle with public matters. Whatever good thou mayest endeavour to do will only bring the governor down upon thee. Good men are of no use to governors; all they want is men's money. They, like birds of prey, take all they can. Good or bad, the governor opens his eyes only on his prey. One slanderer [accuser] is worth to him more than a thousand good men. And nothing avails with him but bribes."⁵

"But," says Ts'heng-tsze, "calamities shall surely befall the prince who hates what others like, who thus runs contrary to men's nature (or disposition)."⁶ "On the other hand, a prince who is virtuous and who teaches his people accordingly, is obeyed, his teaching is followed, his magistrates are upright; and when magistrates are upright, then is the kingdom well governed. Such a prince may really be called 'prince.'"⁷

"For one man," said Vidura, "commits the sin, but many

¹ Kudatku B. xvii. 30, 31.

² Hea-Lun, xii. 17.

³ Uragasut. 3.

⁴ Chin. max. in Dr. Medh. Dial. p. 169.

⁵ Khair nameh, p. 31.

⁶ Tahio Com. x. 7.

⁷ Wang-Ke, Li-ki, ch. vii.

suffer in consequence and eat the fruit thereof. One man alone is guilty, but they are guiltless."¹ "They plotted against us, and went on plotting and getting the better of us; but within a short time they were as if they had not been. Had they done justly, they would have been treated justly; but they were overbearing, and therefore they fared alike,"² said the wise Doban when he saw the king of Greece dead.

"A poor man of God who has one loaf [the size of a bun] shares it with another poor man; but a king, if he owns seven climes [countries], strives for one more," says Sādi.³

"Τὰὐτὰ φυλασσόμενοι βασιλῆες ἰθύνετε μύθους
Δωροφάγοι —"⁴

"O ye princes who take bribes, mind this, and [correct your speeches] mend your ways," says Hesiod. "In that thou favourest injustice," said the old woman to Sanjar, "thou art no Turk, but an Indian robber. In this age, justice has dropped her feathers and placed them on the wings of the simoon [south-east wind]."⁵

"White ants," says the Hill proverb, "consume that which is under the log of wood; so also does care or anxiety consume those who are subjected to other men."⁶ "And if the lord injures himself," says the Tibetan, "who shall protect him?"⁷ "No one will dwell in the courts of him who only cares for his own welfare."⁸

Tc-keuen or Wen-chang says of himself: "I was seventeen years chief magistrate, during which time I never oppressed the people, nor was I hard upon inferior officers."⁹ "In order to command others, first learn to obey." "If thou knowest not how to climb a ladder," says Abu Ubeid, "thou shalt never be able to go up the steps to the roof." [Steps to go on to the roof are outside, against the wall, and without banister,

¹ Maha Bh. Udyog. P. 1011. ² Alef leil. v. p. 57. ³ Gulist. i. p. 5.

⁴ Hes. i. 8. 261. ⁵ Nizami M. ul Asrar, 1066, 1073. ⁶ Hill pr. 10.

⁷ Legs par b. pa, 258. ⁸ Akhlaq. i m. iv. ⁹ Shin-sin-luh, iv. p. 8.

in Eastern houses.] "If thou canst not be subject, thou never shalt be chief."¹

Of men in authority, R. Gamaliel says: "Beware of them; they seldom call any one to themselves, except from necessity. They show themselves friendly, but only for their own profit; but they do not abide by him in necessity."²

"He who, when he is come to power, does nothing for the good of the people, is but a good cowherd who spends his time in charming snakes,"³ says the Buddhist. "If inferior men, not restrained by the king whose duty is to do so, should oppress the people of the country, then the king, judges and magistrates are liable to go to hell," says the Dhammathat [Burmese Manu]. "O great king! kings may perform deeds meritorious, and other actions that are not so. Therefore follow what is good and practise it."⁴

"Wise men," said a Paralaun, "reflect on the fate of that rich man who, through covetousness in hoarding money, was turned into a rat, in the same hole as that in which he had buried his money, and where his life was afterwards worried by cats,"⁵ says the Buddhist. "A wicked king is not only grasping and covetous, but in presence of the enemy he sacrifices his people and ministers, and only thinks of himself. But a good king only thinks of their safety. A good mother feels most anxiety for a sick child,"⁶ say the Mongols.

"The lower class," say the Chinese, "are easily oppressed; but the flourishing upper class are not so easily imposed upon." And Confucius says that "oppression is to smite without instruction [without reason]."⁷ In the E-King it is said: "Small virtue often goes with a high station; and little wisdom goes with great scheming. He that has had no misfortunes is still 'raw.'"⁸

"The vice of priests," says the spirit of Wisdom, "is hypo-

¹ A. Ubeid, 3. ² P. Avoth, ii. ³ Lokepak. ⁴ Dhammat. ii. 17, and vi. 12. ⁵ Buddhagh. Par. p. 143, ed. Rangoon. ⁶ Sain ügh. 136, 137. ⁷ Ming-sin p. k. ch. xiii. ⁸ Ibid. ch. xi.

crisy, covetousness and negligence; the vice of soldiers is oppression and violence; that of labourers is ignorance and ill-will; and the vice of artizans is unbelief and scepticism.”¹

“‘What, my son!’ said the king to Mitra Dzoghi, ‘thou, my only son, to whom belongs all the wealth and glory of my kingdom, what! for thee to turn priest and to beg thy bread wandering from place to place?’ ‘Father,’ answered Mitra, ‘to be without divine meditation is but to wander in hell.’ For a king to draw gold into his treasury and not to work out his own salvation and eternal good, is but to remain in a prison of demons. The real government [or kingly state] is that of him who perfects his own salvation by overcoming the world.”²

“He,” says another Mongol, “who undertakes a high office which he does not understand—who studies to get his own living by cunning and fraud, oppressing the weak and poor, and requiring of men the labour of beasts of burden—who praises you to your face and speaks evil of you behind your back—is not fit to rule over others.”³

Another Buddhist [Mongol] authority tells a story of “two brothers, the younger of whom, eager to get possession of the wealth given by the Dakinis [goddesses] to his elder brother, went to the same place. But he found there eight bands of sprites, who laid hold on him, saying: ‘This is the same man who stole our sack, hammer and all; let us kill him!’ ‘Nay,’ said one of the devils, ‘why kill him? Let us put upon him a mark that will prevent him from showing himself before men, as a punishment for his covetousness.’”⁴

17 A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

A.V. is right. Chald. ‘no one shall catch or seize him’ in his flight. Syr. ‘no one shall help or assist him.’

¹ Mainyo i kh. ch. lix. 6—12.

² Mitra Dzoghi, p. 2, 7.

³ Oyun

tulk. p. 13. ⁴ Siddhi kur. xiv. p. 6.

"*A man that,*" &c. "Jin, jin, jin! violence, violence, violence!" say the Chinese; "then creditors and house-breakers follow it to the uttermost."¹

"When a warrior offered to slay Timur, the Sultan said to him: 'Do not slay him; when something decreed comes to thee, the more thou fleest from it, the nearer thou comest to it. The arrow of God's will hits those He aims at;'"² "and the arrow once shot cannot return to its place on the bow-string." "The violence of the violent," says the Arab, "drives him to the slaughter;"³ and "in the place where he seeks refuge, there the devils find him,"⁴ say the Telugus.

"O Indra [Maghavan], destroy the might of evil-minded men [and cast them] into the horrible pit, the vast and horrible pit."⁵ "Maha Satwa, having been born as a god after being devoured by a tiger, appeared to his father, Jeke Tege, and to his queen, and said: 'The end of all production in nature is—destruction; what is born shall surely die. Those, then, who commit sin and wickedness shall go down alive into hell; whereas those who shall have done good shall obtain a good second birth. Since, then, all that are born must die, do not grieve over me, but rather rejoice together in doing good.'"⁶

Esop's fable, 29, the Murderer, is rendered by Vartan in his own way, with the epilogue: "It shows that there is no power that can deliver the sinner out of God's hand; as Job says: 'He that is wicked, let him not hope to come out innocent; especially murderers and adulterers.'"⁷ "Among some of the inhabitants of the Caucasus," says Wakhoucht, "a murderer is pursued from father to son until he is slain;"⁸ "like a man fleeing from the heat of the sun into the fire,"⁹ says the Arab.

¹ Ming-sin p. k. ch. iii. ² Ahmed Vit. Tim. p. 35. ³ Nuthar ell, 160.

⁴ Tel. pr. 1149. ⁵ Rig V. ii. sk. cxxxiii. 3. ⁶ Üligerün dalai. ch. ii.

⁷ Vartan, fab. 29, ed. S. Martin.

⁸ Geography of Georgia, p. 436.

⁹ Eth-Theal. 240.

18 Whoso walketh uprightly shall be saved : but *he that is perverse in his ways* shall fall at once.

Most translations overlook the dual *יְרַכִּים*, 'two ways,' and render it by the pl. 'ways.' But the Hebrew reads, 'he that is perverse in two ways, shall fall on one [of them]'—perverse in trying to walk in two different ways. Chald. 'he that is perverse in his ways.'

"*Whoso walketh uprightly,*" &c. "Walk [straight] uprightly," says Avveyar.¹ "The good man," says Confucius, "keeps invariably to the middle path of virtue [righteousness]; the vulgar transgress it."² "The man who owes his fame to great cunning, even if he endure for a while, yet falls at once. The ass that wore a leopard's skin, after having eaten a man's crop of a whole year, was nevertheless killed by another beast," says the Tibetan.³

19 He that tilleth his land shall have plenty of bread : but he that followeth after vain *persons* shall have poverty enough.

Heb. 'shall be satisfied with bread [food]—shall be satisfied with poverty [or want].'

"*He that tilleth,*" &c. "'O Most holy Creator of these worlds, thou pure Ahura Mazda, with whom, besides myself, didst thou hold intercourse?' asked Zarathustra. 'With Yima [ahmai paoiryō masyānām]; with him, the first of men. Hear me, O Yima; I will widen thy earth and make it fruitful.' Then Ahura Mazda made him a spear [share] and a goad of gold. And Yima rent the earth with them, saying : 'O Spenta Armaiti [Holy Wisdom], thou sustainer of cattle and all else, go forth with love.' Yima then divided and increased the earth to make room for cattle, trees, men and women,"⁴ &c.

In the Kalewala we read that, "on the fourth day, Ilmarinen

¹ Atthi Sudi, 72.

² Chung yg. ch. ii.

³ Legs par b. pa, 145.

⁴ Vendid. Farg. ii. 1—80, &c.

[the smith] came down to see what his forge had wrought, when there came forth 'aura—tulesta,' a plough from the fire—'terä kulta kuumoksesta,' the point [share] of which shone with gold and copper on the shaft, and silver on the top thereof,"¹ &c.

"If thou art a tiller of the ground," said Ptah-hotep [IVth Egypt. dyn.], "gather from the field that which the great God gives in thy hand, and fill not thy mouth with thy neighbour's produce."²

"Tillage," says the Arab, "is accompanied by joy [happiness], and God's blessing is poured forth on the tillers of the ground."³

"Cyntaf ei ôg, cyntaf ei gryman:"⁴

"First with his harrow, first also with his sickle," say the Welsh.

"Ἐργάζεαι, Πέρση, δῖον γένος, ὃφρά σε λιμὸς
Ἐχθαίρῃ, φιλέῃ δὲ εὐστέφανος Δημήτηρ
Αἰδοίῃ, βιότου δὲ τεῖν πίμπλησι κυλιήν."⁵

"O Perses," says Hesiod, "thou born of the gods, till thy land, that famine may eschew thy home, and that venerable mother-earth, crowned with blessing, may bountifully fill thy granary with means of living."

"Therefore," says the Mazdayasnian, "do I invoke [the earth], that yields most field-labour for pure men, the [fruit or] lord of the hard-working husbandman."⁶ "Tilling the ground overcomes [guards against] hunger, and reconciles a guest to oxen [that draw the plough and grow corn to make bread],"⁷ says Chānakya.

"Give importance to agriculture," says Kang-he, "and to the culture of the mulberry-tree, so as to have enough of food and raiment. He who does not exert himself for a principal work like husbandry, may as well sit down and wait for mis-

¹ Kalewala, x. 379.

² Pap. Pr. vii. 5.

³ El-Nawab. 122.

⁴ Welsh pr.

⁵ Hes. *ἔ. κ.* η. 297.

⁶ Yaçna, xiv. 5.

⁷ Chānak.

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fortune. Therefore be diligent, and you will have food enough and raiment for yourself and your family. But if you are negligent, you will lack bread."¹

"Then follow not the many [that are idle], lest thou go astray; for there are not many wise men,"² says Asaph. "Lakshmi [Fortune] dwells with traffic. Tillage yields only half that profit; service of the king yields but one-half of what tillage does; but begging yields nothing at all."³

"He who lends [seed] to the field shall have it repaid in its place,"⁴ says a Rabbi. "However, a man who sows the seed, often does not eat of the fruit thereof,"⁵ says a Malay proverb; and "if he scatters the seed, he may not winnow the yield from it." Any how, "a man who has a garden or a vineyard has cares and burning in his heart,"⁶ say the Osmanlis. Yet "the merit of tillers of the ground is to procure food for man,"⁷ say the Tamils. [See Phocylides of Miletus, at ch. xii. 11.]

[Doctors, however, differ. "There is not for thee a more mean occupation than farming,"⁸ says a Rabbi.] If Phocylides is right, exertion is necessary. "When exertion 'is not there,'" say the Tibetans, "a man can succeed neither here nor hereafter. Let the land be ever so good, without exertion on the farmer's part he will reap no crop."⁹ But "there is little chance of weeds being found in the field of the diligent man,"¹⁰ says the Mongol.

Pwan-kang, in his instructions, said: "As the string forms the net, with proper rules of action [method] there will be no confusion [tangle]. So also, if the husbandman till his field and devote his strength to the tillage of his ground, he may look forward to a harvest."¹¹ "But agriculture perishes from want of attention to it," says the Hindoo.¹²

¹ Kang-he's max. iv. in Shin-yu, p. 25.

² Mishle As. xviii. 29.

³ Kobita R. 174.

⁴ Millin de Rab. 361.

⁵ Malay pr.

⁶ Osm. pr.

⁷ Vettivetkai, 7.

⁸ Jevamoth, B. Fl.

⁹ Legs par b. pa, 296.

¹⁰ Saïn ügh. 32.

¹¹ Shoo-King, iii. 9.

¹² Nitishat, 34.

Manu must have been nodding and hardly awake when he wrote: "Some people think agriculture a good employment; but it is a calling which good men blame greatly, because the wooden share of the plough [kills] injures the earth and the creatures that are asleep in it [worms, insects, &c.]. This brings defilement with it which is to be expiated afterwards."¹

Another sage, wide-awake, says, however, that "the riches that come from the plough shall never fail."² "For the earth, however rough, if it be tilled with method, yields food to the tiller, just as fuel maintains the sacrificial fire,"³ says the Hindoo. "If thou wert hungry, O great King," said Nagasena to king Milinda, "thou shouldst plough a field, sow rice, gather the grain, and eat bread."⁴

"He," said Chānakya, "who always lives well on the produce of the field, keeps his house in a continual feast."⁵ "Go forth and handle the plough, and let the growl of the plough-wheel be heard in the land,"⁶ say the Georgians. "As there is food, so there are ways for it; so also with the life of the body. Therefore, do not neglect the tillage of the ground, nor study."⁷

"If a man makes himself a slave of the soil, he will be satisfied with bread; if not, he will not be satisfied,"⁸ say the Rabbis. "Sow, and thou wilt not have to buy aside [i.e. of others]," says another;⁹ and "he who visits his land every day finds there a stater [profit, yield]," says R. Shemucl.¹⁰ And R. Simeon says that "even the first man did not eat food until he had done his work; as it is said: 'Go forth to till the ground from which thou wast taken.'"¹¹ "For there is no profit greater than the tillage of the land," say the Tamils.¹²

"Look not for lasting, unbroken rest," says the Chinese Book of Odes; "but attend to the duties of your station, and

¹ Manu S. x. 81, xi. 70, 143. ² Avveyar Kondreiv. 77. ³ Pancha T. i. 247. ⁴ Milinda pañño, p. 66. ⁵ Chānak. 90. ⁶ Georg. pr.

⁷ Jits go kiyo. ⁸ Sanhedr. M. S. ⁹ Jevam. 63, M. S.

¹⁰ Chulin, 105, M. S. ¹¹ R. Nathan. xi. fol. 10. ¹² Tam. pr.

it will be well and 'square.' The spirits will hear you and bestow great happiness on you."¹ "The gods are not pleased with magnificent gems," says the Hindoo, "neither do they dread poison; nor would they rest until they have discovered ambrosia. So also constant men do not rest until they have obtained that which they had undertaken."² "Want of liberality in a man is the fault of the family," says Chānakya; "poverty is the fault of his actions [idleness]; madness comes from the mother, and stupidity from the father."³

"Till your land," says Avveyar, "and eat," and "cultivate rice and corn."⁴ "Let the world twist itself ever so much, it must follow the plough, nevertheless. The plough, then, is chief [comes first]." "Thus tillers of the ground are the lynch-pin in the wheel of the world, since they support all others who do not till the land, but follow other trades," says Tiruvalluvar.⁵

"But if thou milkest the earth like a milch-cow, then feed it also. For when fed and fattened, it yields fruits of all kinds, like the kalpa-tree of Indra's paradise,"⁶ say the Hindoos. "Sow good seed," says the Mongol, "and thou shalt reap a good crop from it."⁷

20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

Lit. '[to] a man of faithfulness many blessings'—one blessing to every faithful act. Chald. adds, 'maketh haste by iniquity,' &c.

"*A faithful man*," &c. "The heart," says the Japanese Dr. Desima, "must be made very straight [upright], by praying repeatedly to eschew evil and hold to the good. This is 'shin,' faith, and faithfulness."⁸ "Here below," says the Buddhist, "faith is the best wealth (or property) of man."⁹

¹ She-King, bk. vii. ch. vi.

² Nitishat. 72.

³ Chānak. 48.

⁴ A. Sudj, 81, 71.

⁶ Cural, 1031, 1032.

⁶ Nitishat. 38.

⁷ Mong.

mor. max. R.

⁸ Shi-tei-gun, pref. 3.

⁹ Kachchay. Grammar, p. 22.

"Most things are praised by some and blamed by others," say the Rabbis, "except faithfulness, which is praised by all."¹ "To every man his promise is his bond," say the Welsh.² "By faith, moral virtue and valour, a man frees himself from sorrow," says the Buddhist.³ "If a man is [sincere] faithful," say the Chinese, "he must succeed."⁴

We read in Thudhamma-tsari,⁵ that "a certain rich man's daughter had promised a young prince to visit him. When betrothed, she asked her intended husband to let her keep her promise. He, considering the sanctity of a promise, let her go. On her way she fell among thieves, who spared her for the same reason." A truly wonderful story [Burmese].

In Japanese, faithfulness is thus described: "A heart upright to speak words chaste and sincere; never to do what is not right; never to imitate what is not conformed to the right way [Tao, michi]; never to feign, outwardly or inwardly; and in conversation to speak truthfully—that may be called faithfulness indeed."⁶ "The trustworthiness of a man is known in his [keeping] a promise,"⁷ say the Arabs. "Thou keepest thy word," said El-Mesib; "no one will blame thee."⁸ "Thou hast given thy word—break it not; thou speakest—tell no lie,"⁹ say the Telugus.

"*he that maketh haste,*" &c. "Be not in a hurry," says Theognis. "The proper season of a thing is the fittest time for it. Many a man intent on just profit, has been impelled by some evil spirit, that has misled him into all manner of difficulties and mistakes, making him think that bad is good, and good is bad, and that things to his advantage are bad."¹⁰

"It is a sin," says Tai-shang,¹¹ "for a man to strive ardently after riches." Kung-tse-king tells us that Confucius managed well his family, satisfied with what he had. At first he

¹ Ep. Lod. 1138.² Welsh pr.³ Dhammap. Dandav. 15.⁴ Dict. in 'Kow.'⁵ St. v.⁶ Rodriguez Gr. p. 95.⁷ Nuthar ell.⁸ Eth-Theal. 285.⁹ Tel. pr.¹⁰ Theogn. 393.¹¹ Kang-ing-p.

had little, and said : 'It will be sufficient.' When he got a little more, he said : 'It is complete.' But when he became rich, he then said : 'How excellent !'"¹

21 To have respect of persons *is* not good : for for a piece of bread *that* man will transgress.

"*To have respect,*" &c. "He is fit to be a judge," says the Burmese Manu, "who, like the tongue of a balance, judges evenly between man and man."² "Judges who wish to enjoy happiness in this world and the next, must examine the laws carefully, so as to punish the guilty, and, inquiring into all offences, great and small, to decide justly."³

"Whosoever is seduced by fame," said king Kiohtasab, "shall be unfortunate in his bread [food, living]. He who commits injustice or dishonesty for the sake of his bread, shall be unfortunate in his life. The king said this on seeing the dishonesty of his minister, whom he hanged on that account ; and wrote the above sentence in letters of gold over the place where his minister was hanged."⁴

"Moses received the Law on Sinai, and handed it to Joshua ; Joshua, to the prophets ; the prophets, to the elders ; and these, to the great synagogue. These spoke three sentences : 'Be slow [patient] in judgment, make many disciples, and make a fence for the Law [tradition].'"⁵

"Let the great be to thee like the small," say the Rabbis also.⁶ "He is a wise vizier," said Timur, "who does not take from whence he ought not, and who does not give where he ought not."⁷ "Having understood [taken measure of] the person, choose the stake" [fit the punishment to the offence, or take a bribe].⁸ "Be not partial ; it is like rain from a divided [broken] cloud," say the Bengalees also.

¹ Hea-Lun, xviii. 8.

² Dhammathat. vi. 12.

³ Decision of

Thud. tsari.

⁴ Bochari de johor, p. 127.

⁵ P. Avoth, i.

⁶ Derek

erez sutta, 7.

⁷ Tuzzuk i Timuri.

⁸ Beng. pr.

22 He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

The sense is rather : 'An envious man [is] in a hurry to get rich.' Chald. 'hastening to ^{ܠܚܕܐ} fortune.' Syr. 'to get rich.'

"*He that hasteth,*" &c. "When Tsze-hea was governor of Kew-foo, he asked Confucius about government. Confucius replied : 'Do not covet ; be not hasty ; do not regard small advantages. If you are hasty and covetous, you will not have a good reputation. And if you look to small advantages, you never will accomplish great things.'"¹

"Man," say the Chinese, "dies in pursuit of wealth, as birds die in pursuit of food."² "Therefore," says the Buddhist, "desire not to increase your substance by injustice [moral wrong]."³ "For the thirst for wealth is greater than the thirst for water,"⁴ says the Arab ; and the Ozbegs : "Satan makes himself one of the party in work done in haste."⁵

"He," says Lao-tszc, "who knows when to have enough, spares himself ignominy ; and he who knows when to stop, runs no danger. He can subsist a long time [in an elevated position]."⁶ "Who is he to whom misfortune [or disgrace] does not happen from his craving after wealth ?" asks the Hindoo. "A brave bird is killed in mid-air through lust for the bait."⁷ "Wealth gotten in haste is for trouble, and will not endure. Water drunk in a hurry turns to distress [disease] of blood, and calls for leeches."⁸ "Thus the religion of him who is intent on getting rich, perishes,"⁹ says again the Hindoo.

"Presto, e bene, non si conviene :"¹⁰

"Quick and well, do not go together," say the Italians. "Riches fairly gotten may be taken," say the Chinese ; "but money that is not to be had by fair means is not to be taken

¹ Hea-Lun, xiii. 17.

² Hien w. shoo, 90.

³ Dham. Panditav. 9.

⁴ Nuthar ell. 161.

⁵ Ozb. pr.

⁶ Tao-te-King, ch. xlv.

⁷ Dhrishtanta, 61.

⁸ Ibid. 72.

⁹ Banarasht. 5.

¹⁰ Ital. pr.

by force.”¹ “Lampis being asked how he had got his wealth, answered: ‘Sometimes much, at other times little,—with great toil.’”²

“Μὴ σπεῦδε πλουτεῖν, μὴ ταχὺς πένης γένη·
Οὐδεὶς ἐπλούτησεν ταχέως δίκαιος ὦν.”³

“Hasten not to get rich,” say the Greeks, “lest thou soon get poor; no one has yet got rich quickly by fair means.”

“Everything done in haste,” said Ajtoldi, “is long and slow in coming; and all things thus done in haste bring about repentance or regret.”⁴ “The evil eye [envy] brings a man to disgrace, and a sheep to the pot,” says R. Abarbanel.⁵ “What is theirs,” says the envious man, “is larger than what is our own.”⁶ But “the man who tries to get wealth by unfair means shall [be afflicted] suffer for it.”⁷

For “the acquisition of even great wealth does not justify the foul means whereby it is acquired. Evil is evil for all that,” says the Tamil.⁸ “Lust and pride deceive the sons of men who covet money,” says the Solarliódh. “Glittering golds [riches] tend to long-suffering (or sorrow). Riches deceive many a man.”⁹ “And no one troubles himself to know whence comes wealth. “Sed oportet habere:” “But you must have some,” says Juvenal. “No worse vice taints the heart of man,

‘—quam sæva cupido
Immodici census. Nam dives qui fieri vult
Et cito vult fieri —’

than the cruel lust of an inordinate income. For he who wishes to get rich, wishes to do it rapidly. But where is respect for the laws, where is fear or shame for the miserly and covetous man who will make money?”¹⁰

¹ Chin. pr. G.

² Epict. fragm. apud Stob.

³ γνωμ. μον.

⁴ Kudatku B. xiii. 79.

⁵ Abarb. B. Fl.

⁶ Bava M. B. Fl.

⁷ Vedasha jat. 48.

⁸ Nitineri-vilac. 75.

⁹ Solarliódh, xxxiv.

¹⁰ Juv. Sat. xiv. 207, 173.

23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

מְחַלֵּץ, lit. 'maketh his tongue smooth and slippery.' Chald. 'rebuketh to his face.'

"*He that rebuketh,*" &c. "He," say the Chinese, "who tells me my faults is my teacher; he who tells me my good points [robs] injures me."¹ "A friend's part," says the Buddhist, "is to advise, to teach, and to warn of things unbecoming. Such a friend is agreeable to good men, but not to the bad."²

"If thou wishest to hear only pleasant things," said Vidura to Dhritarashtra, "in all matters, whether good or bad, consult women, stupid folk, and such like. A sinful man is welcome if he tells pleasant things; yet it is hard to find a hearer for him who tells unpleasant but wholesome things.

"But he who is bent on law and religion [dharmam], and who has at heart the weal of his lord, will not shrink from making him hear unpleasant things, as a true friend. O king! advice that is wholesome, is bitter, sharp, burning, that wipes off self-conceit, that is rough and smells badly, must be 'drunk' by the wise, O king! He who does not drink it is not wise. Therefore drink it, O king! and calm thine anger."³

"He that praises thee, also curses thee,"⁴ says the Arab, who adds: "Mind him who warns thee from ruin and despair. But flee from him who says to thee: 'It is no harm; do not trouble about it.'"⁵ For "the word of truth is bitter," says the Persian, "and flattery is the worst abuse."⁶ "Better is a harsh word," say the Tamils, "than one that is soft but deceitful."⁷

"Faithful words grate on the ear," say the Japanese. "When a friend has fallen into trouble or difficulty through carelessness, it is the part of an intelligent friend to rebuke him, but

¹ Hien w. shoo, 73.

² Dhammap. Panditav. 2.

³ Maha Bh.

Subha B. 2135.

⁴ Erpen. ad. 12.

⁵ El-Nawab, 150.

⁶ Pers. pr.

⁷ Tam. pr. 2132.

only after he has got him out of his difficulty,"¹ says the Hindoo. "He that searches out your faults," says the Telugu, "is a father; but he who searches out 'beauties' in you is an envious man."² "What hinders the words of him who advises thee from 'clarifying' [improving] thee?" asks the Arab. "For he it is who darns [patches, sews, repairs] thy tatters."³

"For the best of thy companions is he who guides thee to what is good."⁴ "Truth, indeed," says Ebu Medin, "is bitter and burdensome; but the end of it is good, and that comes soon."⁵

"Love him who reproves thee," says R. Nathan, "and hate him who praises thee. For he who reproves thee brings thee to the life to come; but he who praises thee brings thee out of this world [through trouble],"⁶ say R. Simeon and R. Nathan.⁷ For "it is with thee, not what thy mother says of thee, but what thy neighbours say."⁸

"A nasty medicine is bitter to the mouth," say the Chinese, "but [trenchant] profitable for the complaint. So are faithful words disagreeable to the ear, but profitable for the conduct."⁹ They say also: "He that says to me that I am good, robs me; but he that says to me that I am wrong, is my teacher" [with a play on the words].¹⁰ "Scolding," say the Arabs, "is love."¹¹ "Yet a superior should correct (or teach) with intelligence; harshness is evil,"¹² says Ptah-hotep. "Neither rebuke sharply nor speak evil words."¹³

"*he that flattereth*," &c. "Flattery," says Ali b. A. Taleb,¹⁴ "is self-abasement (or degradation);" "for the flatterer," adds the Persian Commentary, "is despised by God and men." "In four circumstances," says the Buddhist, "does the man who tells pleasant things show himself a false friend with the appearance of a true one: (1) he consents to your misdeeds,

¹ Kobitamr. 76. ² Tel. pr. 996. ³ El-Nawab. 50. ⁴ Nuthar ell. 60.

⁵ E. Medin. 84. ⁶ P. Avoth. ⁷ Ch. xxix. ⁸ Khar. Pen. xi. 8.

⁹ Ming-shin p. k. ch. iii. ¹⁰ Chin. pr. P. 112. ¹¹ Meid. Ar. pr.

¹² Pap. Pr. xv. 5. ¹³ Jap. pr. ¹⁴ Max. xi.

as well (2) as to your good actions ; (3) he speaks fairly to your face, but (4) reviles you behind your back."¹

"But he who flatters his neighbour soon falls into his hand," says R. Eliezer.² "Prefer those who rebuke thee," says Pythagoras, "to those who flatter thee ; and look upon flatterers as thy worst enemies."³

"Εἰ μὲν φράσω τ' ἀληθὲς, οὐχί σ' εὐφρανῶ,
Εἰ δ' εὐφράνω τί σ' οὐχὶ τ' ἀληθὲς φράσω"⁴

"If, on the one hand, I should tell the truth," says Agathon, "I do not please thee ; but if, on the other hand, I am to please thee at all, I shall not tell the truth."

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression ; the same *is* the companion of a destroyer.

"*Whoso robbeth*," &c. "The spirits," says Tai-shang,⁵ "cut off a hundred days from the life of a sinner [of this sort]. And when those hundred days have been cut off, then succeeds poverty and many afflictions, and sorrows bring him down." "For a man not to love his father and mother, and to love other people, is said to be 'confused virtue ;' and for him to respect other people and to show disrespect to his father and mother, is called 'confused propriety,'" says Chu-tsze.⁶

And Confucius : "To use the way [Jap. Com. 'breath'] of Heaven to promote the prosperity of the land [Jap. Com. 'produce'], and to devote one's whole energies to the support of one's father and mother, is the filial duty of all men."⁷ For "a father and mother, though dead, yet benefit you," say the Chinese. "Think of the good name they have given you, and improve upon it. But if your parents were not good,

¹ Sigala V. Sutta, 4, nī.

² Sotah, 41, M. S.

³ Pythag. 27, ed. G.

⁴ Agathon. Ath. 11, ed. G.

⁵ Kang-ing-p.

⁶ Siao-hio, ch. ii.

⁷ Quoted in Siao-hio, ch. ii.

think of the disgrace they have entailed on you, and [diminish] improve upon it by your good conduct.”¹

25 He that is of a proud heart stirreth up strife : but he that putteth his trust in the LORD shall be made fat.

רַחֲבֵי־לֵב is generally rendered, as by Vulg. and A.V., ‘of a proud heart.’ Chald. has the same term, which is not usual in Chaldee. Syr. ‘a man greedy, covetous.’ Arab. ‘that cannot be satisfied :’ that seems to be the right meaning of רַחֲבֵי, ‘amplus,’ πλεῖς, and contrasts best with ‘him who putteth his trust in the Lord [satisfied with his lot] and is made fat’ on it.

“*He that is,*” &c. “O Pitu [the god of food], be favourable to us, and hasten hither with food.”² So chanted they of old in Hindostan ; and in Egypt : “Put thy trust in God, and no evil shall happen to thee.”³

26 He that trusteth in his own heart is a fool : but whoso walketh wisely, he shall be delivered.

לֵב, ‘heart,’ here taken for ‘feeling, fancy.’ בְּחִכְמָה, ‘with wisdom,’ deliberate judgment of what is right, wisdom.

“*He that trusteth,*” &c. “The wise emperor Shun said to Yu : “The human heart is only treacherous ; and the virtuous heart is only a little virtuous. Therefore be accurate in distinguishing good from evil, and be single-minded in keeping to the middle path.”⁴

“Do not trust thyself,” said R. Hillel, “until the day of thy death.”⁵ “He,” said Yudhisht’ira to Draupada, “who takes his authority from himself through conceit, is a simpleton who elsewhere treads the road to folly.”⁶ “Trust not to thy own excellence (or superiority),” says the Japanese.⁷ “A wise

¹ Niu-tsih in Siao-hio, ch. ii.

² Rig. V. ii. sk. clxxxvii. 7, 8.

³ Sahid. Ad. 56, Rosell. p. 122.

⁴ Shoo-King, i. ch. 3.

⁵ P. Avoth, ii. 4.

⁶ Maha Bh. Vana P. 1197.

⁷ Gun den s. zi mon. 181.

man," says Confucius, "is sincere in his address, but is not self-confident."¹ "So little indeed may one trust oneself!" said of the shell-fish [murex] that thought itself safe when it had shut its lid, but which was nevertheless taken, shell, lid and all, to the fishmonger's shop, according to the proverb: 'One might as well climb above the clouds without a bridge, as trust oneself.'²

"To examine others is not like examining oneself. But how can one regulate others who does not regulate himself?"³ Yet "fleeing from thyself is more profitable to thee than fleeing from a lion,"⁴ says the Arab.

"O king," said Vidura, "a man commits a fault and makes it his own, and meets with the punishment of it, as a hart meets with the poisoned shaft of the hunter. And then comes regret for it."⁵ "He who hearkens not to the words of the wise teacher, loses his life" [his breath goes off like the drawing of a bolt].⁶

"Albeit Hotoke [Buddha] shows that our lusts and passions are to be avoided, and that day and night we ought to take pains not to give way to them; yet do men turn their back upon examining their conscience. And yet all manner of evil comes from neglecting this duty. Hotoke deals with men as a parent with his children, but men behave undutifully. Yet the man who dares to disregard him, does it at his own peril."⁷

27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

"*He that giveth,*" &c. "Like rain to a thirsty land, like food to a hungry man, so is a gift made to a poor man. It

¹ Hea-Lun, xv. 36. ² Kiu O, Do wa, i. p. 17. ³ Chin. pr. p. 66, 61.

⁴ Nuthar ell. 253. ⁵ Maha Bh. Udyog. P. 1473. ⁶ Bengalee pr.

⁷ Kiu O, Do wa, i. p. 6.

yields fruit, O son of Pandu." "Good men show compassion to all beings for their likeness to themselves, desirous as they are of the life and well-being of all creatures. And he who spends his life without giving, is no better than a pair of smith's bellows. While breathing, he does not live,"¹ says Vishnu Sarma; and the Aryan: "I am ashamed of morning sleep, and of a wealthy man who does not protect and feed others."²

"Eminent men, looking at their own superiority, do not over-estimate themselves on that account, but they labour to relieve the necessity of others poorer than themselves. Does not the water of the great sea flow into a narrow creek?"³ "The unprotected poor are worthy of being succoured. Alms given to them yield much fruit. But giving to the rich is like sowing a field twice over; it injures it,"⁴ say the Telugus.

"Open thy mouth and read [the law], open thy mouth and give; for these are thy two milch-cows for thy life,"⁵ say the Rabbis. "And spend thy money," says Wen-chang, "in promoting the good of men."⁶ In this sense, "Spend, God will send," says Herbert,⁷ and the Mandchu: "If thou hast money, by all means spend it; for after death everything comes to an end."⁸ "Thy good name," says the Persian, "will spread abroad through liberality; but it will be cursed for senseless avarice."⁹

"Do not, however, think lightly of the curse of the poor and simple,"¹⁰ says a Rabbi. "For he who having received much from God, returns little [to Him by almsgiving], acts as if he rewarded Him with infamy [or injury]," says the old Egyptian Ani;¹¹ who says also: "Sit not at meat [lit. eat not thy bread] while others are standing about thee. But hold out thy hand to them with bread. Men are either rich

¹ Hitop. i. 10, 11, 168.

² Rig. V. i. sk. cxx. 12.

³ Nanneri, 16.

⁴ Pleasant stor. p. 12.

⁵ Erubin, in Millin de Rab. 940.

⁶ Shin-

sin-l. v. p. 66.

⁷ In Jacula Prudentum.

⁸ Ming h. dsi, 71.

⁹ Pend i Attar. x. 4.

¹⁰ Megilla, B. Fl.

¹¹ Max. xix. p. 141.

or poor ; but bread [plenty] abides with him who treats a poor man as a brother."¹

"O Lord God!" exclaims the Persian, "give nothing in the world to the niggard [avaricious] man ; but give him only trouble during his life."² "For he who hides his eyes from almsgiving is as bad as a worshipper of idols,"³ say the Rabbis. "In like manner as a large tree covered with unripe fruit and surrounded with thorns gives help to no one, so also misers [covetous men] neither give of their own nor allow others to help their brethren."⁴

"A man shall be said to flourish in domestic virtue who assists the poor, those that are forsaken, and the dead [at funerals]," says the Cural.⁵ "The liberal enjoy the fruit of their riches, while misers enjoy the sorrow of their silver and gold,"⁶ says the Persian ; who adds : "A miser, though he be a monk, going by sea and land, shall never be of Paradise. So says tradition."⁷

And "he," says the Tibetan, "who does not use his wealth for almsgiving, and yet fancies himself very rich—any one may be rich like him ; he has only to fancy that the mountain he sees is made of gold."⁸ "For he is not rich who gives nothing,"⁹ says the Shivaite. But, says Hesiod, "a good gift is,

Ὅς μὲν γάρ κεν ἀνὴρ ἐθέλων, ὅγε κ' αἶν μέγα δῶη,
χαίρει τῷ δώρῳ καὶ τέρπεται ὅν κατὰ θυμόν."¹⁰

when he who gives willingly [freely], however much it may be, rejoices in his gift and is pleased, according to his disposition."

"We ought to give to the poor," said king Harischandra to Vishwamitra.¹¹ "Small pious actions in almsgiving," says the Buddhist, "bring a great reward to the giver."

¹ Max. xxxviii.

² Rishtah i juw. p. 68.

³ Bababathra, 10, M. S.

⁴ Nitivempa, 58.

⁵ v. 42.

⁶ Pend-nameh, p. 6.

⁷ Ibid. p. 5.

⁸ Legs par b. pa, 270.

⁹ Vemana pad. ii. 159.

¹⁰ Hes. i. κ. η. 355.

¹¹ Markand. Pur. vii. 20.

["Ὡς μέγα τὸ μικρόν ἐστὶν ἐν καιρῷ δοθέν"]¹

"For a small gift is great when made in season," say the Greeks.] "So also, a good, pious man who gives to a bad one receives a great reward for it. A pious [puggul] man who, from a contented heart, [readily] bestows his alms on an impious man, obtains thereby an enormous reward of faith; and this gift cleanses the impious man for the giver's sake. But if a bad man gives to another bad one wealth unfairly gotten, not cheerfully and not in faith, I say such a gift brings no reward."²

"Like a bubbling spring of water of life, thy alms," says Asaph, "will be heavier [more valued] or lighter [bring less fruit], as they are either spread abroad or restrained. The Lord multiplies good among men through almsgiving, but He withholds his blessing from clenched hands." "Salt thy meat with salt, and thy wealth with almsgiving."³ "He who does not hoard his money, but who gives meat and drink to the poor, increases love among men. He may look at the bee which, one may say, increases its wealth more and more by working for others," says the Subhasita.⁴

"The man who gives, and teaches others to do so, is pious. But he who does not give, and prevents others from giving, is wicked,"⁵ say the Rabbis; and Juvenal:

"Vivat Pacuvius—montibus aurum

Exæquet; nec amet quemquam, nec ametur ab ullo:"⁶

"All hail to the covetous man! He may heap mountains of gold; but he loves no one, and is detested by all."

We read in the Kobitaratnakara that "the poet Kalidasa had to cross a sandy plain on his way to king Vikramaditya's court. On his way thither he met an old brahman, overcome by the heat and footsore, to whom he gave his sandals. This gift to a brahman procured him unexpectedly a horse, with

¹ γνῶμ. μου.

² Sudhamma pālamedhani, i.

³ Mishle As. i. 22—24.

⁴ Subhasita, 95.

⁵ P. Avoth, v. 14.

⁶ Sat. xii. 129.

which he reached the palace safely, and said to the king: 'I gave my old sandals to an old brahman, and for it I got a horse. Therefore that is not lost which is given.'"¹

And in the Mahawanso we read that "there were three brothers, dealers in honey at Varanasi [Benares]. One day a man came begging for some honey for a priest who was sick. Upon this, the dealer in honey filled his bowl with honey to overflowing: saying: 'May I rule over Jambudwip [Ceylon] for this gift!' Accordingly he became Asoka, and the girl who had directed the beggar to him became his queen Sandhimitta."²

"Almsgiving to a good man," says the poet, "increases the wealth of the family and makes it become prosperous, magnificent and glorious."³ "Bestow thy alms with a cheerful heart,"⁴ says one Rabbi; "in secret,"⁵ says another; "and not for the sake of God's reward to thee,"⁶ says a third. "In like manner," says another, "as a candle from which thousands of tapers and candles are lighted does not lose or impair its own light, does he who gives in charity diminish nothing from his substance."⁷ "But the door which is not open for almsgiving is opened by the physician."⁸

28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

"*When the wicked,*" &c. See v. 12. "A king who is devoid of common sense, furious, ungrateful and greedy, is abandoned by all honest men, and also by others,"⁹ says Vishnu Sarma. "A tyrant," says Sādi, "cannot govern a kingdom any better than a wolf can be a shepherd." "Some of those who had left the kingdom on account of his oppression, joined the enemy and dispossessed him."¹⁰

¹ Kobita R. 18.

² Mahawanso, ch. v.

³ Kawi Niti Sh. p. 30.

⁴ Vajikra rab. B. Fl.

⁵ Bava Sathra, *ibid.*

⁶ Aben Ezra.

⁷ Schemoth

R. B. Fl.

⁸ Bamidbar. B. Fl.

⁹ Hitop. iv. i.

¹⁰ Gulist. vi. st.

CHAPTER XXIX.

HE, that being often reprov'd hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

אִישׁ הַיִּקְחוֹת, lit. 'a man of reproofs.' Chald. and Syr. 'a man who does not receive reproofs or chastenings.' Vulg. 'qui corripientem dura cervice contemnit.'

"*He that being,*" &c. "He," says Vishnu Sarma, "who does not relish the advice of friends intent on his welfare, soon perishes."¹ "He," writes Rabbi Nathan, "who says, 'I will sin and then repent,' shall have no means of repentance but in sore affliction."² "But God does not take vengeance of a man until his bushel [of sins] is filled," says another Rabbi.³

"Moshi [Meng-tsze] says that man's disposition is good [righteous]; albeit no fault is to be found with Moshi's teaching, yet when man's disposition is accustomed to sin, he reaches to such fearful pitch of wickedness, that Koshi [Confucius] and Moshi might preach for a thousand days without making any impression, that man having lost all power of self-examination. Such hardened sinners deserve to be roasted in iron cauldrons in the nethermost hell," says the Japanese preacher."⁴ "Such men are compared to the mimosa, that is covered with thorns, yields no fruit, and is only profitable when cut down."⁵

¹ Hitop. iv. 4. ² R. Nathan, xl. ³ Sota, B. Fl. ⁴ Kiu O, Do wa, i. serm. 2, p. 9. ⁵ Taanith in Khar. Pen. xii. 37.

2 When the righteous are in authority, the people rejoice : but when the wicked beareth rule, the people mourn.

"When the righteous," &c. Lao-tsze, speaking of a good ruler, says that "the hundred families [the people] turn their ears and eyes towards him, and he treats them like his children."¹ And Confucius : "When those in authority love propriety, the people is easily managed."²

"A country," says the Cural, "may enjoy every advantage, yet if the king is without love for his subjects, the country profits not."³ "When a prudent man is in an honourable office (or position), his duty is, while he holds it, to help others and to relieve his neighbours," says the Shivaite.⁴ "Whatever a minister does, whether it be good or evil, by so much is the king's realm increased, either in good or evil,"⁵ says Chānakya. [And say we also, 1893.]

"A fixed purpose for what is holy and worthy constitutes a minister ; and if his heart is devoted to his sovereign, the kingdom is well guarded on all sides,"⁶ says Chu-tsze.

"Place over the people," said Khosru to his son Shīrozah, "a man who fears God ; for such a one is the architect of the kingdom, and is cautious and careful. But he who seeks thy interest in the ruin of the people is thy foe, and drinks the blood of thy subjects."⁷ "Pray for the peace of the kingdom," said R. Chananija ; "for were it not for fear of man, men would devour one another."⁸

"If a fire breaks out among the cedars, what will be done to the hyssop against the wall ?"⁹ "If cows quarrel among themselves, the legs of the sucking calves get broken" [when men in office quarrel, the poor suffer].¹⁰ But "low men, be their office ever so high, never abandon their own low tastes."¹¹

¹ Tao-te-King, ch. xlix. ² Hea-Lun, xiv. 41. ³ Cural, 740. ⁴ Vemana pad. iii. 139. ⁵ Chānak. 70, J. K. ⁶ Chu-tsze. ⁷ Bostan, st. i. ⁸ P. Avoth, iii. 2. ⁹ Moed Qaton in Millin, 163. ¹⁰ Tel. pr. ¹¹ Ibid.

"The tears of the people who cannot endure their misery, are they not [lit. a file] an instrument to wear away a king's prosperity?" says Tiruvalluvar.¹ "When this is the case and the people are oppressed by a wicked king, they think of a [law-keeping] religious king. When suffering from fever, one longs for a draught of cold water,"² says the Mongol.

"O king!" said Yunan to Naushirvan, "the welfare of all subjects depends on four things: (1) on justice; (2) on equity; (3) on favour, kindness; and (4) on anger" [against evil-doers].³ And, say the Greeks,

"Καλὸν δὲ κοινὸν ἐστὶ χρηστὸς εὐτυχῶν."⁴

"A kind and good man in prosperous circumstances is a common blessing." Yet say they also: "Many are well-to-do, and have little sense withal;"⁵ and then, as the Persians say, "the foot of the lamp that sheds light stands itself in the shade"⁶ [the poor suffer, while those in authority rejoice].

3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth *his* substance.

Heb. 'his substance, wealth.' Chald. מְזִלָּה, lit. 'his fortune.' Syr. follows Heb.

"*Whoso loveth wisdom,*" &c. "In teaching your son," say the Chinese, "you should teach him not to do wrong, and caution him against wine and pleasure and the love of money. And you should restrain him from forming intimacies with worthless characters." "The very lowest of all human conduct is villany, robbery, depravity, obscenity, whoredom, gambling and drunkenness; thus ruining one's family and wasting one's patrimony in vice, wickedness, violence and perverseness."⁷

¹ Cural, 535.

² Sain ügh. fol. 7.

³ Bochari de Djohor, p. 123.

⁴ γνῶμ. μον.

⁵ Ibid.

⁶ Pers. pr.

⁷ Chin. max. in Dr. Medh.

Dial. 168, 214.

We read in Riutei Tanefico's novel that "Sakitsi and Futat-sugusi spent that year in day-dreams, when he found himself completely ruined. His mother Miosan could not bear to hear what people said of him. She therefore shut him up, that he should not leave her side, adding: 'Well said thy father of thee that thou art a fool.'"¹

"Having spent his venom," say the Bengalces, "he turned 'dhōra'" [a harmless water-snake].² "Passions," says the Buddhist, "have little sweet in them, but much sorrow; and he is wise who thinks so."³

"A man," says the Buddhist, "who for the sake of women spends the money he had put by and thus ruins himself, is like a fallen lion, or like an elephant eaten up by jackals."⁴ "Such women are to him like a millstone around his neck when drowning. They squander his wealth and doom him to beggary."⁵ "Allow thyself to be eaten up by a lion, rather than to fall a prey to such cunning foxes,"⁶ says the Arab.

4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

"*The king by judgment*," &c. "By protecting those who lead a respectable life, and by cleansing the country of thorns [bad characters, &c.], kings who are thus intent on the protection of their people shall rise to the third heaven,"⁷ says Manu. "But the king," says also Manu, "who does not protect his people, while taking from them the sixth part of their substance for his own revenue, is said thereby to take to himself the whole of the people's foulness. And he who takes no notice of good conduct in his subjects, who is an atheist, rapacious, who does not protect his people and yet devours them, let such a king know that he shall go to hell."⁸

¹ Biyōbus, ii. p. 26. ² Beng. pr. ³ Dhammap. Buddhav. 186.

⁴ Lokepak. 66. ⁵ Nalvarzhi, 20. ⁶ Ar. pr. Soc. ⁷ Manu S. ix. 253.

⁸ Ibid. viii. 308, 309.

"Two things," says Ajtoldi, "are the bond and the strength of the prince. The one is justice, and the other is the law, which is the strength of the people. Through right, the prince's land has gained prosperity; but when wickedness steps in, then the land deteriorates. With right [or justice] thou mayest bend thy enemy's neck, give good laws to thy people, and then—live at peace."¹

"A good ruler," says Archytas of Tarentum, "need be not only knowing and able to rule well, but also with love for the people, φιλανθρώπως. "Ατοπον γὰρ ἡμεν ποιμένα μισοπρόβατον, for it is absurd to suppose that a shepherd could hate his sheep. But he must administer the laws consistently."²

"For wood not yet hewn down, one requires a good sharp axe; and when it is hewn, one requires skill to shape it. So also, in order to frame a government, one requires a bold, brave and good man; and when the government is established, one wants a diligent, wise, earnest man [to carry it on]," said Tchagatai to his father Tchinggiz-khan.³

"The beauty of kings," say the Tamils, "lies in their morality and good order;"⁴ like "Nalus, who ruled his subjects, protecting them by law and justice."⁵ "Whether in public or in private, let thy conduct be such as to conciliate thy ministers and the rest of the people," said Dasaratha to Rama.⁶ "As to the sacred prince, he civilizes his people," says the Chung-King; "his majesty is felt far and wide, acting throughout the empire and reaching to successive generations, to secure the protection of the tutelary gods, and glory to a revered ancestry."⁷

"Like a gardener who transplants some trees that have taken root, and prunes others, lowers those that grow too fast, and trains weakly plants—so is the king," says Vararuchi, "who acts with judgment. May he live long!"⁸ "Let not

¹ Kudatku B. xvii. 23, 28, 29.

² Archytas T. 3, ed. G.

³ Tchिंगg.-kh. p. 6.

⁴ Vettivetkai, 5.

⁵ Nalod. v. 44.

⁶ Ramay, ii.

41, 42.

⁷ Chung-King, ch. ii.

⁸ Nava R. 9.

the king ever punish, from impulse, with violence ; but let him administer justice fearlessly ; not selfishly [from private motive], but with clemency and patience,"¹ says the Hindoo ; "bestowing, as better even than kine, land, gold and food, the greatest of all gifts to his people—protection and absence of fear." "But his word, spoken without judgment, will only last half-an-hour."²

"Truth results from judgment," says the Arab.³ "The more justice, the greater peace,"⁴ said R. Hillel. "God shows favour to kings for three things," says the Georgian Sulkhan Orbelian : "(1) for righteous judgment ; (2) for taking no gifts [bribes, &c.] ; and (3) for clemency towards all."⁵ "They say that one hour of justice in a king weighs more in the scale of obedience [to God] than sixty years of devotion. For devotion affects him alone ; whereas justice extends to noble and to vulgar, to rich and to poor alike," says Husain Vāiz Kāshifi.⁶

"If the governing body is rightly managed," said Tchinggiz-khan ; "if the khan is wise and prudent ; if elder and younger brothers are duly respectful, and parents are living and in health ; if ministers are wise, and the army is able to keep foes at a distance ; if wives and children, with their relations, are healthy, and the power [fertility] of the earth is protected for everything by the gods—then, indeed, it is a time of happiness for the land."⁷

"When the kingdom is rightly governed," say the Mandchus, "the heart [or mind] of Heaven [Providence], is favourable. And when the mandarin has clean hands [does not take bribes], the people are of themselves well and healthy."⁸

"A judge," says R Isaac, "who takes a gift, brings great wrath upon this world."⁹ "Perish the soul of him who takes

¹ Bahadorsh. p. 39.² Tamil pr.³ Rishtah i juw. 167.⁴ P. Avoth, ii.⁵ Sibrzne sjtsr. xxxiv. 52.⁶ Akhlaq i m. xi.⁷ Tchingg.-kh. p. 12.⁸ Ming h. dsi, 84.⁹ Baba Bathra, 9, M. S.

gifts," says another Rabbi.¹ "A bribe," says the Burmese proverb, "ruins a good advocate; and it causes the king's prime minister, who might do him good, to ruin him entirely."² "A breach of morals that does not come from the great is no breach"³ [has little influence], says R. Simeon. And Publius Syrus :

"Ubi peccat ætas major, male discit minor."⁴

"When elders are at fault, you cannot expect their juniors to do better." Yet, as regards bribes, the custom is so general both East and West, that Chānakya tells us "to worship the gods with devotion, but ministers with gifts."⁵ But "whoso judges righteously (or truly) becomes God's companion,"⁶ say the Rabbis. "The spear will not bring victory to the king, but his stick or sceptre, as a balance that swerves not,"⁷ says the Tamil.

"The subjects of the Shah, who girds his loins in the service of truth, also gird their own loins in his service." "For the people follow the religion of their kings."⁸ "And justice is light, that gives light to the kingdom."⁹ "From impression of his justice comes his own peace. If thou wilt have a monument (or sign) of good fortune, shut the door of oppression on the world's family. Do not keep back favour (or pity) from the peasant, and grant their heart's desire to those who seek justice," says the Pend-nameh.¹⁰

"Liberality, truth and valour, are three great virtues; the king who has them has all the rest," says Kamandaki.¹¹ "The Sultan's duty is to act justly," was one of Timur's twelve rules of government.¹² "The protection of the khan," says the Mongol, "is in the people under him, and the protection

¹ Ketubin, 105, M. S. ² Hill pr. 9. ³ Midrash R. in Gen. M. S.

⁴ Publ. Syr. ⁵ Chānak. 91, J. K. ⁶ Ep. Lod. 662. ⁷ Cural, 546.

⁸ Akhlaq i m. i. ⁹ Ibid. xv. ¹⁰ P. 14. ¹¹ Niti Sara, iv. 24.

¹² Fuzzuk i Tim.

of the people lies in the khan's orders."¹ "O ye princes and khans, as regards your gathering in your revenue, give alms if you wish to prosper; if you wish for a good administration, raise your ministers; if you wish for quiet and contentment about you, then [seek] practise peace,"² says another Mongol.

"Rain and harvest [sowing and reaping] will join each other in the realm of a king who swings an even balance [of justice]," says the Cural.³ "The king," said Vidura to Dhritarashtra, "who abandons lust and anger, and who bestows wealth on fit persons, who is well read in law [lit. differences, judgment] and is active, is respected by the whole world."⁴ "If you wish to extend your influence over many, do not cut far and near about you [hurt, affront], but treat everybody with kindness, discriminating between the good and the evil,"⁵ says one of the eighteen Tibetan rules for daily life.

"A good king protects the land by his laws; but a wicked king is a sign of decay," says the Mongol.⁶ "He who knows how to inspire confidence to men," said Vidura, "lets punishment come down on the guilty with knowledge. He knows measure and patience [to bear and to forbear]. Fortune follows such a king step by step."⁷

"The king," said Bhishma, "who is diligent [earnest, attentive] in protecting his people with even justice (or judgment), shall gain both worlds [the present and the world to come], after having acquired reputation and virtue."⁸ "But if the king is not altogether a real guide [for his subjects], then the people sink down as a ship without a pilot,"⁹ said Kaman-daki. And Œdipus to Creon :

"Δοκῶ μὲν, εἴπερ ἔῃν φιλεῖς, τὸν αἴτιον
Τίνοι' ἄν, οὐδὲ τοῦνδικον περιβλέποις."¹⁰

¹ Nütsidai ügh. 4. ² Oyun tulk. p. 1, 2. ³ v. 545. ⁴ Maha Bh. Udyog. P. 1074. ⁵ Bslavs cha gches pa, 3. ⁶ Saïn ügh. 28.
⁷ Maha Bh. Udyog. P. 1075. ⁸ Maha Bh. Shanti P. 3195. ⁹ Niti Sara, i. 10. ¹⁰ Œd. Col. 995.

"I suppose, if indeed thou lovest life, that thou shouldst punish the guilty, and not overlook the guiltless."

5 A man that flattereth his neighbour spreadeth a net for his feet.

'A man,' מְחֻלֵּיק עַל ר' 'who is smooth and slippery on his neighbour.' Chald. and Syr. דְּמַתְּפִלֵּג, 'who has a double [divided] tongue.'

"*A man that flattereth,*" &c. Tai-shang says,¹ "it is a sin to spread a net, and to set traps for a simple man." "Go on praising," says the Arab; "they will soon lose their senses;"² "while listening to him who says very pleasant things,"³ adds the Buddhist. Somewhat in (Œdipus' words :

Κἀγὼ τὰ μὲν κείνοις ἐτερόμην, ὅμως δ'
ἔκνιξέ μ' αἰὲ τοῦθ', ὑφείρπε γὰρ πολύ."⁴

"I was well pleased with my parentage, but being taunted with being a supposititious child nettled me not a little; it seemed to creep under me and within."

A flatterer weaves [ὑφαίνει] his talk in order to deceive. As when,

“ τοῖς, ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
Νέστωρ.”⁵

old Nestor began first of all to weave [ordiri] his artful counsel; Ulysses, the while,

“ — δόλον ἄλλον ὑφαίνων.”

tangling another dodge of his own [1893].

"He who addresses his neighbour with no good intention is said to flatter him; and he who agrees with it is said to be deceived."⁶ "O Bhikkus," said Samano Gotamo, "when I or the priesthood are well spoken of, you feel pleased and grati-

¹ Kang-ing-p.

² Meid Ar. pr.

³ Sigal V. Sut. fol. ni.

⁴ Œdip. P. 785.

⁵ Il. i. 93.

⁶ Siün-tsze, ii. ch. i.

fied, and thereby made conceited; it is a hindrance [to your virtuous life]."¹

"Who is there that has not died in his time? Or where is the beggar that has ever been proud? Or where is the man who, having fallen into the toils of evil men, ever came to good?"² But "he that flatters his neighbour, at last falls into his hands, or into the hands of his sons or grandsons,"³ say the Rabbis. "He is at last caught like a fish in a creel,"⁴ says the Javanese proverb.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

יִרְיָ, according to its etymology, may be rendered 'doth sing,' or 'doth overcome;' is superior to and not affected by bad example, does not fall into the snare. Chald. 'an evil man [sets a snare] hunts his fellow, but the righteous shouts and rejoices.'

"*In the transgression,*" &c. "Men," says Theognis, "are not altogether bad from their birth, but become such by associating with bad fellows. With them they have learned to do fearful actions and to speak infamous words, thinking it right to do so."⁵ "To what may we liken the righteous?" asks a Rabbi. "To a bell of gold with a pearl for clapper."⁶

7 The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

The righteous [judge] knows the judgment [how to adjudge] the weak and mean; but the wicked [judge] either 'does not trouble himself about it,' or [lit.] 'does not allow himself to understand what he knows.'

"*The righteous,*" &c. "Gentleness towards the poor is a great quality," say the Telugus.⁷

¹ Diga-nik. Suta Silakkham, fol. 2.

² Pancha T. i. 162.

³ Sota B. Fl.

⁴ Javan. pr.

⁵ Theogn. 299.

⁶ Midrash

Tehill. B. Fl.

⁷ Nitimala, ii. 54.

“ — τῷ δὲ δικάϊῳ
τῆς ἐνεργείας οὐδὲν ἀρείοτερον”¹

“For a righteous man,” says Theognis, “there is nothing preferable to doing good.” “Good men, whether poor or rich, help others in distress.” “A good man makes pleasant wind with his own fan, for one who has no fan” [not even one palmyra-leaf], says the Buddhist.² “Do not put off till to-morrow the cause of the destitute, for thou knowest not what may take place on the morrow,” says Husain Vāiz Kāshifī.³

“A man who pleases himself will never do any great work,”⁴ says the Hindoo. “But he will,” as the Georgians say, “pay respect only to the robe, but has no help for the wearer of coarse raiment.”⁵ It was not so with “Bakenkhonsu, high-priest of Amun at Thebes; but he magnified the doctrine of his god, and his hands were doing good every day.”⁶

“*regardeth not*,” &c. “Unjust punishment,” says Manu, “destroys a man’s reputation [fame] in the world; and after life it shuts out a man from heaven. Let the king therefore avoid injustice.”⁷ “A man may take pleasure in the company of the learned, but he will not hold out his hand to give a farthing to the poor. He says readily to others, ‘Give!’ but he himself gives nothing,” adds the Shivaite.⁸ “The hand of the niggard does not distil gifts on the poor until it has been smitten with the tongue; like water inside a mountain, that does not flow until it has been worked out with a pick-axe,”⁹ says the Arab.

8 Scornful men bring a city into a snare: but wise *men* turn away wrath.

לְצַיִן לְצַיִן, ‘scornful, frivolous men who ridicule all law and all authority but their own’—Radicals. Chald. מְצַיִן, ‘mockers speak

¹ Theogn. 559.

² Lokepak. 83.

³ Akhlaq i m. 22.

⁴ V. Satasai, 336.

⁵ Georg. pr. 121.

⁶ Stèle of Bakenkh.

⁷ Manu S. viii. 127.

⁸ Vemana pad. iii. 114.

⁹ El-Nawab. 114.

lies.' Syr. 'set cities on fire.' LXX. *ἐξέκασαν πόλιν*. Vulg. 'dis-sipant civitatem.' Heb. *הִפְיִיחַ מִתְּתֵי*, 'sufflant [sub-flant] urbem,' 'inflate, blow up [from below] the city.' History repeats itself. These various renderings depend on the etymology of the Hebrew term, whether of 'blowing' [a fire] or of 'setting a snare.'

"*Scornful men*," &c. "Men do well," says the Arab, "so long as they are parted [by degrees, rank]; but when they are all equal, they perish."¹ "Once upon a time, the snake's tail said to the head: 'How long wilt thou go first? Let me go first.' 'By all means,' said the head. Then the tail went first and fell into water, fire, thorns, &c. So it is when the low and mean rule the state,"² say the Rabbis, and all sensible men with them.

Pindar says much to the point, at the present time [May, 1893].

“Ῥάδιον μὲν γὰρ πόλιν σεί-
σαι καὶ ἀφανροτέροις ἄλλ’ ἐπὶ χώ-
ρας αὐτοῖς ἔσσαι δυσπαλῆς
Δὴ γίνεται, ἐξαπίνυς
Εἰ μὲν θεὸς ἀγεμόνεσσι κυβερ-
νατὴρ γίνεται.”³

"It is indeed easy for even mean and insignificant men to move and trouble the state; but it requires a hard struggle to reinstate it, unless God become unexpectedly [suddenly] a guide to its rulers." "[Abaddhā, unbound, i.e.] senseless men are found where [children] foolish men hold counsel; [baddhāpi] but sensible and thoughtful men are at their ease where brave and good men hold counsel," says the Buddhist.⁴ "When men of small understanding," says the Mongol, "create a disturbance, men of wits set it right and restore order"—if they can.

"When a muddy overflow has settled down, precious objects may then be seen in the clear water."⁵ Vartan has a fable,

¹ Meid. Ar. pr.

² Debarim R. R. Bl. 182.

³ Pyth. iv. 484.

⁴ Bandhana mokṣa jat. 120.

⁵ Sain ūgh. fol. 4.

‘the Council of Birds,’ which made the ass king because of its loud braying, and says that “people may prefer to appoint as ruler over them a poor and weak man; but if anything happens, what then?”¹ [At fable 7, the birds chose the peacock because of its plumage.]

“First comes luxury in a state,” says Pythagoras; “then (arrogance or) insolence; then violence (or injury); and at last [destruction or] ruin.”² “Often,” said Hesiod,

“— καὶ ξύμπασα πόλις κυκοῦ ἀνδρὸς ἐπαυρεῖ,
Ὅς τις ἀλιτράινει καὶ ἀτάσθαλα μηχανάται.”³

“does even a whole state feel the consequences of one bad man, who errs and [plots or] schemes presumptuous and reckless actions.” But Alcæus is yet more to the point—

“᾿Ω! ντρωφ’ οὔτος ὁ μαινόμενος τὸ μέγα κράτος,
ἀντρέφεις ἔτι τὰν πόλιν.”⁴

“O man, thou who like a madman wieldest great power, thou yet upsettest the state.” “False men,” says Ajtoldi, “are without faith [not trusty]. One man in whom one cannot place confidence, will put the whole state in disorder.”⁵ History repeats itself, it seems, in all countries alike.

9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

“*If a wise man*,” &c. “A man may obtain oil from sand by pressing it with all his might, and, if thirsty, may suck water from a fog, rather than manage the ingrained thoughts of a foolish man,”⁶ says the Hindoo. “When a foolish man meets a wise one, there comes disagreement,” says the Telugu.⁷ “A wise man is never safe from the assault of a fool who comes to him with violence. Let the wise man, then, prefer

¹ Vartan, fab. 2.

² Pythag. Sam. 43, ed. G.

³ ἱ. κ. ἡ. 238.

⁴ Alcæi, fr. 21, ed. G.

⁵ Kudatku B. xvii. 45.

⁶ Nitishat. 2.

⁷ Nitimala, iii. 2.

evasion from him to war with him, and hold his peace if the fool addresses him," says Borhān-ed-dīn.¹

"It is difficult to converse with a clownish man," says Confucius. "Some such men came to visit him ; but his disciples doubted if he should receive them."² "When you contend with ignorant men," said God Most High, "say, 'Peace!'" "Go not back to contend with a foolish man," says the Arab, "and let thy greeting to him be the same as his greeting to thee. For if thou shakest him, thou shakest a corpse. And thou only makest him more offensive."³

For "as a draught of milk to serpents only goes to increase their venom, so also advice given to fools tends to wrath rather than to good understanding,"⁴ says Vishnu Sarma. "You may overcome a hundred pandits [in argument], but you cannot overcome a fool [by reasoning with him]," say the Cingalese.⁵

"Those whose principles do not agree," says Confucius, "cannot hold counsel together."⁶ "A hundred years of friendship and intercourse with fools are like a string in water ; it does not take root,"⁷ say the Tamils. "Talk or conversation of men short of knowledge and wisdom with wise ones, is but the unruly neighing of untamed horses,"⁸ says the Mongol.

"For an intelligent man to hold intercourse with a fool is a life of torture," says the Hindoo. "It is but planting a lotus on dry land, or repeating the Shastras to a deaf ear."⁹ "An ignorant man, however, may at times meet you closer than a wise one [and puzzle you more], like the calf [Terio, in Septentiones, septentrio], and with it the dark star in Ursa Major."¹⁰

"But between two wise men there can be no quarrelling. They will attentively consider a hair [a trifle] together. No wise man would think of wrangling with a silly one," says

¹ Ch. ix. p. 26.

² Shang-Lun, vii. 28.

³ Eth-Theal. 79.

⁴ Hitop. iii. 4.

⁵ Athitha w. d. p. 43.

⁶ Hea-Lun, xv. 39.

⁷ Vettivetk. 24.

⁸ Sāin ügh. fol. 15.

⁹ V. Satasai, 428.

¹⁰ El-Nawab. III.

Sādi.¹ "There may be profit in contending with a good man," says the Tibetan ; "but even the friendship of a bad one kills."²

"Three men are to be pitied," said Ugedei ; "the man who was great and is fallen ; the man who was rich and is become poor ; and a wise man alone in the midst of fools."³ "It is best to contend with a conscientious man ; with one that is not conscientious it is but a farce,"⁴ say the Georgians. "My advice to thee," said Sigdrifa to Sigurd, "is, thirdly :

'At thû thingi á
deilit vidh heimska hali ;'⁵

that in a company thou beware to contend with a foolish man."

"When great and small [old and young] walk together or enter into conversation," says the Tibetan, "great attention should be paid not to turn good into bad, or pleasure into wrath, for a thing of naught."⁶ "When an ill-mannered man comes into society, the well-educated feel ill at ease. A gold ring placed by the side of a copper ring soon gets tarnished [rusty]."⁷

"Weep before a fool, and he will take no notice ; or laugh before him, and he will not know it. Alas ! for a fool who knows not good from bad,"⁸ say the Rabbis. "Silly laughter [with open mouth] is bad," says the Telugu.⁹ And the Arab : "Much laughter is from foolishness ;"¹⁰ and a Rabbi : "Much laughter is the token of a fool."¹¹ "Such laughter is the hiccough of a fool."¹²

"A man," say the Osmanlis, "who wishes to live at peace [find rest] should be both deaf, blind and dumb."¹³ "In contention," says the Arab, "a man is beaten by it."¹⁴ "You tell him the truth, but he runs to strike you."¹⁵ Or "he behaves like an elephant with wings ;" "by thus fighting over a bone about nothing ;" all "this wrangling is as slippery as an eel

¹ Gulist. iv. 5.

² Legs par b. pa, 115.

³ Tchingg.-kh. p. 7.

⁴ Georg. pr.

⁵ Sigdrífumál, 24.

⁶ Bslav cha-btso, i.

⁷ Ozb. pr.

⁸ Sanhedr. M. S.

⁹ Tel. pr.

¹⁰ Eth.-Theal. 276.

¹¹ Mifkhar

hap. B. Fl.

¹² Ibid.

¹³ Osm. pr.

¹⁴ Ar. pr.

¹⁵ Beng. pr.

smeared with oil.”¹ “Every kind of family plate [china] that strikes against a stone gets broken,” says the poet.² So also is contending with a fool.

10 The bloodthirsty hate the upright: but the just seek his soul.

אִישׁ דָּמִים. Chald. ‘a man that sheddeth blood;’ here it may be taken for a violent, cruel man in general ‘seeketh his soul.’ Syr. ‘loveth him.’ Vulg. ‘quærit animam ejus.’

“*The bloodthirsty*,” &c. “People seek to find fault with the excellent, but not with the mean and vulgar,”³ says the Tibetan. “That jackal was no fit subject for confidence, said the crow Subuddhi [intelligent] to the deer. Even good people have to fear from cruel men.”⁴ “Base men take up the faults of virtuous men and blaze them abroad. Insects [bees, butterflies, &c.] will seek a bed of flowers; but in a fertile garden a crow will peck at a margosa [vēmpu; a choice fruit, Azedirachta Indica],”⁵ says the Tamil. Therefore, as a caution, the Mongol says: “Show not thy blood to thy enemy, nor yet thy weak part to him that hates thee.”⁶

In the Ascension of Isaiah⁷ we read that “Berial [Belial] was wroth with Isaiah on account of his visions, and dwelt in the heart of Manasseh, who sawed Isaiah asunder [between two trees] with a timber saw. And while Isaiah was being sawn asunder, Balkira stood by with the false prophets accusing him, laughing at him and rejoicing over him.”

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

רִירוֹ, ‘his mind.’ A.V. ‘his spirit.’ Chald. and Syr. ‘his anger, hot temper;’ but a wise man ‘leaveth it till by-and-bye’ [afterwards]. Syr. ‘thinks it over.’

¹ Jav. pr. ² Kawi Niti Sh. ³ Legs par b. pa, 47. ⁴ Hitop. i. 77.
⁵ Nanneri, 24. ⁶ Oyun tulk. p. 11. ⁷ Ch. v.

"*A fool uttereth,*" &c. "A fool utters the word, a wise man thinks it over,"¹ says the Persian. "The fool," says the Tibetan, "draws his qualities out of his mouth, but the wise man hides them within himself. Small objects [sand, &c.] float on the surface of the water ; but a gem sinks into it."² "Seest thou not the sea, how it brings carcasses to the surface, and how pearls are hid in the deep?"³

"The fool does not hold his spittle"⁴ [spurts out everything]. "Then the sorrow from his anger burns more than fire ; consumed by it," said Bhima, "I can sleep neither day nor night."⁵ "A man's churlishness," says Husain Vāiz, "is seen from his using many words to no purpose, and giving account of things not inquired of him." "The fool's heart is in his mouth ; but the tongue of the wise is in his heart," says Abu Ubeid ;⁶ and another Arab : "A man who jokes too much loses in respect."⁷

"The tortoise that lays a hundred eggs makes no noise ; but the hen that has laid one egg is heard in several villages,"⁸ say the Cingalese. "A pot with little water in it rattles it against the sides ; and a man of little sense makes use of many words."⁹ The Italian proverb, however, is true :

"Ben sà il savio che non sà nulla,
Mà il matto crede saper ogni cosa :"

"The learned man knows full well that he knows nothing ; but the fool thinks himself knowing in everything." "I will, however, bear his rough words, as an elephant bears arrows shot at him in battle. Common people are so ill-mannered,"¹⁰ says the Buddhist.

12 If a ruler hearken to lies, all his servants *are* wicked.

"*If a ruler hearken,*" &c. "If the king," says the Dham-

¹ Pers. pr. ² Legs par b. pa, 98. ³ Alef leil. i. p. 11. ⁴ Ar. pr.
⁵ Maha.Bh. Vana P. 1386. ⁶ A. Ubeid, 83. ⁷ Ebu Med. 276.
⁸ Athitha w. d. p. 28. ⁹ Hill pr. 145. ¹⁰ Dhammap. Nagavag. i.

mathat [Burmese Manu], "does not watch over [keep] the law, the nobles will not do it. But if these do not observe the laws, neither will the common people do it; and the country will be ruined.

"But if the king and his nobles keep the law, the country will be happy during that king's reign, and the people will obtain Nibbān."¹ "If a ruler does not rule equitably, his people do not respect him,"² say the Chinese. "As the king is, so is the virtue of the people."³ "As the priest, so are the people."⁴

"With a lame shepherd, the goats (or kids) run away;"⁵ "and when he is angry, he blinds the leader of the flock."⁶ "For after the head goes the body."⁷

"Ἀρχὴ ἄνδρα δεικνύει"

"Power, authority and position, show what a man is made of," says Pittacus.⁸ "If you wish to know the prince," say the Chinese, "look at his ministers."⁹ "If the servants of a house are good, the bad ones will leave; but if the greater part are bad, the good will either leave or grow worse."¹⁰

"If the lord is an ape," says the Shivaite, "his ministers are swine. When the general is a chicken, his troops are cattle; his elephants and horses are only cats and mice [set in array]."¹¹ "The worst of all, O good Ilik, is when a prince gets the name of 'liar' [false]. But he who thus casts off from him the duties of government will not be able to stand."¹² "If a ruler," says Chao-he, "treats lightly the root [virtue], and is intent on the fruit [wealth], he incites the people to commit depredations."¹³

"How can the prince," says Confucius, "who neglects obedience to his parents, expect that the people will not do the

¹ Dhammathat, vi. 12. ² Chin. pr. G. ³ Tel. pr. ⁴ Georg. pr.

⁵ Shabbat, B. Fl. ⁶ Talmud Bava qaton, B. Fl. ⁷ Erubbin, R. Bl. 182.

⁸ Sept. Sap. p. 30. ⁹ Ming-sin p. k. ch. xi.; Hien w. shoo, 101.

¹⁰ Jap. pr. p. 445. ¹¹ Vemana pad. iii. 57. ¹² Kudatku B. xvii. 43, 79.

¹³ Ta-hio, Com. ch. x.

same to him? They will not continue in good, but in evil-doing. Unless the prince practises filial piety, he cannot be honoured [lit. held up as precious]."¹ "A king of this sort, surrounded by bad counsellors," said Stephanites, "is like very clear water full of crocodiles. Whether you drink of it or bathe in it, you die in it."²

"Naushirwan, one day out hunting, wanted some salt. One of his servants brought him some which he had taken by force; but the Shah sent him back to pay for it. If a king eat an apple from the garden of one of his subjects, his servants will pluck a tree by the roots. And for five eggs which the Sultan takes by force, his soldiers will spit a thousand fowls,"³ says Sādi. "The spring itself being troubled, the stream will not be clear."⁴ [Bad example in the rulers is followed by the ruled.]

"Let not the king administer punishment on the unjust imputation of others, but let him either bind or honour according to his own knowledge of the case."⁵ "The emperor Shun said to Yu: 'Do not hearken to words that have not been well weighed, and do not follow counsels that have not been fully matured.'"⁶

And Meng-tsze: "If those in authority do not attentively [consider] follow the right way, their inferiors will not obey the laws. If the ministers do not sincerely follow the right way, the artisans will not obey sincerely the [rule or] order given them. If the well-educated man violates justice, the common people will break through the fear of punishment. It is then a mere chance if the kingdom is maintained at all."⁷

Woo-wang [B.C. 1121] said to his barons assembled at Mengtsin: "Men are, of all beings, the most intelligent; but the

¹ Hiao-King, ch. ix.

² Στεφ. κ. 'Ιχν. p. 126.

³ Gulist. i. 19 st.

⁴ Jap. pr.

⁵ Hitop. i. 181.

⁶ Shoo-King, i. ch. iii.

⁷ Hea-

Meng. vii. 1.

really intelligent among them become chief rulers, father and mother of the people.”¹ Not always, thought Manu, who says: “Since the men appointed for the protection of the kingdom are mostly wicked extortioners, let the king protect his subjects against such men, and confiscate all their goods.”²

“The name of a stupid man perishes; so does the friendship of a wicked one, the family of a licentious one, and the virtue of him who lives on borrowed money. The knowledge of a sickly man bears no fruit; the miser’s wealth gives him no happiness; and the kingdom of a sovereign whose ministers are careless comes to ruin,”³ says Vishnu Sarma.

13 The poor and the deceitful man meet together :
the LORD lighteneth both their eyes.

‘The poor and אִישׁ תִּקְרִים, a man of oppressions or vexations.’ Syr. ‘oppressor.’ Chald. גְּבֻרָא מִצְעָרָא, ‘the middle-man,’ as at present. LXX. δαεινότης. Vulg. ‘creditor.’ See ch. xxii. 2.

“*The poor and,*” &c. As a rule, “the poor get cheated or deceived,”⁴ says Vararuchi. “The deceitful man lies, and takes in the simple,” says the Mandchu; “but the deceitful man shall be transformed into an ass, and the simple shall ride him.”⁵ “It is a sin,” says Tai-shang, “to deceive simple people” [‘simple,’ who can neither see nor hear, Com.].⁶

“Secunda in paupertate fortuna est—fides :”⁷

“It is good fortune in poverty to have one whom we can trust,” says Publius Syrus.

“Do not rely on the rich and wealthy, and deceive [oppress, Com.] the poor and destitute,” says Wen-chang-yin.⁸ “A man,” says the story, “covered himself with leaves and spread a net to catch pigeons. A sharp-sighted pigeon saw him and

¹ Shoo-King, iv. 1.

² Manu S. vii. 124.

³ Hitop. ii. 107.

⁴ Nava R. 2.

⁵ Ming h. dsi, 173, 174.

⁶ Shin-sin-l. ii. p. 66.

⁷ Publ. Syr.

⁸ Shin-sin-l. v. p. 50.

said to its fellows : 'I never saw a moving tree before. Let us fly away !' So he lives that escapes,"¹ says the Hindoo.

"An intelligent man associates with suitable companions. 'I,' said the rat, 'am the food, and thou, cheating cat, art the eater ; how can we both agree ?'"² As to "opening the eyes," giving sense and intelligence, Buddhists ascribe it to Buddha, "who gives eyes not only to the body [as he did to the old, blind brahman that came to visit Buddha, who gave him sight], but also eyes [light] for 'the time of passage' [transmigration from the one shore to the other]."³

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

"*The king that,*" &c. "They call a king a good judge and dispenser of punishment," says Manu, "who speaks the truth, who considers well the really guilty individual, who is patient in investigating the case, and who, as regards himself, judges aright pleasure, virtue and wealth. If the king administers judgment rightly, he increases greatly his three sources of happiness—virtue, pleasure and riches. But the king who is lustful, harsh and cruel, is, in his turn, smitten with the rod."⁴

"The prince," said Ajtoldi to Ilik, "who gives righteous laws to the people, orders everything through his people [strengthens his government] and makes his day light"⁵ [bright]. "The king, like a cow-herd, should milk his cow—the people—of wealth, little by little. It should be by protection and fattening, by administering justice equitably ;"⁶ "like king Dilīpa who, through his guiding, feeding and protecting his people, was a father to them."⁷

"I heard," said Sādi, "that Naushirwān before his death said to his son Hormuz : 'Protect the helpless and the poor, and

¹ Itihas in Kobita R. 88.
ch. xxxv. fol. 182.

² Hitop. i. 55.

³ Dsang-Lun,

⁴ Manu S. vii. 26, 27.

⁵ Kudatku B. xvii. 24.

⁶ Pancha T. i. 249.

⁷ Raghu V. i. 24.

think not of thine own ease. No one in thy dominions will be at rest if thou only seekest thine own ease, and thinkest that enough. For no wise man approves the shepherd who is asleep while the wolf is in the fold among the sheep.”¹

“But he is a good prince at whose gate the poor have a place,”² says the Arab. “For the Sultan is God’s shadow in his own land,”³ Mahomet is reported to have said. “And the Shah who does as kings should do, gives orders with regard to the comfort of his subjects.”⁴

“In the book, ‘On the Excellency of Kings,’ it is said that on the day of the resurrection there will be no other shadow but that of the throne of God, and that virtuous kings are to find a place there. In the same book it is also said that angels bring to God an account of the good done by kings to their subjects; but also of the evil they do.”⁵

“But it is a sin,” says Tai-shang, “to search out the faults of one’s inferiors and to ill-treat them.” “King Jilingarli of Jambudwip mercifully looked upon all his subjects as upon one son; whereby they enjoyed happiness, wealth and well-being, in their several dwelling-places.”⁶

“A king endued with these four qualities—liberality, grace or clemency, good rule, and care of his subjects—is ‘a sun’ of kings [or to kings, to enlighten and guide them],”⁷ says the Cural. “Therefore,” says the Mongol, “honour and respect like a god, the lord or master who supports thee.”⁸ “A king is the only one who can help old men, pandits, blind people, the weak and the poor of his realm.”⁹

“A just king is the shadow of God’s favour. Justice is infinite benevolence [the same to all alike. But it only resides in heaven. This world does not suit it]. One of the properties of justice,” says Husain Vāiz Kāshifī, “is to redress

¹ Bostan, p. 148. ² Ar. pr. ³ Mahom. 10, Freytag. ⁴ Nizam makhz ul Asrar. p. 56. ⁵ Bochari Dejah. p. 69. ⁶ Dsang-Lun, ch. i. fol. 6. ⁷ Cural, 390. ⁸ Oyun tulk. p. 11. ⁹ Lokepak. 37.

the cause of the oppressed ; so that if one who is unjustly treated should make his cause known, the king should listen to it, and return to him a kind and gracious, and not a rough answer ; for it is a property of really great men not to feel ashamed to hold intercourse with the poor, the weak and the little ones.

"For even Solomon listened to the words of an ant." [This is an allusion to a story of the Queen of ants, that met king Solomon in 'Wady-en-naml,' Valley of the ant, told in the Qoran, sur. xxvii. See also ch. vi. at Vol. I. p. 299.] "Strive for this, O king, that whatever intention thou formest, it be for the good of the people. If not, thou shalt soon bring thy kingdom into confusion."¹

"Bring forth justice and fulfil the desire of the poor ; until thou findest thy own wishes readily granted thee. And after thy death, if thou hast been just, thy body will not perish. We are told that king Mamūn went to Maidan to visit the tomb of Naushirwān. When he entered, he found him still fresh in the dust, lying like one asleep."² "'O king,' said the vassals to the king of Jambudwip, 'as a child leans on his mother, so do the people on thee. If thou continuest not with them, to whom will they go for refuge after thy departure?'"³

Rabbi Jehudah said : "Do justice and judgment for the small as for the great, and let the judgment of one farthing be like that of a hundred pounds [minæ]."⁴ "Every judge who always judges faithfully according to truth is said to be God's fellow in the work of creation,"⁵ say the Rabbis. "For such judges the Shekinah [God's oracle or presence] dwells in Israel ; but unjust judges drive it away from us," said R. Jonathan.⁶ "One of the Sultans of Herat asked advice of Shah Sandjun, who said : 'If thou wishest for happiness, consider

¹ Akhlaq i m. xv.

² Id. ibid.

³ Dsang-Lun, i. fol. 5.

⁴ R. Nathan, x. fol. 10.

⁵ Shabbath, M. S.

⁶ Sanhedr. 7, M. S.

thy own faults by night in presence of thy Creator, and by day attend to the cries [wants] of the poor. Since the servants of God obey thee, thou also obey Him."¹ "Let the king, endued with heartfelt sympathy, help the poor, with real compassion for them,"² says Kamandaki. "Few there are who will thus help the poor sunk in the slough of misery. Let him, therefore, wipe away the tears of those that are oppressed and have no support, himself unmoved in his own virtue, and showing real pity."³ "Justice makes peace, and is the stay of the kingdom."⁴

15 The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

'A child left to himself,' Heb. 'that will not receive [attend to] a reproof.' Chald. 'left to his own will.'

"*The rod and reproof*," &c. "If a child is not taught, his nature will only get worse," says the San-tsze-King. "He," says Wang-po-keou in his Commentary, "who has a son and does not instruct him, thus darkens the good disposition given him by Heaven. By transgressing propriety and following his passions, he daily advances in that which is not good. And it is the father's fault."⁵

"If a business, however small, be not attended to, it will not succeed. If a child, however generous in disposition, is not [taught] educated, he will not shine nor understand."⁶ "Paying no attention to small actions will in the end involve the ruin of great virtue,"⁷ say the Chinese.

"A son," says Tai-kung, "who sets aside teaching, grows up stupid and headstrong. A daughter who disregards instruction, grows up coarse and vulgar. Boys who will not hearken to advice, grow insolent. Girls who will not receive instruc-

¹ Akhlaq i m. i. ² Niti Sara, iii. 3. ³ Ibid. 4, 5. ⁴ Ep. Lod. 839.

⁵ San-tsze-King, 3, and Com. ⁶ Hien w. shoo, 51. ⁷ Ibid. 185.

tion, disobey their mother. Boys, if not regularly taught, grow up fond of pleasure and wine. Girls, when grown up without instruction, are 'gad-about.' A stern father rears a respectful son. A stern mother rears a clever, active daughter. Everybody likes pearls and jewels. I love respectful and worthy children and grandchildren."¹

Confucius says: "Three 'keuen' [12,500 men] obey one master, yet one man will not obey one man's will. By a man's birth we know his rank, but by education we know his place [in society]. But his position without education will be 'poor' and 'confused,' and leave him one of the meanest of the people."² "A child thus left uneducated is vexed, annoyed and angry with his father and mother [for not having taught him],"³ says King-hing-lüh.

"A father who contracts debts is an enemy," says Chānakya; "a wife or mother who disgraces herself is an enemy; a handsome wife is an enemy; and a son who is not educated is also an enemy."⁴

"From this time," said the 'Nwā-kyaung' [cowherd, at the beginning of Burmese cosmogony], "since parents will have to bear their children's faults (or evil), let parents instruct them. It is the practice of the first inhabitants of the world."⁵ "To nourish sons," says the Chinese, "and not to educate them, is to treat them like animals; to rear girls, and not to educate them, is to treat them no better."⁶ "The father who does not teach his son some trade or profession," say the Rabbis, "it is as if he taught him to rob."⁷ "And God makes every man's profession easy to him."⁸ "The son that is not educated, and the horse that is not trained, will both remain ignorant," says the proverb.⁹

"He that sows thorns will not gather grapes,"¹⁰ says the Arab [the thorns here alluded to bear a small berry, re-

¹ Ming-sin p. k. ch. x. ² Ibid. ch. xi. ³ Id. ibid. ⁴ Chānak. shat. 45, and Lokaniti, 17. ⁵ Dhammathat. i. 9. ⁶ Chin. pr. p. 67.
⁷ Qiddush. B. Fl. ⁸ Berach. B. Fl. ⁹ Ethiop. pr. ¹⁰ Ar. pr.

sembling grapes, but very insipid]; "nor gather jasmine," says the Persian.¹ "A son brought up as he likes [left to himself] becomes profligate," say the Japanese.²

"A young woman whose education has been neglected by her fond parents and brought up to do what she liked, was sent back from the house into which she had married, because of her bad manners and general conduct. Her father and mother, however, would not confess that the shame of her being sent away from her father-in-law's house was owing to their having given her no education, but laid it all on the husband's and father-in-law's fault."³

"Matters [actions], however small," said Tchinggiz-khan, "are not accomplished without diligence and practice. So also a child, however well born, does not grow wise without schooling."⁴

"Japanese boys are (or were) taught, at six, numbers and the points of the compass; at seven, sitting and eating [manners]; at eight, morality, with a teacher, and recreation under the mother's eye. A girl, at seven, is taught the four virtues. When properly taught the virtue of 'ki,' righteousness, she is taught what to avoid as shameful, disagreeable, and against the rules of politeness (or propriety).

"Then, when older, she is taught female virtue; even in trifles not to use low and mean expressions; not to shout or speak loud. Afterwards, female habits of cleanliness, avoiding the very thought of uncleanness. Then female meritorious actions; filial piety; management of the house; dutiful behaviour towards her father and mother-in-law when she is married, and devotedness to her husband."⁵

"Although," says Kiu O in his sermon,⁶ "the heart of parents is not in darkness, yet how often does it not wander astray

¹ Pers. pr.

² Jap. pr.

³ Onna dai gaku, p. 34, 39, 40.

⁴ Tchingg.-kh. p. 7.

⁵ Tei shin onna ko kiyo, ch. xvii.

⁶ Vol. i.

serm. 2, p. 9, 10, 13, &c.

from the thought of their children! They are carried away in error by their love for their children. They are to be pitied for it, as the mother confessed on her death-bed of having caused her son's evil ways through her weakness for him, and his bad companions."

"Although there are no parents who do not love their children, yet," says Dr. Desima, "do parents commit great errors of judgment in their love for them. Still it will not do to be too strict (or severe) with them. If you ask the reason, it is this: love for parents being innate in the child, if his heart is hurt, the [beauty] freshness of his love is marred, and the parent and the child are estranged from each other."¹

"The rod," said Arjuna to Vaishampāyana, "teaches or trains everybody. It protects the people, it wakes up sleepy ones, and wise men know it to be 'virtue.' It preserves wealth, and for fear of it certain offences are not committed." "Without punishment in the world, the people would perish; like fish, the big ones would eat up the small ones."²

"Before training (or bringing up), inspire fear,"³ says the Mongol. "If no good lore [morals] is laid in the child's heart, evil thoughts and ways will enter into it all the easier. Like the ground that lies fallow and is not sown, the child remains of his own accord wild, uncultivated ground."⁴ For "seed not sown does not grow," says Dr. Desima.⁵

"The mother is an enemy, and the father whose son grows up untaught is a foe. That son does not shine in society, but is like a booby among geese."⁶ "Parents who are too indulgent towards their children are not good and honest people [for not training them properly]," say the Tamils.⁷

"Mam ddiotal a wna merch ddiog:"⁸

¹ Waga-tsuye, i. p. 6, 7.

² Maha Bh. Shanti P. 425, 453.

³ Oyun tulk. p. 3.

⁴ Bahudorsh. p. 32.

⁵ Shoku go, ii. p. 5.

⁶ Hitop. Intr. 8, and Chānak. shat. 9.

⁷ Tam. pr.

⁸ Welsh pr.

"A careless mother makes a lazy, idle daughter," say the Welsh. And the Finns :

"Joka kuritta kaswaa
Se kunniatta kuolee :"¹

"He who grows up without discipline, dies without honour."

"A son," says Sādi, "gives all sorts of trouble when his father rears him delicately [humours his whims]. Bring him rather to be wise and careful ; and if you love him, do not fondle him."² "Instruction, chastening, is bitter when given ; but when learning is acquired, then it is sweet,"³ say the Tamils. "But in the heart as in the field, 'panic' [panicum, 'kāwalu,' a weed] comes up before 'amu' [paspalum] ; amu being cultivated, but kāwalu growing wild," say the Cingalese.⁴

"Therefore weed thy field and cleanse thy well all round, and drink good water ; teach a child and bring out his qualities (or ability)."⁵ Correct, but with judgment. "As too much rubbing with the steel blunts the knife, too many words to no purpose make a child shameless,"⁶ say they in Burmah. "A foolish child is, to the end of time, a grief to the parents who brought him forth ; unless he is a credit to his family, he is no better than one born out of due time,"⁷ says the Telugu.

"Correct [educate] thy belongings," says the Arab ; "thou shalt benefit them."⁸ But "growing up in a family without father and mother, and continuing without a teacher [education], is a condition unknown even to a barn-fowl."⁹ "Even a furious elephant is made to crouch down in submission to the crook, and in the end is [tamed] made obedient by it."¹⁰

"Yet a man finds great power in persuasion ; do not neglect it," said Amenemha to Pembsa.¹¹ "Do not, however, spend thy days in idleness," writes a steward to a labourer, "lest thou get a beating. That lad has loins, and hears well enough

¹ Fin. pr. ² Bostan, vii. 27, st. ³ Tam. pr. ⁴ Athitha w. d. p. 4.
⁵ Chin. pr. G. ⁶ Hill pr. ⁷ Niti chandrika, p. 4. ⁸ Nuthar ell.
⁹ Akalara jat. cxix. p. 436. ¹⁰ Kawi Niti Sh. v. 3. ¹¹ Pap. Anast.
iii. 4, l. 3.

when he is beaten.”¹ “But if thou sittest with gluttons and drunkards,” said Kaqimna to his son, “until thou art a shame to thy mother, all thy friends will say : ‘Away with him !’”²

“He cannot be said to live who exists under the withering contempt of others. Let him cease to exist, for all the trouble he gives his mother.”³ “Who, then, is said to be his own enemy? He who makes no efforts towards purity and common sense,”⁴ says the Tibetan.

16 When the wicked are multiplied, transgression increaseth : but the righteous shall see their fall.

“*When the wicked*,” &c. “When fools congregate in numbers like cattle, all good qualities are put in the shade, as the sun is by clouds,”⁵ says Chānakya. “And a wicked man who through knowledge [artifice] comes to great power, will in his turn be deceived by others,”⁶ say the Mongols. “Yet a good man [a believer],” says the Arab, “cares no more for the tumult raised by wicked men, than for the braying of an ass echoed on high mountains.”⁷

“Πόλις ἀριστα πράττει, ὅπου τοῖς πονηροῖς οὐκ ἔξεστι ἄρχειν.” “That state does best,” says Pittacus, “in which bad men are not allowed to rule.”⁸

17 Correct thy son, and he shall give thee rest : yea, he shall give delight unto thy soul.

“*Correct thy son*,” &c. “Many evils,” says Chānakya, “attend the caressing [spoiling] of a child, but great are the advantages of correction. Therefore let a man correct his son or his pupil, and not spoil him.”⁹ [A spoilt child, left to himself and unmanageable, is said in Japan ‘to be without a curb ;’ or to

¹ Pap. Anast. v. 8, l. 5, 6. ² Pap. Pr. i. 12, l. ³ Pancha T. i. 355.

⁴ P’hreng-wa, 15. ⁵ Chānak. 87. ⁶ Sain ügh. 146. ⁷ El-Nawab. 175.

⁸ Sept. Sap. p. 30. ⁹ Chānak. 12.

be 'hana kire uchi,' a cow that has torn her nose off the hook by which she was fastened to the stake, and is at liberty.]

"Gold requires beating, and a youth requires chastising (or whipping) that he may be taught the words of the law. Flog him," says Ben Syra, "that he may fear thee."¹ [Ben Syra was a reputed relation of the prophet Jeremiah; his discipline was suited to his day. It is very different now.] "An uneducated son is his father's enemy."² "He, therefore, who educates his children, diminishes the number of his adversaries (or enemies),"³ says the Arab.

"But it is done best by kindness," says Terence.

Mitio. "Pudore et liberalitate liberos
Retinere, satiùs est credo, quam metu."⁴

"The gods punish wicked men to teach them they must not commit murder; so also does a teacher chastise his pupil to teach him he is not to act wickedly,"⁵ say the Japanese. "Bad education (or behaviour) in a house," says Rabbi Simeon ben Jokai, "is worse than the battle of Gog and Magog."⁶

18 Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.

"*Where there is no vision,*" &c. As in the days of the Judges, "when there was no open vision, and the word of the Lord was precious in those days." (1 Sam. iii. 1.) The Chaldee renders this verse thus: "When iniquity increases, the people is divided, rent asunder; but happy is he who keeps the law." LXX. only render the second hemistich.

"When justice is perverted and dragged by men which way they will," says Hesiod,⁷

"Ἡ δ' ἔπεται κλαίονσα πόλιν τε καὶ ἦθεα λαῶν
Ἡέρα ἑσσαμένη κακὸν ἀνθρώπουσι φέρουσα."

¹ Ben Syra, 4. ² Hitop. Intr. 21. ³ Ebu Med. 255. ⁴ Adolph. i. 1.

⁵ Do ji kiyō. ⁶ Berach. M. S. ⁷ i. κ. η. 218—225.

"justice follows, wrapped in gloom, and weeping over the state and the morals of the people, to whom she brings misery. But where and when justice flourishes and the people are led and walk aright, there the state and the people prosper."

19 A servant will not be corrected by words: for though he understand he will not answer.

Not 'corrected' only, but also 'admonished, regulated.' This verse applies chiefly to servants, or slaves in the East.

"*A servant will not,*" &c. "Like the donkey," says El Hakin ben Abdel, "that soon grew stubborn, and would not do one thing well without blows."¹ "A man," says Chānakya, "knows his servants by the way they obey his orders; he knows his relations when misfortune has befallen him; his friend in adversity, and his wife when he has lost his fortune."²

"As food is not improved by too much fire until it is cooked, so also as regards servants; if they commit some slight fault, be not too severe towards them,"³ says the Buddhist. "He," says the Arab, "whom scolding will not correct, shall not be righted by blows (or stripes)."⁴ Tai-shang says "it is a sin for a servant to rebel against his master"⁵ ["against him who makes him work," Mandchu Com.].

"They say young servants are best because they are most obedient, and one is not afraid of them,"⁶ says the Arab; for "a strong, stalwart slave is not polite," says the Chinese;⁷ and, adds the Georgian, "there is no excuse for an old servant."⁸

"A calf," says Asaph, "is not drawn by the sweetness [beauty] of a riddle, and a fool is not corrected with words only."⁹ "But," says the Tibetan, "a master will easily find servants to do his work if he treats them kindly." "Geese flock to the lotus-

¹ Eth-Theal. 31.

² Chānak. 21.

³ Lokepak. p. 175.

⁴ El-

Nawab. 36.

⁵ Kang-ing-p.

⁶ Eth-Theal. 36.

⁷ Ming-sin p. k.

ch. xiv.

⁸ Georg. pr.

⁹ Mishle As. ii. 10.

pond of their own accord, and do not wait to be driven thither."¹

"Treat your bondmen with generosity, largeness, and feeling for them," says the Chinese Wenchang. "Would it be just and equal to blame them too much and be too severe and oppressive?"² "Yet if the doer of any kind of work is not always overlooked, most of the work is done imperfectly."³ Chānakya, however, says: "A servant should leave a master who is hard, who is niggardly; one also who distinguishes not between good and evil; but especially one who blames him for what he does well."⁴

"They speak falsely who say that servitude is independent; a servant does what he likes, but only at the bid of another,"⁵ says the Pancha Tantra ironically. "'Who is there?' says the Indian master. 'I am,' answers the servant, 'at your orders. Command!' And then let him perform his lord's order as well as he possibly can,"⁶ says Vishnu Sarma.

"Thou art like the fruit of the Tāl-tree, that falls far from the tree" [said by the Bengalee proverb of servants who are not at hand when wanted]. "He listens with one ear, but it goes out at the other."⁷ "But he who hates carelessness or negligence comes without being called," says the old Egyptian. "Any how, restrain [look after] thy steward who is second to thee in thy house. Do not let him pretend to be deaf."⁸

"Mandad y haced, y sarás bien servido;

Mandad y descuided, no se hará cosa ninguna."⁹

"Give thy order and work at it thyself, and thou shalt be well served; but give what order thou pleasest, if thou lookest not after it, nothing will come of it," says the Spaniard. And if "a son's promise is but foam on the water,"¹⁰ say the Welsh:

"hættir er heimis kvidhr,
nema ser góðhan geti:"

¹ Legs par b. pa, 229. ² Wenchang yin tseih wan. ³ Lokaniti, 143.

⁴ Chānak. 75, J. K. ⁵ i. 300. ⁶ Hitop. ii. 52. ⁷ Beng. pr.

⁸ Ani, max. xliv. ⁹ Span. pr. ¹⁰ Welsh pr.

"home witness [of parents, servants, &c.] is dangerous [not to be trusted], unless thou gettest a good one," said Brynhildr to Sigurdr.¹

"Οὐ δεῖ γὰρ ἀδικεῖν οἰκέτας· ἄλλως τε καὶ
 ὅταν, οὐ πονηρῶς, ἀλλὰ μετ' εὐνοίας τινος
 παίσωσιν· αἰσχρὸν τοῦτο γὰρ πέλεται πάνν."

"One ought not to be unjust towards one's domestics," says Menander,² "especially when they do not behave very badly. But they should be treated with some kindly feeling. It would be a shame to act otherwise."

20 Seest thou a man *that is* hasty in his words? *there is* more hope of a fool than of him.

"Seest thou a man," &c. "If in your words," said Confucius, "there is but 'little overmuch,' in your daily life there will be but little regret. A princely revenue is contained in these words."³ "Therefore let the wise man hold his tongue in time and out of time [always], and never speak too much. For he that speaks moderately, sensibly and cleverly, wins over to himself even men that are ill-disposed towards him,"⁴ says the Buddhist.

"No man," said Karataka, "ought ever to speak out of season. For even if Vrihaspati [the preceptor of the gods] were heard to speak out of season, he would inherit everlasting contempt for his want of intellect."⁵ "So never speak out of season; and remember what would be thought of Vrihaspati if he did."

"Hesitation in speech and but few words do not necessarily betoken a stupid man; neither do ready utterance and smartness of tongue necessarily belong to a wise man,"⁶ say the Chinese. Also, "A wise man does not say what may be told,

¹ Sigdrífumál, 25.

² Δεισιδ. α.

³ Shang-Lun, i. 2, 18.

⁴ Kokalika jat.

⁵ Hitop. ii. 61, 62.

⁶ Chin. pr. P.

but not done ; neither will he speak of what may be done, yet not told."¹

"Be not hasty in giving an answer ; think of the meaning of thy words, and abide by the truth," say the Rabbis ;² who add : "Take good care not to be caught by thy words."³ "The word of an unstable man [not to be trusted] is but a 'bundle' of water, or a bubble of air," says the Telugu.⁴ "But a man who puts no restraint upon his mouth is like a treasure left open,"⁵ says Asaph. "The foolish (or ignorant) man does not care for what he says, but the wise man keeps his word,"⁶ says the Arab.

"Two qualities are never wanting in a fool—plenty of ceremony, and haste in answering."⁷ Yet "he that slips with the foot may recover his balance ; but if you slip with the tongue, you cannot,"⁸ says the Telugu. "It is one thing," says the Altai proverb, "to hasten with the tongue, or to hasten with the feet."⁹ "A man is not a speaker for his much talking, nor a good shot for his much shooting."¹⁰ "For the fool's heart is in his mouth, but the wise man's tongue is in his heart,"¹¹ say the Osmanlis.

"As to your words," says the Japanese doctor to his pupils, "let them be slow and soft, not hurried and spoken at random ; and tell no lie."¹² "Call him not a man who brings forth worthless words ; call him 'a husk and chaff of a man,'" says the Cural. "If one speaks, let him speak words that will profit. When about to speak, speak not vain words."¹³

"Seest thou not," says the Arab poet, "how carcases rise to the surface of the water, while pearls lie at the bottom ?" [quoted by R. Maimonides in his preface to *Halkut De'ot*]. "In the world, however, men of much knowledge but of little virtue are as it were engraved on the stone for ever ; whereas

¹ Li-ki, ch. xxvii.² Derek Erez Sutta, ii. 3.³ Dabar Rab.

R. Bl. 250.

⁴ Tel. pr.⁵ Mishle As. xxxvi. 5.⁶ Ebu Med. 74.⁷ Ibid. 319.⁸ Tel. pr.⁹ Altai pr.¹⁰ Ibid.¹¹ Osm. pr.¹² Shi-tei-gun, p. 10.¹³ Cural, 196, 200.

men of little knowledge but of great virtue are like a line drawn on the water."¹

“Θερσίτ’ ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής
ἰσχεο —”²

“Now Thersites, thou reckless talker, yet sharp orator—stop! We have had enough of thee.”

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

יִנְיָ, which occurs nowhere else, is variously rendered, from its supposed etymology, either ‘soboles,’ as by the Rabbis, or ‘obstinate, rebellious.’ Chald. ‘[the master] shall be turned out’ at the last by the servant. Syr. ‘shall make [the master] sigh.’ Vulg. ‘postea septiet eum contumacem,’ after the Chaldee. LXX. ἔσχατον δὲ ὀδυνηθήσεται ἐφ’ ἑαυτῷ.

“*He that delicately,*” &c. “The hireling has become the master of the house.”³ “With knowledge and care,” says another proverb, “the tree will sprout, but if left to itself it will grow over our heads.”⁴ “A servant delicately treated will make himself son of the house, and claim an inheritance among the rest,” says Abraham ibn Ezra on this verse.⁵ But Rabbi Abin explains it thus: “He who in his youth treats his human nature delicately, shall have it for a son in his old age.”⁶

The officer of Yin, in the days of Chung-kang [B.C. 2158?], said, when speaking of the government of the empire: “When discipline overcomes kindness, the government succeeds; but when kindness gets the better of discipline, then assuredly the government cannot prosper.”⁷

El-Hakin ben Abdul says: “Do not bring up thy servant to high things (or delicately); he will not please thee in anything unless he be kept in fear.” And El-Bohtari: “I do

¹ Subhas. 45.

² Il. β'. 246.

³ Tel. pr.

⁴ Burmese Hill pr. 74.

⁵ Comm. ad loc.

⁶ Yalkut in Prov. M. S.

⁷ Shoo-King, ii. 4.

not like to see a well-educated man the servant of his servant"¹ [at his mercy].

"Acogi el raton en mi agujero,
e volvioseme heredero."²

"I welcomed the rat in my hole, and he made himself my heir," say the Spaniards. For "it is difficult," say the Japanese, "to guard against a domestic thief."³ "Bread and an egg for a young servant just come," says the proverb; "after a year's service, bread and the stick."⁴

"In five ways are servants to be treated by their masters: (1) by giving work to do suited to their strength; (2) by paying due attention to their food; (3) by taking care of them in sickness; (4) by treating them at times to some delicacy; (5) and by making them presents. On their part, the servants (1) rise earlier, and (2) go to bed later than their master; (3) take what is given them; are honest and not purloining; (4) and do their work cheerfully," says the Buddhist.⁵ On the other hand, "Do not train thy son through thy servant,"⁶ says another.

"I am master, thou art master; who then will groom the horse?"⁷ says the Osmanli proverb. "Familiarity, they say, breeds contempt;" and "servants grow to be like their masters,"⁸ says the Hindoo. "I fed, clothed, and cherished my slave-girl, but she is now to me only like a near neighbour."⁹

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

'Furious,' A.V.; rather Heb. 'possessor of a hot temper, hot-tempered.' Chald. id.

"*An angry man*," &c. "Boil not over in a rage," say the Rabbis, "and thou shalt not sin."¹⁰ "Like an elephant or a

¹ Eth-Theal. 32, 34.

² Span. pr.

³ Jap. pr. p. 116.

⁴ Span. pr.

⁵ Sigal V. Sutta, fol. nau.

⁶ Oyun tulk. p. 5.

⁷ Osm. pr.

⁸ Pancha T. i. p. 21.

⁹ Beng. pr.

¹⁰ Berach. 29, M. S.

buffalo that breaks through and over all obstacles."¹ "No wonder, then, if good qualities are destroyed by anger," says Vararuchi.² "Queen Samavati, seeing the king's anger, advised her five hundred attendants not to let their anger rise against him and Makhandiya, but to meditate on the Sarana [the three jewels—Buddha, the law, and the priesthood], which has the power of making one firm against passions."³

23 A man's pride shall bring him low : but honour shall uphold the humble in spirit.

Heb. reads : 'and the humble in spirit shall obtain glory,' or honour. Chald. 'and he that is of an humble spirit shall divide [share] glory, or honour.'

"*A man's pride*," &c. "Yayati said to Brahma : 'How is it that I lost in an instant the fruit of a thousand years of alms-giving, devotion, &c., and that I fell at once?' Brahma replied : 'Thy pride is the one fault that caused thee to fall at once, and to be despised by the inhabitants of Swarga.' There is nothing equal to men inflamed [lit. burnt up] with pride."⁴

"A man must become humble by a thorough knowledge of himself. But he falls low through pride, which is innate in his frail body,"⁵ says another Hindoo. For "no one is proud but from a defect in himself,"⁶ says El Mamun. "It is said," quoth another Arab, "that humility is a net spread for noble qualities. He who does not place himself low will not be placed high by others ; but if he lowers himself, others will raise him."⁷ "For the height of a man lies in his humility."⁸ But "what is high falls low," said the brahman to king Kanashinipali.⁹

"My humiliation is my exaltation, and my exaltation is my

¹ Javan. pr.

² Nava R. 5.

³ Dhammap. st. of Q. Samavati.

⁴ Maha Bh. Udyog. P. 4100—4112.

⁵ Bahudorsh. 37.

⁶ Eth-Theal. 196.

⁷ Ibid. id. 194.

⁸ Nuthar ell.

⁹ Dsang-Lun, fol. 6.

humiliation," says a Rabbi.¹ "But priding thyself over others will only bring upon thee hatred and trouble,"² says the Arab. Whereas "the end of all humility is peace."³ "Gentleness and happiness; roughness and misery." "Gentleness is sister to prudence (or self-possession)."⁴ "Humility is the beauty of the understanding man."⁵

Yung-Ching quotes the Shoo-King: "Humble people profit, but men full of themselves suffer loss [diminish]."⁶ "There is also an old saying," adds Yung-ching: "He that during his whole lifetime yields, gives way to others, does not go awry a hundred paces; and he who during his whole life yields the land mark [is easy and kind], does not lose one ['twan'] portion."

"He," says the Tibetan, "who has no false shame in behalf of others, receives the greater honour for himself. He who spreads his garment in a friendly way as a carpet for his guests, receives from them all the more respect."⁷ "But when pride (or haughtiness) is carried to excess, great people are ruined by it. A very small shell often kills a crocodile "⁸ (or dolphin, sea-monster).

"It is not proper to show pride [ostentation]," says the Telugu; "it is out of place among friends."⁹ "Above all," said Dasaratha to Rama, on the day of his coronation, "practise humility, and always keep thy senses under control."¹⁰

"Some one asked, What does humility procure? It gives fame and procures love. And what comes of pride? Hatred," says the Arab. "Ardashir was asked: What is pride? A collection of bad qualities which a man knows not how to put down, and thus lays out to his own disgrace (or blame)."¹¹

"Modesty," says the Chinese, "receives increase [advan-

¹ Shemoth. R. R. Bl. 266, and S. James of Nisibis, serm. ix. 1.

² Ebu Med. 53.

³ Mifkhar hap. B. Fl.

⁴ Ar. prov.

⁵ Mifkhar hap. B. Fl.

⁶ Shin yu, max. ix. p. 2, 67.

⁷ Legs

par b. pa, 130.

⁸ Ibid. 201.

⁹ Nitimala, iii. 2.

¹⁰ Ramay. ii. iii. 41.

¹¹ Eth-Theal. 193.

tage]; pride fetches ruin.”¹ “When Yih came to Yu to render him assistance against the inhabitants of Meaou, whom Yu wished to subdue, he said: ‘Virtue alone moves Heaven; there is no distance that virtue cannot reach. Fulness [pride] invites diminution, but humility receives increase. That is Heaven’s way.’”²

“Τὸ σὸν ταπεινὸν, ἂν σὺ σεμνύνῃ.”

“Bear thyself lowly if thou wishest to be respected,” says Menander.³

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

Heb. ‘divides [the spoil] with a thief;’ ‘he heareth cursing,’ or ‘the oath,’ pledge of partnership. Chald. ‘settles, decides the oath, and bewrays it not.’ Vulg. ‘adjuramentum audit et non indicat.’

“*Whoso is partner,*” &c. “He who listens to evil-speaking in secret is a second evil-speaker,” shares the act as partner in it, says Ali.⁴ “A man,” says the Hindoo, “who is witness (or partner) of wickedness, can never, of course, wish for purity. Cloth washed in muddy water can never be clean.”⁵ “When one of you,” says El-Mohalleb, “hears odious (or foul) words, and joins in them, he thereby becomes partner in the guilt thereof.”⁶

“The mendicant [bhikkhu] who, meeting with a thief, goes with him and consorts with him, is worthy of hell,”⁷ says the Buddhist. “Partnership, however, does not always hold out.” “The sheep held in partnership between two men was deserted and died,”⁸ says the Telegu.

“Asno de muchos, lobos lo comen :”⁹

“The ass owned by many is devoured by wolves,” says the

¹ Chin. pr.
a. T. max. xlv.

² Shoo-King, i. ch. iii.
⁵ Kobitamr. 75.

³ *ἐπιτ.* α.

⁴ Ali b.

⁶ Eth-Theal. 81.

⁷ Pratimoksha in Spiegel's Kammakia, p. 38.

⁸ Tel. pr.

⁹ Span. pr.

Spanish. "The mouse is not the thief," say the Rabbis; "but the hole in which it lives is the thief."¹ "This world was pure at first, but the bubble burst through theft."²

25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.

Heb. 'terror, or trembling before men,' Chald. 'a man's oppression causes him a snare, or stumbling-block. He that fears God is afraid of no one; he that fears men becomes unprincipled.'

"*The fear of man*," &c. "Put thy trust in the gods, whose power is infinite," says Theognis, "for without them nothing good or bad happens to men."³

"People's opinion [talk] often leads mortal men into many pitfalls, when once their mind is troubled [by what they hear]."⁴ Δειλὸς, a craven man thus affected, neither resists evil men nor has spirit enough to join the good."⁵ "But please thyself," says Mimnermus, "and bide at ease,

— δυσηλεγέων δὲ πολιτῶν
ἄλλος τίς σε κακῶς, ἄλλος ἄμεινον ἐρεῖ."⁶

for of these unfeeling citizens, some will speak ill and others well of thee."

"Oh, that you were minded to fear Heaven!" said R. Jochanan; "that on you should be the fear of Heaven, as on you is the fear of flesh and blood!"⁷ "Even though this earth tremble, borne as it is by the tortoise, the elephants of the four quarters, and the king of serpents, yet is the mind of men of a pure heart never shaken—no, not to the end of time," says Bhartrihari.

"This world, in which one man runs after another like sheep, holds up as authority a woman of bad character who

¹ Gittin. 45, M. S.

² Dulwa, v. fol. 159.

³ Theogn. 173.

⁴ Ibid. 1173.

⁵ Ibid. 435.

⁶ Mimnerm. Col. 7, ed. G.

⁷ Berach. 28, M. S.

sets up to teach us virtue, and a twice-born brahman who has killed a cow" [a crime], says Vishnu Sarma.¹

"As long as thou actest up rightly in all thy doings, trouble not thyself about what they say,"² quoth the Arab. "If my Lord knows all my secrets," says another Arab, "then my fellow-men cannot be greater in my eyes than my Lord" [that I should mind them more than Him].³

"Therefore trust in God; He will suffice thee."⁴ "O thou wise man, desire the worship of the Most High [lit. the mark on the forehead that comes from often bowing the head in worship], so as to be raised above the worship of great [and rich] men," says Nizam.⁵ "I worship him," says the Buddhist, "who is a refuge, who is the one all men ought to trust and worship, and who is possessed of all knowledge."⁶

26 Many seek the ruler's favour; but *every* man's judgment *cometh* from the LORD.

'Favour,' A.V. lit. 'face,' which it is difficult to approach, says Sādi.

"*Many seek,*" &c. "All men flatter the king," says the proverb.⁷ "Yet the king's favour," says Sādi, "is only to be obtained at a suitable opportunity."⁸ "But cringing to the præfects [great men] secures continued favour [or honour]," says the Arab. "He is a fox; worship him at the proper time."⁹

"Cum vulpe, vulpinare tu quoque."¹⁰

"Attendants on the king lose their mind," says Vishnu Sarma, "when they are despised by him. Therefore the wise man, owing to his superiority [neither a courtier nor a flatterer], does not run such a risk. Yet when wise men have left the

¹ Hitop. i. 2, 9. ² Ebu Med. 27. ³ Eth-Theal. 281. ⁴ Nuthar ell.
⁵ Nizam M. ul Asr. 1279. ⁶ Namakera J. Thera, 10. ⁷ Barmidbar
 R. sect. 10, B. Fl. and R. Bl. 240. ⁸ Gulist. i. 13. ⁹ Megillah,
 fol. 16, 2, B. Fl. ¹⁰ Lat. pr.

kingdom, the administration ceases to be good. And when this is the case, the whole kingdom goes to ruin.”¹

“Judge of the proper time for thy request, when it will hit,” says the Hindoo. “By day a crow may kill an owl; how much more can an owl kill a crow by night?”² “The high and noble-minded, however, do not wait upon kings and great men. The elephant that can pull down the stake [to which he is tied] remains outside; but the cat is found in the brilliant inner apartments of the palace,” says the Tamil.³

“Good or bad are found among the retainers of every great man. The moon, a snake, fire and water, are each in turn and at the proper time one of Shiva’s arms,”⁴ says the Hindoo. “Still,” say the Rabbis, “attach thyself to a great man, prince or noble. Everybody will then worship thee.”⁵ “Fear God [lit. keep the feasts of thy god],” says Ani, “and people will come to seek thy face” [advice, favour].⁶

“If thou art in the high position of steward,” says Ptah-hotep, “hearken to the words of the suppliant, and do not slight him; for this would be worse than smiting him [with a rod]. It delights the heart to hear [oneself] well spoken of.”⁷

“A great tree,” says Chānakya, “that gives both fruit and shade, is worth cultivating. Yet if it yields no fruit, no one will find fault with the shade it gives.”⁸ “A furious elephant is stroked above his trunk, and a snake is adorned under its throat. If, then, variegated colours make animals look marvellous, so does the court [retinue] of a king preserve him,” says the Subhasita.⁹

‘27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

‘To the just,’ A.V. ‘To just or righteous men,’ Heb.

¹ Hitop. ii. 76.

² V. Satasai, 225.

³ Nitineri-vilac. 26.

⁴ Subha B. 76.

⁵ Ep. Lod. 656; Buxtorf. Lex. s. v.

⁶ Pap. Boulaq.

Egyptol. p. 36.

⁷ Pap. Pr. ix. 3.

⁸ Chānak. 92.

⁹ Subhas. 69.

"*An unjust man*," &c. "The state is in labour, O Cynus ; I fear lest it bring forth some licentious, ungovernable man, the ringleader of a bad faction. The citizens seem well-disposed, but the leaders are inclined to fall into great wickedness. Good men never ruined any state ; but when men take to violence and insult,

δῆμόν τε φθείρωσι, δίκας τ' ἀδίκουσι διδῶσιν,
οἰκείων κερδῶν ἕνεκα καὶ κράτεος,
ἔλπεο μὴ δηρὸν κείνην πόλιν ἀτρεμέεσθαι,
μηδ' εἰ νῦν κείται πολλῇ ἐν ἡσυχίῃ.¹

ruining the people, giving offices to unfit men, merely to serve their own ends and private gain, then don't expect such a state to remain long quiet, not even though it be at present at peace," said Theognis. Whose words, alas ! are applicable to other states as well.

¹ Theogn. 39—52.

CHAPTER XXX.

THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal.

This chapter constitutes the fourth division of the Book of Proverbs, according to sundry Jewish authorities. These divisions are: (1) Introduction, ch. i. 1—7; (2) preface, ch. i. 8—19; (3) first division, ch. i. 20—ch. ix.; (4) second division, ch. x.—xxiv.; (5) third division, ch. xxv.—xxix.; (6) fourth division, ch. xxx.; (7) fifth division, ch. xxxi. 1—9; (8) addition, v. 10—31.

No chapter has exercised critics and translators so much as this, for the simple reason that all their wit ends in surmises; for nothing is known of the persons or places mentioned in it.

Some take Agur for a collector of proverbs, who holds a conversation with his pupil Ithiel; Agur being a prophet, but Ithiel a Gentile. Others, as does the Chaldee, take Agur, Jakeh, Ithiel and Ucal, as proper names of men and of places.

Others, again, like the Septuagint and the Vulgate, take them all for common names, and attempt to render them accordingly. Some, on the other hand, follow the Syriac in taking Agur, Jakeh and Ithiel, as proper names, and giving to Ucal a verbal signification.

But the oldest Hebrew authorities follow the Targum of Jerusalem, that on the day Solomon began his reign he received the names of: Jedidjah, as being beloved of the King of the World; Shelomo, on account of the peace that reigned

in his day ; and Ban, as builder of the Temple. He was also called Ithiel [God with me], because the spirit of God rested upon him ; and lastly, Jakeh, as ruler over all.¹

Jephet ben Eli the Karaite,² however, grants him only five names : Shelomo, Jedidjah, Agur, Lemuel, and Kohelet ; and says that he was called Agur because he gathered all knowledge within himself ; and was called Lemuel, as being God's vicar upon earth. Jakeh is David, and Ithiel applies to God as eternal, and is twice told here.

Aben Ezra,³ says Agur was a sage who walked in integrity, whose wisdom Solomon gathered together and added to his own Proverbs ; and that Ithiel and Ucal were his two friends, The Midrash,⁴ however, makes Agur to have been Solomon himself. It would, of course, be very easy to add other authorities of this kind ; but since they evidently would give us no real knowledge of the fact, the more satisfactory way is, with the Chaldee, to take all the names given in this first verse as proper names of persons and of places.

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

"*Surely I am,*" &c. Lao-tsze says of himself :⁵ "I am a stupid man at heart (or in mind) ; I am indeed ! and without knowledge, ignorant. Common people are enlightened ; I alone am as it were in darkness. Common people can investigate things ; I alone have a confused mind. All men have some capacity ; I alone am thick-headed and like a rustic." "I, too, of immature mind, with an undiscerning mind, inquire concerning things hidden from the gods,"⁶ &c., says the Aryan worshipper.

¹ Targum Hier. in Fürst's Aram. Chrestom. p. 42. ² Ed. Averbach.

³ Com. ad loc.

⁴ Midrash, p. 26.

⁵ Tao-te-King, ch. xx.

⁶ Rig. V. ii. sk. clxiv. 5.

3 I neither learned wisdom, nor have the knowledge of the holy.

"I neither learned," &c. "As to being holy with regard to virtue," says Confucius, "how can I presume to be such? I may attend without remission [lit. disgust] to the instructions of former good men, and even teach others without weariness. But that is all men can say [of me]."¹ And Han-wan-kung, as quoted by Dr. Morrison :² "A man who knows neither the past nor the present [who is without instruction] is but a horse or a cow with breeches on."

"knowledge of the holy."

[See note on ch. ix. 10, 11.] Lit. 'knowledge of the holies,' that is of the Holy God, as in Joshua, ch. xxiv. 19. We may understand חִכְמָה here to mean intellectual wisdom, as contrasted with דַּעַת הַקְּדוֹשִׁים, the spiritual knowledge of, or acquaintance with, God (Job xxii. 21).

[Since Jehovah 'is holy gods,' the Lord is 'a holy God,' is 'God,' 'our God,' 'the Lord,' 'the Lord God,' &c., all said of the One and same God, would any one venture to say that the use of these several expressions argues distinct and separate writers? No one in his senses, I should think. Yet this is what the new-fangled critics maintain, when they attempt to build their destructive criticism, or rather their assumptions, on their Elohism and Jehovism.]

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

¹ Shang-Lun, vii. 33.

² Dial. or Dict. p. 230.

"*Who has ascended,*" &c. "I looked," said Isaiah,¹ "as the angel took me by the hand. And I said unto him: 'Who art thou? what is thy name, and whither wilt thou make me ascend?' for strength had been given me that I might speak to him.

"And the angel said: 'I have been sent from the seventh heaven, that I might enlighten thee on every one of these things.'

"Then we went up into the firmament, he and I. And there I saw Samael and his host. After that, the angel made me ascend above the firmament of heaven. And there I saw a throne in the midst of it, and angels on the right and left of it. He then took me up to the second heaven; then to the third, fourth, fifth and sixth heavens, where all the angels and the saints called upon the Father first, then upon the Beloved Christ, then upon the Holy Ghost, all with one voice.

"After that the angel took me to the seventh heaven, where a voice said to me: 'Whither art thou going? Thou mayest come up.' Then the angel said to me: 'He is the Lord thy God, the Lord Christ, who is to be called Jesus when born in the world.'"

"Who," says the Vedic worshipper, "saw the first being at his birth? Him without a body [incorporeal, lit. without bones], who supports that which is corporeal, the universe? In the earth there are [breath] life and blood; but the soul, where is it? To what sage shall we go and inquire about it?

"Ignorant as I am ['of immature mind,' Sanjaya's Com.], and of an undiscerning mind, I ask these things hidden from the gods.

"Not having thought it out ['not knowing it,' Sanj.], I ask it, for the sake of information; for I know it not.

"Who is the One that established these six worlds? He

¹ Ascension, ch. vii. 3, viii. and ix.

who appears as one unborn [not existing]. Let him who knows it declare at once the [hidden] mysterious path of the brilliant sun, &c. The mother [Earth or Heaven?] worships the father [Heaven]."¹ Remarkable words, when compared with sundry passages in Job, Lao-tsze, and in the Rig and Sama Vedas.

"Which of the two, Heaven and Earth, was first, and which was second. O ye sages, declare it if you know it."²

"*What is his name,*" &c. "I praised him," said Isaiah, when in the seventh heaven, "who is not named, though mighty, who dwells in the heavens; whose name has not been revealed (or made known) to any flesh; who has given glory from one heaven to another; who sheds his glory on the angels; and praises Him who sits upon the throne,"³ &c. "He," says Lao-tsze,⁴ "who has no name is the origin of heaven and earth; with a name [nature?] he is the mother of all things."

"Istic est is Juppiter, quem dico, quem Græci vocant
Aëra, quique ventus est et nubes, imber postea,
Atque ex imbre frigus; ventus post fit, aër denuo
Isthæc propter Juppiter sunt ista quæ dico tibi
Qui mortales, urbes, atque belluas omnes juvat:"⁵

"This, then, is Jupiter," says Ennius, "whom both I and the Greeks call the expanse of the sky [heaven], who is the wind and the clouds, shower and cold—all these, I tell thee, are through him, who supports us mortals, our towns and all the beasts of the field."

"— adspice hoc

Sublime candens quem vocant omnes Jovem:"⁶

"Look at the bright expanse of heaven which all men call Jove." [Jupiter, Dius-pater—Ζεύς, Δίος, Δία, Οεός, Deus. Ssc. Diaus-pita. Diaus is fem.; but so is 'heaven' in Egyptian and in Vedic, and is both father and mother in Chinese.] And

¹ Rig. V. ii. Mand. i. sk. cliv. 4. ² Ibid. sk. clxxxv. ³ Ascens. Is. vii. 37.

⁴ Tao-te-King, ch. i.; see note on ch. iii. p. 154.

⁵ Ennii Epicharm. 512.

⁶ Id. Thyest.

Indra is "creator of the winds [maruts]" in the Rig-Veda.¹ "The maruts are thy brothers [fellows]," said to Indra.² [The maruts were Diti's sons, that were shattered by Indra before they were born. As every one cried, Indra said to it : "Mā rōdih, weep not, hence Maruts."³]

5 Every word of God *is* pure : he *is* a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

"Every word of God," &c. "What is the best of treasures [riches]?" asked the Yaksha of Yudhisht'ira. 'Scripture is by far the greatest [best] treasure,' answered Yudhisht'ira.⁴ "The words of God," says the Arab, "are a medicine for the heart."⁵ "What about the five or four Vedas, or the two or the one Rig, O Sanatsujāta," said Dhritarashtra to Vidura. 'It is from ignorance of the one truth to be known that there are so many Vedas. But, O king, every one is stayed [rests] on the truth of one truth only.'"⁶

"The professional saint [karma jivi], who does not steadily practise virtue and truth, shall not see good. He alone who is pure of heart shall be made like unto thee [lit. be thy form],"⁷ says the Shivaite to his god.

"O Ananda!" said Gautama, "whosoever takes pleasure, great pleasure, in thy volume, and who receives faith in it, will find the great benefit of the faith thus produced in him. His life will be useful; his manhood will be profitable; he will enjoy the essence of knowledge; he will escape the three evils of birth, life and death; and will overcome the devil. O Ananda! strive for faith. So does the Tathāgata command

¹ Rig. V. ii. sk. clxix. 6.

² Ibid. ii. sk. clxx. 2.

³ Vishnu

Pur. i. 21, 23. ⁴ Maha Bh. Vana P. 117359. ⁵ Rishtah i juw. p. 176.

⁶ Maha Bh. Udyog. P. 1663.

⁷ Vemana pad. iii. 115.

thee.”¹ “And Buddha’s word is heavy [important].”² “His word is constant [firm]; words surpassingly beautiful; that cannot be surpassed even in thought; words unlike any others, and perfect.”³

“The word [ahuna vairiya] spoken by Ahura-Mazda. All this word spoken, every word of it, is of Ahura-Mazda. This word has three principal parts (or divisions). What are these divisions? Good thought, good word, and good deed (or action).⁴ And to whom did Ahura-Mazda speak this word? He spoke it to the pure, heavenly and earthly. And in what capacity did he speak it? As the best king.”⁵

“‘How shall I resist and slay the daevas?’ asked Zarathustra of Ahura-Mazda. Ahura-Mazda answered: ‘My weapon is best—my word, which Spento-Mainyus [Holy Spirit] created in boundless time [eternity].’”⁶

“The Vedas,” said Kapila, “are the sacred authority for the worlds (or people). Two are to be received as [of Brahmā] inspired Scripture, which is the best ‘God-voiced’ [word of God, outspoken by Him]. A man settled [firm in this inspired word of Brahmā, acquires Brahmā; and having thus acquired Brahmā [pātram bhavati brāhmana], he becomes a holy vessel.”⁷

7 Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

9 Lest I be full, and deny *thee*, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

¹ Rgya-tcher r. p. ch. vii. p. 85.

² Lokaniti, 145.

³ Tsagnay.

J. Thera, 15.

⁴ Yaçna, xix. 37.

⁵ Ibid. 56, 57.

⁶ Vendidad, xix. 33.

⁷ Maha Bh. Shanti P. 9707.

‘Food convenient for me,’ 𐎧𐎱𐎠𐎢𐎡, lit. ‘of my ration, appointed for me.’ Chald. and Syr. ‘of [my] sufficiency for me.’ [‘Our daily bread’ of the Lord’s Prayer.]

“*Two things*,” &c. [Prayer of a Burmese Buddhist]: “Grant, O most excellent and supreme Buddha, that this day may begin happily, and that disease, calamity, quarrel and pride, be warded off and not reach me. And as long as I live, give me happiness [wealth], a contented and gladsome heart, and practice of religious duties; that through a collected mind [and at peace], I sleep the sleep of man until I awake.

“Grant that during my future transmigrations in my existence, I may escape the four estates of misery, famine, pestilence, war and murder; that in this country I associate with khattiyas [military, nobles and princes] and pure brahmans; that my race continue pure, that my faith may be abundant [lit. overflowing], and that my wisdom shine far and wide.

“Grant that my seed when sown in my fields may swell and ripen, and yield five-fold in the time of harvest, like the fruit of the Shinggatsee, wealth and riches. And at last, I pray that much, that in a pure faith I may rest from sorrow in Nibbān. I wish for it, as if Nibbān were now before me. Okasa! Okasa!”¹ [lit. asking leave of Buddha. Amen! Amen!]

“— Ζεῦ, τέλεισόν μοι, Ολύμπιε, καίριον εὐχὴν,
δὸς δ' ἐμοὶ ἀντὶ κακῶν καὶ τι παθεῖν ἀγαθόν.”²

“O Olympian Zeus, fulfil my seasonable prayer, and grant me some relief from the bad times I have had,” said Theognis.

“O Mazda,” says the Mazdayasnyan, “give me everything that is good for this life—that has been, that is, and that shall be good for me according to thy good pleasure (or will). Increase [prosper] me by the [vanhavê mananhê, Good Spirit] in wealth, purity [innocence], and grant that my body may continue [in health].”³

¹ Htsu-doung hkan, J. Thera, 32. ² Theogn. 331. ³ Yaçna, xxiii. 10.

O most holy, heavenly Mazda, who didst create and form the cow [earth], waters, trees and all things, grant me health and strength, with learning, through thy Good Spirit."¹

v. 8. "I do not desire any other position," said Druva to the rishis, "than what my work shall deserve. I do not desire riches nor the kingdom, O ye excellent [twice-born] brahmins. I desire a state acquired by no one else for devotion."²

"To be satisfied with suitable maintenance, to do nothing foul even at the risk of one's life, and in adversity to stand upright [firm], is the path of good men, hard and beset though it be with knives [risks and difficulties]. But who can show the way?"³ "He who thinks not of dominion [supremacy], and who does not long for wealth, shall assuredly have both in the next world," said Prahlāda to his father⁴ [Hiranyakashipu, a daitya, or demon, Titan, &c.].

"Men who are slaves of their passions follow after wealth rather than after life and blessing on it. But those who are satisfied [with their lot], if they obtain wealth, impart it to others as noble-minded men,"⁵ says the Tibetan. "Those who covet [lit. look at] gold, those who praise it, and those who yearn after it, look upon the man who abstains from it as superior to them [their 'prabhuvu,' master]."⁶

"The man who longs for small comforts shall suffer the pain of many sorrows; he cannot attain supreme happiness."⁷

"If a man could give up this thirst after wealth, how could he be poor? And who would then be lord over him [his superior]? But if a man gives free course to his greed, he soon becomes the slave of it."⁸ "When in poverty, be not cast down, and not haughty when rich. But remember that the efficiency [result] of thy works reaches to a great distance [after life].

¹ Yaçna, i. 7.

² Vishnu Pur. i. 11, 24, 22.

³ Nitishat. lxi.,

Calcutta ed. 14.

⁴ Vishnu Pur. i. 119, 28.

⁵ Legs par b. pa, 407.

⁶ Vemana pad. iii. 142.

⁷ Ibid. i. 155.

⁸ Hitop. i. 196.

Happiness and misery, however, are of short duration,"¹ says the Tibetan.

"This birth [in transmigration] has been spent by me in barren pursuits, in thirst after enjoyment [in vanity]; I have sold a precious gem for a piece of glass,"² says the brahman. "Yea," said a wise man to Qazl Aslan, who was proud of his fortress, "in the opinion of sensible men, this world is a heap of straw (or rubbish); for every moment it becomes the place of some one else,"³ says Sādi.

v. 9. "*Lest I be full*," &c. "A man in affluence becomes intractable in the long run. It is a maxim of sages, that abundance is a perverter of reason [alters the thoughts of a man],"⁴ says Vishnu Sarma. "When a worthy man has much wealth, it injures his wisdom," say the Chinese; "but when a mean man has much money, it only increases his faults."⁵

"When good [prosperity] befalls thee, thou shalt get a good name, if thou keepest thy wealth a long time"⁶ [without pride], says the Sahidic adage. "Riches give trouble to gather; they cause heartburn when they go; and they make men mad in spending them. How, then, can they be said to confer happiness?"⁷ asks Vishnu Sarma. "As there is food in the air for birds, on land for animals, and in water for fish, so also there is enough everywhere" [for a contented man]. "From fulness comes decay; and from theft, violence,"⁸ say the Chinese. "And greed (or covetousness) is the offspring of poverty,"⁹ said Kundadāra to the brahman.

"*lest I be poor*," &c. "When a man is poor, then he reviles the Deity; when he is wealthy, what does he care about the Deity?"¹⁰ say the Shivaite. "Great poverty," say the Chinese, "then sorrow or trouble; trouble comes, then theft. Great riches, then pride, and then oppression."¹¹ "Three things," say

¹ Legs par b. pa, 395.

² Shantishat. 12.

³ Bostan, i. st. 32.

⁴ Hitop. ii. 101.

⁵ Hiçn w. shoo, 64.

⁶ Ad. 215—217; Rosell. p. 135.

⁷ Hitop. i. 190, 192.

⁸ Ming-sin p. k. ch. iii.

⁹ Maha Bh.

Shanti P. 9766.

¹⁰ Vemana pad. iii. 84.

¹¹ Ming-sin p. k. ch. xi.

the Rabbis, "drive a man to do evil against his inclination : (1) persecution, (2) his evil mind, and (3) the worries of poverty."¹ "Yet do not commit an evil action, saying : 'I am poor.' If you do so, your poverty will increase," says the Cural.²

"When a man is poor," say the Japanese, "then he steals," and is "a thief from poverty."³ "But stealing and lying entail on a man a life-long of shame and misery, and in the life to come the pains of hell,"⁴ says the Mongol. Therefore "do not blaspheme God,"⁵ says Avveyar. "But if the prudent and wise man finds himself in distress, let him gain an honest livelihood ; he will be respected thereby, and shall not be abandoned by the world,"⁶ says Kamandaki.

"For my part," says Pindar, "with the small, I shall be small, and great with the great,

— τὸν δ' ἀμφέποντ' αἰεὶ φρεσὶ
Δαίμον' ἀσκήσω κατ' ἐμὸν
Θεραπεύων μηχανάν.⁷

and I will honour Providence that encompasses me, yielding willingly to its dealings to the best of my ability." "But we are sinners all of us, and bear very ill the gifts of the gods when they happen to be other than we wished."⁸

10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

"Accuse not," &c. "Be not too familiar [lit. brotherly] with another man's slave, may be one whose name is soiled," says the old Egyptian scribe, "or he may be some great man's slave ; one cannot always know whose he is. His master may rise and accuse thee of theft in his house, until thou sayest : 'What shall I do?'"⁹

¹ Erubin, 41, M. S. ² xxi. 205. ³ Jap. pr. ⁴ Oyun tulk. p. 10.

⁵ A. Sudi, 60. ⁶ Niti Sara, iv. 9. ⁷ Pyth. iii. 192. ⁸ Rhian. 1—3.

⁹ Ani, max. xxii.

"Nil temere uxori de servis crede quærenti

Sæpe et enim mulier quem conjux diligit, odit:"¹

"Do not readily hearken to thy wife's complaint of a servant, for it often happens that the wife hates one whom her husband likes," says D. Cato. "By always giving troublesome [or annoying] orders to his servants, a man loses his authority," says the Tibetan.² "Call a slave a slave, and he will resent it until death; call a Bey a slave, and he will only laugh,"³ says the proverb. "If one blames without reason [empty blame], hard [real] blame will come,"⁴ says another proverb.

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.

14 *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

Aben Ezra, Yarchi, Jepheth, the Midrash and other Commentaries, do little else than repeat the words of this text and moralize on them.

15 The horseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, *It is* enough:

16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

¹ D. Cato, i. 8.

² Legs par b. pa, 164.

³ Ozbeg pr.

⁴ Telugu pr. 1935.

The horseleech, עֲלִיָּקָה, occurs here only, and is variously rendered. Chald., Syr. and Arab. retain this term, which means 'a leech,' and is also rendered 'ghool,' an Arabic term for a fabulous animal akin to the Heb. לִילִי, and to 'vampire.' It is also by Aben Ezra and other Rabbis said to mean 'the grave,' and 'Gehenna,' whose two daughters are death and destruction. They say, 'Give, give,' twice, says the Midrash, in token of the grave being ever open to receive the wicked.

"*The horseleech*," &c. "The leech is not satisfied, and fire is not satisfied,"¹ says the proverb. "The leech lays hold on one place after letting go another,"² says the Cingalese.

"Non missura cutem nisi plena cruoris hirudo :"³

"The leech," says Horace, "does not leave the skin until full of gore." "In like manner," says Manu, "as the leech, the calf and the bee, take their food, little by little, so also should a king draw his yearly revenue [or taxes] little at a time. But he is not to take any from a brahman."⁴

"Like mother, like daughter," say the Rabbis.⁵ "As are the doings of the mother, so are those of the daughter ;"⁶ and "one ewe lamb follows another."⁷ "A guest, a child, a king and a wife, not knowing whether or not there be anything to be had, say, 'Give, give,' again and again."⁸ "A king is not satisfied with [never has enough of] riches ; a wise man never has enough of good sayings ; the eye never has enough of a beloved object, nor the sea of water."⁹ "Mountain torrents are easily filled," say the Chinese, "but man's heart is never full."¹⁰

"Fire never has enough of fuel, nor the ocean of water, nor death of living beings, nor yet fair women of men,"¹¹ says Vishnu Sarma. "The ocean is not satisfied with water," says the Tibetan, "neither is the king's treasure with money. No

¹ Tamil pr.

² Athitha w. d. p. 26.

³ Ep. ad Pis. 476.

⁴ Manu S. vii. 130, 133.

⁵ Bereshith R. B. Fl.

⁶ Ketubin B. Fl.

⁷ Ibid. ⁸ Natak. in Kobita R. 82.

⁹ Lokaniti, 34.

¹⁰ Chin. pr.

¹¹ Hitop. ii. 113 ; Pancha T. i. 153.

one is ever satisfied with the pleasure a thing gives ; and the wise are never satisfied with elegant sayings.”¹ “Desire,” says Manu, “is not quenched by enjoyment of the things desired, no more than fire is by [ghce] clarified butter ; it is only increased thereby.”²

17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

“*The eye that mocketh,*” &c. “Οἱ μὲν κόρακες, If, on the one hand, ravens peck out the eyes of the dead,” says Epictetus, “οἱ δὲ κόλακες, flatterers, on the other hand, ruin the souls of the living and blind their eyes.”³ [Ravens are often mentioned in the Edda ; as when Odin (?) in the nether world saw

“heliar hrafnar
or höfdhi theim
sarliga sionir slita :”

ravens of hell sorely tearing out the eyes of men who had falsely accused others.⁴ And elsewhere : “Look to the south [and see] Sigurdr lying, and hear the ravens croaking, and the eagles screeching over [about] him.

‘thitt skyli hiarta
hrafnar slita :’

‘Let thy heart be torn by ravens, Högni.’ ‘O Gudrun,’ replied Högni, ‘thou wouldst have greater cause to weep,

‘at hiarta mitt
hrafnar sliti :’

if the ravens tore my heart asunder, and [scattered it],

‘vidh lönd yfir,’

over distant lands.”⁵]

“— ad Cimbros stragemque volabant,
Qui nunquam attigerant majora cadavera, corvi.”⁶

¹ Legs bshad. pa, 9. ² Manu S. ii. 1, 94. ³ Epict. fragm. Anton.

⁴ Solarljóðh, 69. ⁵ Guðhrúnarqv. ii. 8, 9, 10 ; and see also Hrafnagaldur Odins, the song of Odin’s ravens. ⁶ Juv. Sat. viii. 251.

"Filial piety, indeed!" says the Mongol. "It is the eternal principle of Heaven; the law of the earth, and the rule of the people."¹ "And a breach therein," say the Japanese, "places a child under the ban of

‘Oya no bachi wo kōmuru :’²

bearing the chastisement from Heaven of disobedience to father and mother." "Of all evil words spoken to the injury of good people," say the Tibetans, "the greatest sin of that kind is to speak against father and mother."³

"Μὴ ἐριζέε γονεῦσι κ' ἂν δίκαια λέγῃς."

"Strive not with thy parents," says Pittacus, "even if thou art in the right."

"Being called to decide between a father and his son, Pittacus said to the son: 'If thy words are worse than than thy father's, thou shalt lose thy cause; if they are better than his, thou shalt yet come worst off for having wrangled with him.'⁴

"Ames parentem si æquus est, si aliter feras :"⁵

"Love thy father," says Publius Syrus, "if he is fair-dealing; if not, bear him." "The wolf," say the Georgians, "devours the colt that runs away from its dam :"⁶ said of disobedient children.

"Selm and Tur, Feridun's two sons, having rebelled against him because of his division of the world: 'Tell them,' said the Shah, 'tell those two vain, impertinent [lit. unclean] fellows, brains of Ahriman—you have no shame of man, and no fear of God.'⁷

"Railing at father and mother is an act that calls for a thunderbolt on the child; but to ill-use one's mother-in-law lays one open to be butted at by a cow," say the Japanese.⁸ [Punishments on disobedient children are told at length in Fu-ko-no-batsu, pp. 10—13.]

¹ Mong. mor. max. R.

² Jap. pr.

³ T'hargyan, v. 43.

⁴ Sept. Sap. p. 26.

⁵ Pub. Syr.

⁶ Georg. pr.

⁷ Shah nameh, p. 62.

⁸ Ma-no-atari, i. p. 10.

"But he who having received a favour [from his parents] does not requite it, is a sinner without even the filial piety of a 'hampo'"¹ ['Hampo,' lit. 'to return a feeding,' spoken of a young crow when it becomes strong, requiting the care of its parent by feeding it with food from its own beak. Dr. Hepburn, Dict. s. v.]

"There are four capital punishments," say the Rabbis: "(1) stoning; (2) burning alive; (3) the sword; and (4) to be strangled. He who cursed his father and mother was stoned to death; but he who struck them was strangled."²

"During an inundation of the river Oi, certain children," says the Japanese story, "who were obedient to their parents were saved from the overflow; and their family prospered more and more entirely through their virtue of filial piety. On the other hand, children who despise their parents turn out the worst characters, and in their next birth are born with a dog's head. For let us well bear in mind that the evil as well as the good a man does is requited to him in his posterity."³

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

v. 19. בְּעֶלְמָה, 'with a maid,' A.V., is not necessarily παρθένος, but from its etymology simply means a marriageable young woman.

v. 19. "*The way of an eagle*," &c. "Men who make no hoardings here, who only eat what they ought, whose [pasture]

¹ Ma-no-atari, ii. p. 7. ² Sanhedr. ch. vii. 1, 4; ch. x. 1. ³ Den-ka cha wa-iv. p. 13, 18.

habitual resort is to dwell on their emancipation, which, to them, is an empty future, without sign or token—make their way, like that of birds through the air, hard to trace or to follow.”¹

“Like the appearance of the winding [lit. spread] course of a ship on the waters, like the way of a bird through the air, such also are the goings of a woman,”² says Vema.

“Come [O ye Aswins] and bear us, in a ship of praise, across the ocean”³ [or ‘as a ship of praise,’ Schol.].

There is in the *Maha Bharata*,⁴ a remarkable episode of “Pritha, who had a son by the Sun. She enclosed him in an ark of bulrushes lined with wax, and then committed it to the stream, that carried it to the Ganges, where it was taken from the water by the maid of a great lady who had no children,” &c. [This episode bears such a remarkable resemblance to the history of Moses, that it looks almost suspicious; especially when we are told that some of the events recorded in the Old Testament were made to find their way in some of the Puranas by officious pandits in India.]

v. 20. “The fool,” said Bhishma to Yudhishtira, “does not remember his sin. This comes from his inclining again to it. As Rāhu [that is said to cause eclipses] encroaches upon the moon, so also do sinful actions overcome the foolish man.”⁵ “I,” said Arda Viraf, “saw in the nether world a woman suspended by her breasts. ‘What had she done?’ asked I. Srosh answered: ‘She had committed adultery.’”⁶

[The following, found in the Eastern Turkish *Mirāj Nameh*, seems to have been borrowed from the older Pehlevi work.] “Mustapha went farther into the nether world [hell], and saw a number of women being tortured, and hanging by a hook over a fire. ‘What are these?’ said he. The angel answered:

¹ Dhammap. Arahantav. 34.

² Vemana pad. ii. 70.

³ Rig V.

Asht. i. adh. 3, sk. xxxiv. 7.

⁴ Vana P. 17119—17157.

⁵ Ibid.

Shanti P. 7061. ⁶ A. Viraf. N. xxiv. 6, 7.

‘They are women of thine own people, who had children of adultery, and said to their husbands, These are your own children.’”¹ [This 20th verse is the key to the two preceding.]

21 For three *things* the earth is disquieted, and for four *which* it cannot bear :

22 For a servant when he reigneth ; and a fool when he is filled with meat ;

23 For an odious *woman* when she is married ; and an handmaid that is heir to her mistress.

v. 22. “*For a servant,*” &c. “In the Book it is said : There are three causes of ruin for a kingdom : (1) if the accounts of all matters connected with the kingdom are hid from the king ; (2) if the king raises men of bad origin or of low degree and of no family ; (3) if the king’s vassals [or officers] oppress the people.”²

“When the offspring of a man of no family becomes king, or the son of a fool becomes a ‘pandit,’ or when a poor man becomes rich, they all look upon the world as upon grass” [from ignorance and self-conceit], says Chānakya. “The twig is harder than the bamboo whence it grows,” says the Bengalee proverb [underlings are harder on their inferiors than the master himself]. “It is making a yak [a long-tailed Tibetan ox] out of a tailless cow.”³

“Asperius nihil est humili cum surgit in altum.”⁴

“There is nothing rougher than a low individual raised to a high station,” says the Latin proverb.

“No position or office of any kind should ever be given to a man of unknown family or morals [manners or disposi-

¹ Mirāj Nameh, 3rd story.

² Bochari Dejhohor, p. 72.

³ Beng. pr.

⁴ Lat. pr.

tion],”¹ says the Hindoo. “Yet how many fools are raised on high, and how many wise men remain hidden in the dust!”² ‘Wise men compare this world to the scales of a balance, in which heavy things sink down, and light ones rise up.’³

“Abajanse los adarves y alzanse los muladares:”⁴

“The leads (or copings) are brought down, and ash-pits are made to take their place,” says the Spanish. And the Rabbis: “There are four things that are not bearable in any way: (1) a poor man proud; (2) an old adulterer; (3) a rich man who is niggardly; and (4) a shepherd who rules over his flock [congregation, people] without reason.”⁵

24 There be four *things which are* little upon the earth, but they are exceeding wise:

25 The ants *are* a people not strong, yet they prepare their meat in the summer;

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands;

28 The spider taketh hold with her hands, and is in kings’ palaces.

v. 25. “*The ants*,” &c. We read in Tamino Nigiwai [a Japanese magazine for young people] that “one day an ant said to a tiger that boasted of his strength: ‘He is not strong who thinks himself strong and stands alone, but strength lies in the union and friendship of many. We ants have neither tusks nor horns; neither claws, intellect, strength, money nor power; but we are really poor and mean, burrowing the earth, and with no one to protect our existence. But we unite to-

¹ Bahadorsh. p. 51, from Hitop.

² Alef leil. iii. p. 22.

³ Eman. B. Fl.

⁴ Span. pr.

⁵ Chagiga in Millin, 196.

gether and are strong.' 'Strong!' exclaimed the tiger; 'I can crush thousands of you in an instant.' So said, the ants attacked him everywhere, and penetrated into every pore of the skin; until the tiger in agony cried: 'Forgive! forgive!'"¹

"Many ants kill a lion."² "Happiness lies in God's favour [protection]," says Sādi. "Want of good does not happen to the ant by reason of its weakness, neither do tigers eat by reason of their strength."³ "But the ant teases after its power," for "even an ant has bile [passion],"⁴ say the Osmanlis. "A gnat injures the lion's eye," said Arabsiades in his *Life of Timur*.⁵ "Union among many of small power in themselves gains the victory. Slender grass woven together into a rope holds an elephant captive."⁶

"For the union of small things produces great results,"⁷ says Vishnu Sarma. "Though men be [small] reduced in circumstances, if they be on their guard, they will not be easily overcome even by greater men than themselves. But greater men than they may easily be troubled by smaller foes if they are not on their guard," says the Mongol.⁸

"Able and wise men look to companionship for the success of their work. Even a man with good eyes can see nothing without the help of the light,"⁹ says the Hindoo. "When many things of no strength are woven together they make up strength. The rope that binds the elephant is made up of grass."¹⁰

"A small thing can often be of more assistance than a greater one. A cup of cold water will always quench the thirst, but the ocean—never."¹¹ "Likewise a fool may often accomplish what a wiser man cannot do. A worm spins a silk thread from its own mouth, which other animals could not do," says the Tibetan.¹²

¹ Tamino Nigiwai, i. p. 15.

² Osm. pr.

³ Bostan, v. st. 2.

⁴ Osm. pr.

⁵ Ch. iii. and lix. Abu Ubeid.

⁶ Lokaniti, 130.

⁷ Hitop. i. 35.

⁸ Sain ügh. 125.

⁹ Kobitamr. 34.

¹⁰ Pancha T. i. 376.

¹¹ Drishtanta, 13.

¹² Legs par b. pa, 56.

"We see," said Yudhisht'ira, "that a weak man who is indefatigable in expedients, may overcome a strong enemy."¹ "Many men joined together with one will, though they be weak, may yet accomplish great things," says the Mongol.² For "union is strength," says Ebu Medin; "but division is ruin."³

Baber, speaking of the armies of the Hindoos and their elephants which he had defeated near Kanuj, says "they were coming in like ants, from the right and from the left."⁴ "He routed them," as Vaishampayana said to Bhishma [pipilika-put'am yathā], "like a troop or heap of ants."⁵

"yet they prepare their meat in the summer." [See note on ch. vi. 6—8.] "They that lay in a provision of goods, chattels and raiment, are not concerned about hunger and cold. So they who lay in a store of good conduct and virtue are not afraid of evil and misfortune [decay],"⁶ say the Chinese.

v. 26. "*The conies*," &c. The animal here alluded to is the *Hylax Syriacus*, a bright, shy little creature, the size of a rabbit, that inhabits rocky places and is common in some districts of the Holy Land. Some understand it to mean the 'jerbuah,' but wrongly.

v. 27. "*The locusts*," &c. They are of different kinds; all of them are, in their successive transformations, reckoned a dreaded plague in the East. The one here mentioned, 'arbeh,' is the most destructive.

v. 28. "*The spider*," &c. עֲקָמִית occurs only in this place [Chald. and Syr. 'lizard'; V. 'stellio'], and is taken for the 'gecko,' a small lizard common in Eastern houses, with feet so formed as to enable it to walk against the ceiling. It is quite harmless. But the spider, as understood in the text, also runs swiftly enough over its web, apparently with feet or

¹ Maha Bh. Sabha P. 646. ² Nutsidai igh. 8. ³ Ebu Med. 17.

⁴ Baber nameh, p. 413. ⁵ Maha Bh. Udyog. P. 5279. ⁶ Ming-sin p. k. ch. iii.

hands, with which it rolls up its victim. There are several species of them in Palestine.

“‘But first of all,’ says the spider, ‘I look for a corner of the house; and if the house is in ruins, so much the better.’”¹

“*Leonida*. Jussin’ columnis dejici opera araneorum?”²

29 There be three *things* which go well, yea, four are comely in going :

30 A lion *which is* strongest among beasts, and turneth not away for any ;

31 A greyhound ; an he-goat also ; and a king, against whom *there is* no rising up.

וְזִירִי מִחֲנִיִּים, ‘a greyhound,’ A.V. ; but literally, ‘girt on both loins,’ which Gesenius thinks applicable to war-horses as represented on sculptures at Persepolis and elsewhere, and more in keeping with the context than ‘a greyhound.’ Chald. and Syr. ‘a cock girt [crowing] among hens.’ Vulg. ‘gallus succinctus lumbos.’

אוֹ-הֵיטָא, ‘or the he-goat,’ as going at the head of the flock, adds Syr. But Chald. misunderstands it altogether. Vulg. ‘aries.’

וּמֶלֶךְ אֶלְקוּם עִמּוֹ, ‘and a king against whom there is no rising up,’ A.V., following the Vulg., that seems to have read אֶל-קוּם, ‘no rising.’ But אֶלְקוּם, from its Arabic etymology, means ‘people, troop, retinue ;’ this continues the imagery and suits the context. Chald. ‘and a king who rises (or stands) and speaks in the midst of his people.’ Syr. and Arab. follow the LXX. βασιλεὺς δημηγορῶν ἐν ἔθνει. As the lion is king of beasts, and as the he-goat walks at the head of the flock, so is a king with his people.

“*A lion*,” &c. “Deer and other animals do not perform a ceremony of anointing or of installation for the lion. To be lord over other animals naturally belongs to him who acquires dominion by his valour,” said of Pingalaka.³ “The lion,” said Shidurgho Khagan to Tchinggiz-khan, “is the khan of

¹ El Mocadessi, *Allegories*, 35.
Pancha T. i. 35.

² Plaut. ii. 4.

³ Hitop. ii. 19 ;

all beasts and khan of men. O manly Boghda, what need hast thou of the help of us two?"¹ "However, man," says Chānakya, "may learn one virtue from the ass, one from the heron, and other virtues from other animals.

"From the lion, man learns to undertake, and to accomplish whatever he does with effort, like a lion.

"From the heron, he learns to restrain his senses.

"From the dog, he learns fidelity and watchfulness, and to be satisfied with little.

"From the ass, man learns to bear his burden patiently and unwearily.

"From the crow, vigilance and activity, and providing for future wants.

"From the cock, man learns early rising and the protection of women."²

"If a courageous man leads heartless men," said Ajtoldi, "these do their work heartily in consequence. For see, this proverb is witness to that saying: 'When a lion becomes chief of horses, all those horses always become lions. But if a horse should be made chief of lions, then those lions surely become like horses.'"³

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

"*If thou hast done foolishly,*" &c. "O Chātaka, hearken with attention to the words of thy friend Bhartrihari. Not all the clouds in heaven are alike; some pour down rain upon the earth, and others thunder and give no rain. Therefore do not speak a [wry] foolish word to every one thou meetest."⁴

¹ Ssanang setzen, p. 84.

² Chānak. 66—72.

³ Kudatku B.

xvii. 51—54.

⁴ Bhartrip. Suppl. 7.

"If a man commit sin, let him not do so again and again," says the Buddhist; "let him not have a liking for it, for pain or misery results from the accumulation of sin. But if he do good, let him do so again and again, and take pleasure therein; for happiness results from the accumulation of good."¹

"If thou hast spoken evil of (or to) any one," says a Rabbi, "let the small be to thee like the great; go and be reconciled to him."² "As a precaution, sit thou in the assembly of the learned, speechless, like a picture,"³ says the Tamil. "Therefore take time to consider," says Kheuh-li, "and thou shalt have no cause for regret (or grief); if thou art displeased (or angry), do not disgrace thyself; but be always quiet and of a gentle disposition, and live at peace."⁴

"But a man caten up with self-love," says King-hing-lüh, "can never make others perfect [improve them]. He who thus deceives himself will also deceive others; as he who excuses himself in wickedness will lead others into sin."⁵ "For a man of great wrath helps others of the same sort. Darkness favours thieves, who hate moonlight"⁶ [how about moonlighters?], says the Buddhist, who says also: "By way of comparison, as butter is produced from milk, so also beings who are not spiritual can become Buddhas through good advice and training."⁷

¹ Dhammap. papav. 2, 3.

² Derek Erez Sutta, í. 7.

³ Nannal.

⁴ Ming-sin p. k. i. ch. v.

⁵ Ibid. ch. xi.

⁶ Lokepak. 94.

⁷ Tonilkhu y. ch. ii.

CHAPTER XXXI.

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

"The words of king Lemuel," &c., or Lemoel, v. 4. Aben Ezra says that Lemuel was one of the many names given to Solomon, as having been 'dedicated to God.' But Jepheth ben Eli Karaita¹ says this name was given him for being God's vicar on earth. A. Ezra remarks that Solomon was David's only son at that time, wherefore he is addressed by his mother as such.

"What my son?" &c. "Love that depends on the sight of an object is not love; but love [a mother's] that is not interested never ceases,"² say the Rabbis. "Those who have no children know not what love is,"³ say the Italians. "What, then, can a woman who has had no children know about the sweetness of them?" asks the Telugu.⁴

But Jocaste's words to Œdipus fit in with those of Lemuel's mother to him.

• "καὶ μὴν φρονοῦσά γ' εὔ τὰ λῆστά σοι λέγω."⁵

"I, indeed, give thee the very best advice, for I wish only thy good. But know ye, also," said Atossa, "that my son, if he does well, shall become a wonderful man."⁶

From this there is a long way to what some Rabbis teach:

¹ Com. p. 11.

² P. Avoth, v.

³ Ital. pr.

⁴ Tel. pr. 808.

⁵ Œdip. T. 1066.

⁶ Æsch. Pers. 204.

"Women, servants and little children, are exempt from learning the law [from religious instruction]. A woman is not bound to teach her son, for she who is not bound to learn is not bound to teach."¹

"The soil is my mother," said the medlar; "a mother's affection for the child is not to be wondered at."² "The mother's partiality for her child is like the earth's partiality for its productions,"³ says the Telugu. "A crow's nestling, though black and insignificant, is yet of a golden hue in its mother's eyes."⁴

"*son of my vows*," &c. = first-born. "The eldest son," says Manu, "either exalts the family or he destroys it; the eldest son is most respected in the world, and is never disregarded by good people."⁵

"Give, O God, a jewel of a son to the noble king's daughter, who worships thee for such a boon."⁶ "A son is oneself; a wife is a friend; but a daughter is only a trouble,"⁷ said Kunti's daughter to her parents when left to herself.

"Who is the one related to the other? The mother to the child,"⁸ says the Tamil. "As a mother watches for her life over her son, her only son,"⁹ says the Buddhist. "Yet with it all," asks the Tamil, "will that only son be the son of a 'guru'?"¹⁰ [Well taught and obedient? No]. "Thus 'the grief of the neck' [widowhood] lasts six months, but the grief of either having no child, or of losing one, lasts a whole lifetime."¹¹

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

¹ Halkut Talmud, ch. i.

² Salaman u Absal, 153.

³ Tel. pr.

⁴ Tamil pr.

⁵ Manu S. ix. 109.

⁶ Sri Rahula, sella Lihini, 104.

⁷ Maha Bh. Adi P. 6191.

⁸ Tam. pr.

⁹ Metta Suttam, 7.

¹⁰ Tam. pr.

¹¹ Telugu pr.

5 Lest they drink and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

v. 3. *לְמַחֲוֹת מַלְכִין* is not 'to that which destroyeth kings,' A.V., as if it were *לְמַחֲוֹת*, inf. But *מַחֲוֹת* is here the plural of *מַחֲוָה*, 'a female destroyer,' and applies to the kind of women implied in the text. The Chaldee reads *לְבָנִת מַלְכִין*, 'to daughters [women] of kings.' Vulg. 'et divitias tuas ad delendos reges.' Syr. 'to devourers or destroyers of kings.'

"Give not thy strength," &c. Yih said: "Take care! do not saunter at ease; do not give yourself over to pleasure,"¹ &c. "T'hae-kang [B.C. cc. 2170] sat on the throne like a corpse; he destroyed his virtue by a life of pleasure."² "Only," said Chung-hwuy, "let not your Majesty keep too near to music and to women; and be not covetous of riches and gain."³ [We may compare Vidūla's address to her son Sanjaya with that of Lemuel's mother.⁴] "Do not let him who wishes wisdom to govern him, give women power over his soul,"⁵ says the Arab.

"Seven things, O king," said Vidura to Dhritarashtra, "ruin many sovereigns firmly established on the throne. Women, dice, hunting and drinking, roughness of speech, severity in punishment, and extravagance. Therefore let the king eschew them."⁶ "There is no remedy," says Jami, "for those who are given to women, whose society digs up the root of a man's lifetime."⁷ "Drink, women, hunting, gambling, unjust seizure of goods, violence in word and deed, are the vices of sovereigns,"⁸ says Vishnu Sarma.

¹ Shoo-King, i. 3.

² Ibid. ii. 3.

³ Ibid. iii. 2.

⁴ Maha Bh.

Udyog. P. 4494.

⁵ Erpen. Ad. 4.

⁶ Maha Bh. Udyog. P. 1063.

⁷ Salaman u Absal, 370.

⁸ Hitop. iii. 118.

"The prince who, has rogues, women or school-boys for counsellors, is tossed about by the winds of bad policy, and at last sinks into a sea of trouble."¹ "For what sight is there more ridiculous than that of a man under the influence of women, or overcome by them?" says Vararuchi.² "He who has given himself up to women, cannot keep his mind firm, but verily will be ruined. Is not a tree on the bank of a river always in danger of ruin?" says the Shivaite.³ "And the eleventh door to decay is when a man who is addicted to women and a spendthrift is placed in power or is made sovereign,"⁴ says the Buddhist.

"Do not go too near to women, neither give your strength, however great, to them. For they play with men given to them as with crows whose wings they have clipped,"⁵ says the Hindoo. "For one whom they have killed, there is neither judgment nor judge[?]," say the Rabbis.⁶ "O my heart! let go folly, and attach thyself to the banks of the river of Paradise. For what confidence is to be placed in waves, in bubbles, in lightning and in women; in flames of fire, in snakes, and in all rivers whatever?"⁷ says a Hindoo.

"Scolding, harshness of speech," says Kamandaki, "prodigality, drink, women, hunting and gambling, are the destroyers [ruin] of a king."⁸ "The three principal things to be taught to a young man," says the Mandchu, "are: drink wine sparingly, avoid pleasure, and do not play for money."⁹ "In sooth," says Kamandaki, "woman is bewitching and upsets the mind. Even great men are rent asunder by a woman, as mountains are by a torrent."¹⁰

"He, then, who trusts crazy or mad men, serpents, drunkards, elephants, princes and women, is short-lived,"¹¹ says another Hindoo. "Do not, O my son, give thyself recklessly to

¹ Hitop. iii. 163.² Nava R. 8.³ Vemana pad. i. 60.⁴ Parabhava Sutta, II.⁵ Pancha T. i. 201.⁶ Baba Metzia. 97, M. S.⁷ Vairagya shat. 65.⁸ Niti Sara, xiii. 61.⁹ Ming h. dsi, 151.¹⁰ Niti Sara, i. 50.¹¹ Kobitamr. 6.

women," said old Meosan to Sakitsi. "Thou seest before thee thy mother, who is overwhelmed with grief on thy account. I should never have thought this of thee."¹

v. 4, 5. "*It is not for kings,*" &c. "A prince," says Ajtoldi, "ought not to be given to wine, nor create revolts in his kingdom. From these two causes, happiness soon departs. Princes who are too much given to sweet things [luxurious living] cause the people to eat much bitterness. And the ruler who is given to gambling soon sees his land deteriorate, and himself a beggar [lit. road-wanderer]."

"O wine-bibber! drink no wine, slave as thou art to thy mouth. He who drinks wine opens the door to poverty; for whatever things should be done 'stand off' [are prevented] by wine, and whatever things should not be done come in also by wine."² "But," said Naushirwán, "God gave me the kingdom that I should not do things unbecoming me [lit. that profit not]."³ [For maxims suited to kings, see the tale of the Lokapālasabha (in the Maha Bharata Sabha P. 135) between Yudhishtíra and Nārada.]

"One of the early emperors of China said: 'If the emperor, when at home, indulges in pleasure; if, when out, he spends his time in sport; if he takes to drinking wine and delights in music, &c., he cannot help coming to ruin.'"⁴

"The king," says Manu, "who has no companions [counsellors], who is mad or stupid, covetous, whose mind is not regulated [or formed], but who is given to sensual pleasures, cannot guide his affairs with discretion. But, on the other hand, the king who is pure, who adheres to truth, and who follows the Scriptures as far as he can, with good assistants and a good understanding, may administer punishment [govern the kingdom]."⁵

"Otium, et reges prius, et beatas
perdidit urbes."⁶

¹ Biyobus, ii. 2627. ² Kudatku B. xvii. 76—85. ³ Nizam M. ul Asrar. p. 49, l. 920. ⁴ Shoo-King, ii. ch. iii. ⁵ Manu S. vii. 30. ⁶ Catull. 51.

"Ministers who draw near a king maddened with wine, like an elephant-driver who draws near an elephant astray, only get the worst for their pains,"¹ says the Hindoo. "Wen-wang, sad and sighing, said: 'O thou of the In or Shang dynasty [wicked emperor], alas! for thee. Soaked as thou art in wine, against the will of Heaven, thou followest laws that are not just. Thou art in fault and remainest in it.'"²

"He whom the Most High makes king should be of full age, wise, and choose middle-aged counsellors; be bountiful, grateful to those who did him good; be moderate in eating and drinking and sleep, and have little to do with women; not sit with them, nor converse with them, lest he degenerate, and his people lose all respect for him."³ "It is neither by luxury, fine apparel, ornaments, delicate eating and drinking, tournaments, nor by matters foreign to him, that a king rules in righteousness; but only by curbing his desires; so says the Book."⁴

"Thou art drunk, Loki," said Heimdallr,

"*'svâ at thu ert örviti,'*

as if thou hadst lost thy senses,

*'thviât ofdrykkja
veldr alda hveim
er sína mælgj ne manadh:'*

for drunkenness always overpowers a man, so that he does not heed his [twaddle] senseless talk."⁵

"One foot of the bull [personification of eternal justice], that is, a quarter of the injustice done at a judgment, goes to him who did it; one quarter to the witnesses; one quarter to the assessors, and one quarter to the king," says Manu.⁶ "Yet," says R. Jonathan, "let a judge always consider himself as with a sword about to smite him between his loins, and Gehenna open beneath him."⁷ And R. Josè ben Levi: "When a judge

¹ Pancha T. i. 177.

² She-King, vi. bk. iii. ode 1.

³ Bochari

Dejohor. p. 62.

⁴ Ibid. p. 92.

⁵ Ægisdrekkja, 47.

⁶ Manu S. viii. 18.

⁷ Jebamoth. 109.

sits in judgment, he ought to feel as if there were an iron collar round the neck of every one."¹ [All, in a manner, guilty, and no one really innocent.]

'of heavy hearts,' A.V. Heb. 'bitter [bitterness] of soul.'

"*Give strong drink,*" &c. שָׂכָר, σίκερα, strong fermented drink, whether from barley, honey, or some other ingredient. It answers to the 'biórveig,' strong beer, brewed by Hymir's wives, and offered to his son Ty by one of them.² It seems also to be meant by the Egyptian 'haq,' which formed with wine, 'erp,' part of the offerings to the gods. In the Egyptian story of Anepu and Satu,³ we read that Anepu, searching for his younger brother in order to kill him, poured for himself a measure of 'haq,' and one of 'erp,' wine, in order to madden himself for the deed.

Lo-ke says: "Drink wine, but not so as to do thee harm [transgress]. Kings of old drank wine at the end of the day, but not so as to get tipsy."⁴ "Nay," said the vizeer, "wine does more good than harm. Wine gives sight to a blind man's eyes; it makes the lame walk, and makes the poor man rich,"⁵ says the Georgian. "Wine," say the Chinese, "is the first medicine to drive away melancholy; there is nothing like it."⁶

"Wine was not created," said R. Chanan, "but to comfort those that mourn."⁷ "Give them the 'living' [pure] wine, for the fainting of their heart,"⁸ says another Rabbi. And Horace:

"Tu [Liber] spem reducis mentibus anxiiis
Viresque et addis cornua pauperi."⁹

"I, wine, am at the head of all life," says a Rabbi,¹⁰ "and also the best medicine." "Wine in moderation," says the spirit of

¹ Sanhedr. 7, M. S. ² Hymisqv. 8. ³ xii. 9, 10, Pap. d'Orbiney

⁴ Ming-sin p. k. ch. xi. ⁵ Sibrzne sitsr. p. 70. ⁶ Chin. max. in

Medh. Dict. ⁷ Erubin, 67, M. S. ⁸ Gittin, 69, in Khar. Pen. vii. 9.

⁹ Ode iii. xxi. 21; Sat. ii. ii. 124, and 2 Epist. i. 5.

¹⁰ Bava

Bathra, B. Fl.

Wisdom, "makes a good man better, and a ~~bad~~ man worse. Wine increases the sight of the eye, drives away grief, and brings back to the mind things forgotten."¹ "Sorrow overcomes a man, but wine overcomes his sorrow," says the Ethiopic adage.²

v. 7. "*Let him drink and forget,*" &c. "When I drink wine," says Anacreon, "all my cares fall asleep. What do I then care about my troubles? My groans and all my cares are asleep."³

"Μέλπω βίотου γαλήνην
τὸν ἐμὸν νόον ἀπλώσας"

"I sing the calm of life, having set my mind at ease."⁴ "We take the draught, and let go our cares. Why should we allow ourselves to be tormented with cares? Wine sets free the mind; it puts an end to grief, and lulls weariness to sleep,"⁵ &c. And more of the same sort.

"If I drink," says Theognis, "I trouble neither about the gnawing cares of poverty, nor about my enemies who speak evil of me."⁶

"Οἶνος γὰρ πυρὶ ἕσον ἐπιχθονίοισιν ὄνειυρ,
ἐσθλὸν, ἀλεξίκακον —"

"For wine, which is like fire, is a good support [gift] to mortals, from whom it wards off evil." Thus Horace :

"— Dissipat Euhius
Curas edaces."⁷

"O fortes pejoraque passi
Mecum sæpe viri, nunc vino pellite curas;
Cras ingens iterabimus æquor."⁸

"Οἶνον γὰρ Σέμέλας καὶ Διὸς νιὸς λαθικαδέα
ἀνθρώποισιν ἔδωκε."⁹

¹ Mainyo i kh. xvi. 41, 45. ² In Muqdash. ³ Odes 25, 26 and 27.

⁴ Ibid. ode 39.

⁵ Ibid. ode 41.

⁶ Theognis, 1085, 863, &c.

⁷ Panyasidis, fragm. i. 12.

⁸ Ode ii. 11.

⁹ Ibid. i. 7, &c.

¹⁰ Alcæi, fragm. 2, ed. G.

"For the son of Semele and Zeus gave to men wine in order to banish care from them."

"— sic tu sapiens finire memento
Tristitiam vitæque labores
Molli, Plance, mero."¹

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

בְּנֵי חֵלּוֹף, 'children of abandonment, orphans,' rather than 'appointed to destruction.'

"*Open thy mouth,*" &c. "A man who does not wish the ruin of another, should always speak what is to that man's advantage, even unasked. Such is the rule of good men," says Vishnu Sarma.² "If thou art in a position to rule the affairs of the multitude," said Ptah-hotep to his son, "seek for thyself an opportunity for action (or work), so that thy judgment be not [bad] partial. Justice is very great, and transgression is opposed by laws. But let not every one seek his own interest [in administering justice]."³

"What profit or use is there in the advancement and influence of him who has won for himself a position with success, if he does not use it to protect the poor? But he who befriends them is the best of men, and he who does not protect them is brutish."⁴ "For he who by nature is soft [weak], derives benefit by company with the strong. The tongue, in company with the teeth, is able to taste the flavour of everything."⁵

"A certain king asked a sheikh how he might purchase of him the merit of one pilgrimage. The sheikh answered: 'If a servant of God, when oppressed, come to thee, and thou, with

¹ Hor. ode i. 7, 10.

² Hitop. ii. 138.

³ Pap. Pr. vi. 3.

⁴ Vemana pad. iii. 68.

⁵ Kobitamr. 33.

a kind [or gladsome] heart search out his case, and converse with him at length and kindly, and deliver him from the hand of his oppressor, and he go home pleased with thee, I will give thee the merits of sixty pilgrimages, and also give thee profit by that one act of thine.”¹

“Bring forward justice and promote the wishes of a poor man’s heart, and thy own wishes will then be furthered aright. Dominion is made fast and firm by justice; and thy doings [fortune] shall be made firm by justice,” says Husain Vāiz Kāshifi.² “Mildness is an excellent rule, suited to all beings,” says Kamandaki. “Therefore let the king protect the destitute poor with mildness.”³

We read in the Uligerün Dalai [Sea of Parables, called Dsang-Lun, or ‘Wise and Foolish’ in Tibetan], that “a merchant tried, by offering jewels to the wife of a judge, to win his favour in a law-suit. The wife said: ‘My husband is upright and will not do it. However, I will try;’ and she told it him. To which he answered: ‘I occupy this position and live through my uprightness. I have been made judge for my never having told a lie. If I were to utter a lie and tell a falsehood, I should no longer be worthy of the place I occupy, and I should spend endless kalpas in suffering after my death.’”⁴

10 Who can find a virtuous woman? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

אִשָּׁת חַיִּיל, implies ‘fortitude and strength of character,’ which is not expressed in ‘virtuous’ only. A ‘brave woman’ might be better;

¹ Bochari Dejhohr, p. 68.

² Akhlaq i m. xv.

³ Niti Sara, ii. 6.

⁴ Dsang-Lun, iv. ch. xvii. fol. 92.

it implies all the excellence of patience, endurance and courage, added to a woman's other virtues. Syr. and Chald. 'a righteous, proper, upright woman.' LXX. *γυνή ἀνδρεία*, lit. 'a manly woman.' Heb. lit. 'her price is far from [pearls, corals or] rubies.' See note on ch. iii. 15.

"*Who can find*," &c. "'According to my interpretation of thy dream,' said the 'mantri' [diviner, sage] to Sultan Djuhan, 'the woman who ought to be queen of thy palace should possess these four qualities in the highest degree: race, wealth, beauty and wisdom.' 'Well said,' answered the Sultan. 'There are indeed many princesses, but where shall I find one with all these qualifications?'"¹

"The wife I want," said Shakyamuni to his parents, "must be young and handsome, but neither proud of her beauty nor a flirt. She must not even think of another man; nor be given to music, dancing, shows or festivals. She must be perfectly pure in body, tongue and heart; submissive to her husband, and modest. If there be such a woman, father, give her to me to wife."²

"'Who is chief among women?' asked Zerdust. The spirit of Wisdom answered: 'She is chief among her fellows who speaks well; who has a good disposition; who is constant and faithful; of good reputation; good-natured; who [lights up] enlivens the house; who is bashful and retired; who is the friend of her father and of his relations, and is good-looking.'"³

"The treasure of a woman is king Chakravartin's wife. She is exquisitely lovely, modest, affectionate, devoted to her husband, to his ways and habits; she is free from the defects of other women, and is a perfection of qualities."⁴

"The Bodhisatwa who is about to undergo his last birth

¹ S. Bidasari, iii. 49.

² Rgya-tcher r. p. xii. p. 122.

³ Mainyo i kh. lxi. 1—8.

⁴ Rgya-tcher r. p. iii. p. 14.

into the world, is to be born of a woman well reported of all, well known of all ; diligent, of perfect race, perfect beauty and shape ; of perfectly good manners ; affable, charitable ; gentle, yet not shy ; wise, yet artless ; without anger, envy or avarice ; not careless or noisy ; but prudent, truthful, blushing and modest ; impassioned and full of feeling, and with but a small share of ignorance ; she should be free from the defects of other women, and addicted to her husband."

"A man," says Simonides, "can receive no greater boon than a good wife ; but also can he get nothing worse than a bad one."¹

"Men," said Shakuntala, "who are consumed with sorrows of mind, and who suffer from sickness, find relief and delight in their wife ; as men oppressed with heat find relief in cool waters."² "But," says Euripides :

"Τούτο γὰρ ἐν βίῳτι σπάνιον μέρος"

"well may a man wish for such a partner, for it seldom falls to one's share."³

v. 11. "*The heart of her husband*," &c. "She who has the excellence suited to a domestic establishment, and who knows how to dispense her husband's property, is indeed a real helpmeet in the domestic state. But if the requisite excellence is not found in her, the domestic state is nothing, whatever else it may possess."

"She is indeed a wife who watches over herself, takes care of her husband, and preserves an irreproachable reputation," says Tiruvalluvar.⁴ "Very good, very good," said Genjen to his daughter ; "if thou keepest the house in good order, thou shalt then be like thy mother ; and I shall not be afraid of any harm or reproach befalling it."⁵

"Husband and wife are the beginning of the five relations

¹ Simonid. fr. iii.

² Maha Bh. Adi P. 3037.

³ Euripid. Alc. 473.

⁴ Cural, vi. 51—56.

⁵ Dsang-Lun, ch. xvi.

and of the three cardinal virtues," says the Japanese Dr. Desima to his pupils; "therefore ought it not to be undertaken lightly. The natural disposition of a woman is to love freely [disinterestedly]. If she forfeits her love, she makes her husband contemptible. Therefore ought their mutual intercourse to be sincere, upright and polite [courteous]."¹

"He [or she]," says the Buddhist, "is a relation who is bent on one's welfare; he is a parent who feeds me ["they are my brethren who feed me," says a Rabbi²]; he is a friend who is worthy of confidence and trusty; she is a wife with whom there is perfect peace."³ "When the wife is wise," says the Mandchu, "the husband has few causes of complaint. And if the wife is virtuous, there is no cause for trouble, even if at the same time the house be not rich."⁴ "She is entirely satisfied with her husband," says the Tibetan; "she accords in all things with his wishes; and in her heart she is utterly destitute of affection for any other man."⁵

"As long as there is breath in my body," said Damayanti to Nala, "will I be thine own. I tell thee the truth."⁶ "No wife dies but to her husband; and no husband dies but to his wife,"⁷ say the Rabbis. "An affectionate wife and a husband who agrees with her are both praiseworthy. Though eyes be two, yet they see the same object [that is, the object itself which they see is one],"⁸ says the Tamil. "For a well-bred woman, her husband is a god," say they also.⁹

"A man," says Ani, "who is listless [mean of heart], who believes everything and trusts every one himself, without due consideration, thereby brings trouble to his house. Be not hard on thy wife about thy house, as thou knowest it is in good order. Say not to her: 'Where is this or that?' Bring it—since thy eye sees that she put it in its proper place. Be therefore dumb [or silent] when seeing her worth [strength,

¹ Shi tei gun, p. 6.² Shabbath in Millin, 35.³ Lokaniti, 81.⁴ Ming h. dsi, 85, 154.⁵ Rgya-tcher r. p. ch. iv.⁶ Nalod. v. 33.⁷ Sanhedr. in Millin, 96.⁸ Nanneri, 6.⁹ Nitineri-vilac. 27.

ability]. The whole management of the house lies in the man's [calmness of mind] good temper."¹

"In five respects, O Gahapati, my son," said Gautama, "is a wife to be treated by her lord: (1) with honour; (2) without disrespect; (3) without misbehaviour with other women; (4) by giving up lording it over her; (5) by providing her with suitable ornaments.

"In five respects also does a wife treat her husband feelingly: (1) she does her work [for him] quietly and affectionately; (2) she takes fond interest in him; (3) she is chaste; (4) she maintains her devotedness to him; (5) and she is [clever, deft] diligent in all her ways."²

Kwan-yuen-shih says: "With a worthy wife, the husband has little trouble; and with reverential children, the father's heart is at ease [lit. expands]."³ "The two ends of the bow," read we in the *Rig-Veda*, "are like a wife agreeing with her husband; and the quiver, the father of many, whose sons are many."⁴

"A wife who renders due service, who conducts her house properly, who does what she is told and is obedient to her husband, will be worshipped and adorned by him,"⁵ says the Tamil. "As tenderness in a mother, work in a servant, and colour in a jewel of gold, so also is the part of a good mother of the household to be at her place."⁶

"Gain the undivided affection of thy husband," said Mana's daughters to Uma.⁷ "He is the god of his wife."⁸ In the *Dhammathat* [Burmese Code of Manu] we read that good wives are thus: "They faithfully and trustworthily rule and advise their family and their slaves, and provide the best food for their husband; set in order his bed and room; provide for him flowers, betel, tea, &c.; every wife's thoughts being entirely wrapped up in her husband. She sets the house in order when

¹ Ani, max. liv.

² Sigala V. S. fol. nau.

³ Ming-sin p. k. ch. xi.

⁴ Rig V. mand. vi. sk. lxxv. 4, 5.

⁵ Aranericharam. 8.

⁶ Niti-

vempa, 29.

⁷ Kumara Sambhava, vii. 28.

⁸ Ramay. i. xvii. 27.

he is gone to sleep ; considers every day what is wanted for the house ; provides for heat and cold. She speaks to her husband in the most affectionate terms. Such women are said to do their duty by their husband."¹ [Seven kinds of wives are described at length in ch. xii. of the same book.]

"In like manner as a man of good family, himself rich, if he saw a heap of gold as high as his head, would not touch it, will the best woman have nothing to do with other men than her husband,"² says the Shivaite.

v. 12. "*She will do him good,*" &c. "After bowing to all the gods," said Damayanti to Nala, "I chose thee for my husband. I tell thee the truth."³ "Constancy is the praise [ornament] of a married couple," says Vararuchi.⁴

"Il buon marito, fa la buona moglie,
E la buona moglie fa il buon marito:"⁵

"The good husband makes the good wife, and the good wife makes the good husband," say the Italians.

"As long as a young woman remains in her father's house, her father is like heaven to her ; but when she is married, then her husband is her heaven. It was so in olden time when men were honourable, and it is according to the rules of nature, the three powers [san-sai], Heaven, Earth and man, that rule all things,"⁶ says the Japanese.

"A well-ordered wife," says he also, "follows her husband's heart (or disposition) ; she minds his orders, and manages his affairs with little or no selfishness. But being amiable, of good judgment, and agreeing thoroughly with her husband, the house is well-ordered and well taken care of."⁷ "'As I have not sinned against my husband in word nor yet even in thought,' said Sītā, 'then, O earth, receive me into thy bosom.' And the earth swallowed her up."⁸

¹ Dhammath. vii. 13.

² Vemana pad. ii. 124.

³ Nalod. iv. 14.

⁴ Nava R. 3.

⁵ Ital. pr.

⁶ Onna ko kiyō, ch. vii.

⁷ Waga

tsuie, i. p. 13, 14.

⁸ Raghu Vansa, xv. 81.

"The highest, everlasting duty of a wife, is, to please her husband in all things even unto death,"¹ said Kuntī to the brahman. "Γαμετῆς γὰρ ἀρετὴ ἐστὶν οὐχ ἡ παρατήρησις τ' ἀγδρός, ἀλλ' ἡ συμπεριφορὰ; for it is not a virtue in a wife to act the part of a spy (or watch) over her husband, but to adapt herself to his ways," said Theano to Nicostrate.² "When the husband leads, the wife should follow," says the Japanese translation of the Chinese original; "when the husband sings, the wife should accord [be in tune] with him."³

"Even if the husband is ill-behaved," says Manu, "of bad habits and bereft of qualities, ought a virtuous wife to minister unto him as if he were a god.

"No sacrifice, no ceremony, no fasting, is allowed to a wife apart from her husband. She alone who obeys her husband is afterwards exalted to heaven.

"The virtuous wife of a man, whether he be dead or alive, who wishes to attain to her husband's abode in heaven, must do nothing unpleasant [apryam] to him.

"But when he is dead, let her willingly emaciate her body, by living on flowers, roots and fruits, and let her not even mention the name of another man.

"Let her be patient, restrained, practising religious duties until death, if she wishes for the supreme virtue of a wife who has only had one husband."⁴

"A good subject cannot serve two lords," says the Mand-chu; "and a chaste woman does not marry twice."⁵ "A good horse," say the Chinese, "only wants one saddle; and a good woman does not marry twice."⁶ "One husband is the spiritual teacher (or law) [guru] of women"⁷ [marry only once], says Chānakya.

"A servant is known by his service; a man, by absence of

¹ Maha Bh. Adi P. 6146.

² Page 743, ed. Gale.

³ Gun den s.

zi mon. 333.

⁴ Manu S. v. 254—259.

⁵ Ming h. dsi, 109.

⁶ Chin. pr. G.

⁷ Chānak. 49.

fear ; a friend, by his treatment in reduced circumstances ; but a wife is known when her husband has lost everything,"¹ says the Buddhist.

"But in the Kali age [the present time], the wife will abandon her husband when he has lost his property, for women will choose rich husbands."² "When Shankara [Shiva] asked Krishnā what boon he should grant her, she said, again and again : 'I want a husband.' 'Thou shalt have five husbands,' said Shiva ; 'one for every wish expressed.' Then Krishnā exclaimed : 'I want only one ; to be to me like a god.'"³

"But when the wife shows kindness, kindness should be shown to her in return,"⁴ says the Japanese. "Offspring, virtuous works, obedience and tenderest affection, are all the wife's part and depend on her. Thence follows heavenly bliss both for her ancestors and for herself,"⁵ says Manu. "If the wife of the household is a worthy woman," say the Chinese, "the husband will not meet with difficulties. Yet although she be clever and intelligent, she should not be allowed to mix herself up with matters foreign to her household duties."⁶

"The husband of a virtuous wife meets with few misfortunes," say they also. "A fool dreads his wife ; but a virtuous wife reverences her husband."⁷ "The true wife," says the Telugu, "however handsome she may be, does not neglect or think scorn of her husband."⁸ "For one need fear no harm from one whose temper is love,"⁹ says Tulsi Das. "As the creeper embraces the tree close by, so does the king his ministers, and a woman, the man of her choice,"¹⁰ says Chānākya. "In acting for others, do it readily and willingly ; for thyself, quickly ; for the sovereign, bravely."¹¹ "King Parikshit, when resigning the kingdom to become a muni

¹ Lokaniti, 83 ; Chānak. ii. 8, Schf.

² Vishnu Pur. vi. 1, 18.

³ Maha Bh. Adi P. 6430.

⁴ In shits mon. i. p. 8.

⁵ Manu S. ix. 28.

⁶ Chin. max. Dr. Medh. p. 210.

⁷ Chin. pr.

⁸ Vemana pad. ii. 42.

⁹ V. Satasai, 212.

¹⁰ Chānak. 179, J. K.

¹¹ Ibid. 220.

[hermit], said to his queen: 'A wife's duty is to do that whereby her husband's virtue [piety] may abide.'"¹ Thus Ovid to his wife:

"Conjugis exemplum diceris esse bonæ,
Hoc cave degeneres, ut sint præconia nostra
Vera:"²

"Thou hast the credit of being the pattern of a good wife. Beware lest thou degenerate; but show that all the good I have told aloud of thee is true."

"Οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὧν οὐ σοι φίλον"

"Rest assured," said Jocaste to her husband, "that nothing could ever induce me to do aught displeasing to thee."³

"It is said," replied the Mohan [Krishna] to the cowherdesses who followed him, "that a good and virtuous wife, if she has a husband who is a coward, evil-minded, stupid, doltish, deceitful, ugly, leprous, deaf, blind, a cripple, lame or poor, her duty is nevertheless to serve him. For herein consists her duty and her honour among men."⁴

"What are the four excellent things on earth?" asks the Burmese Catechism. "They are: (1) the moon of Tautsounmun; (2) a handsome woman; (3) tall sons; (4) a high place of residence. And among these, which are the best? (1) The moon of Patsung [May]; (2) among women, she is best who, with a good heart, works to help her husband; (3) among sons, those who support their parents are by far the best; and (4) the very best place in which to reside is where you get your living in peace."⁵

"She is a wife and a vessel of virtue," says Vishnu Sarma, "who, when spoken to by her husband even with an angry countenance, appears before him with a smile on her lips. Worlds of glory and brightness are reserved for the wives who

¹ Prem. Sagur, ch. i.

² Ex Ponto, iii. ep. i.

³ Œdip. Tyr. 862.

⁴ Prem Sagur, ch. xxx.

⁵ Putsha pagien. Q. 82, 83.

love their husbands alike in the city or in the wilderness ; whether he be a sinner or a man of pure life. The husband is the wife's chief ornament ; she requires no other. But if she is bereft of such an ornament, she shines not, however much she may adorn herself."¹

"And God," said the wife, "disgraces the wife whose husband is not to her like her own soul."² "The best of women is she who is loving and bears children,"³ says the Arab. "The beauty of the kōkila [Indian cuckoo] lies in the sweetness of its song, and the beauty of a wife lies in her devotedness to her husband,"⁴ says the poet.

Lastly, "a wise and good man chooses to take to wife a woman endued with moral and outward gifts, virtuous and excellent," says the Book of Odes.⁵

And as to a woman, "she is a wife who is alert and clever about the house ; she is a wife who is the mother of a family ; she is a wife who is her husband's breath [lives in him and he in her] ; she is a wife who is devoted to her husband. But she is not said to be a wife with whom her husband is not pleased. All the gods, however, are pleased when husbands are satisfied with their wife."⁶ [This and like passages mean little in a translation ; they should be read in the Sanscrit original for sweetness and beauty.]

"King Udinna said to the princess Vasuladatta : 'Neither a brother nor a younger sister has the power to prevent a wife from following the will of her husband.'"⁷ "O my [youngest sister] dear wife, you are indeed attached to me," said the Sultan to his queen Lila Sari ; "for, although unable to bear hunger and thirst any longer, you have yet waited in order to eat with me."⁸

¹ Hitop. iii. 27—29.² Calilah u D. p. 197.³ Nuthar ell. 57.⁴ Kawi Niti Sh.⁵ She-King, bk. i. ode 1.⁶ Hitop. 140.⁷ Buddhaghosha Par. v. p. 69.⁸ S. Bidasari, ii. 492.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

v. 13. וְשֵׁשׁ וְצִלְצָל, not only 'willingly,' but with delight, with a good will.

"*She seeketh*," &c. "The poor man's wife helps him in his work, whatever that may be, and does not allow him to bear the toil of it alone. But she weaves and sews, and makes her husband's clothes,"¹ says the Japanese. "When she sees some pretty thing, she does not set her heart upon it; when she hears a charming voice, she does not lend her ear to it, but guides her heart in the right way."²

"A man who will not plough," say the Chinese, "shall suffer hunger; and a woman who will not weave shall suffer from cold. Formerly emperors ploughed, and queens wove silk."³ And "Menikshami, with all her wealth, was not proud, but wise and prudent [and worked with her own hands]."⁴

v. 14, 15. "*She riseth also*," &c. "During the three years that I was your wife," said a Chinese wife to her husband, who had discarded her, "I rose early and slept at night"⁵ ["and did the service of your poor homestead," Jap. Com.]. "Rise at dawn, sleep at night, sprinkle and sweep the court, and thus

¹ Tei shi onna ko kiyo, ch. v.

² Ibid. ch. xi.

³ Shing yü, p. 25.

⁴ Kusajataka, 15.

⁵ She-King, i. v. 4.

set a pattern to the people,"¹ said Weo to herself. "The housewife, having got up at daybreak, sets her house in order,"² says the Tamil.

"Krishnā, or Draupadī, Yudishtīra's wife, is last to go to rest, and the first to get up, and knows all about her house her small and great cattle," &c.³ "I wake up first, and go last to bed,"⁴ said Satyabhāmā, Krishna's wife, to Yajnaseni. "However," said Draupadī to Satyabhāmā, "having given an order to thy maid, arise and do it thyself. So shall thy husband know thy readiness to act."⁵

Ἀρχὴ δὲ ἔστιν οἴκου πρότη γυναιξίν, ἀρχὴ θεραπευόνων."

"The management of the maid-servants is the first duty incumbent on the mistress of the house," said Theano to Callisto. "But, O dear friend, kindness and goodwill have a good deal to do with the service of the house. Goodwill is not bought as part of the slave's person, but is wrought afterwards in the servant, through the kindness and fair-dealing of the mistress, who sees that her maids are not worked too hard, nor fail through ignorance of their work. For, after all, they are only gifted with the same human nature as their mistress."⁶

"For genial people," says the Mongol, "do good even at a distance; but cross-grained, when near, only rub and bruise. The lotus is not soiled by the mud, but it expands in the sun."⁷ "A master who is niggardly, and a man who, knowing the Scriptures, is without virtue, are both sources of annoyance and vexation. Fic on them!"⁸ says the Hindoo.

One of the requisities for Shakya-muni's wife was, "that she should be the last to go to bed, and the first to get up."⁹ "Like a mistress of the house, Usha [the Dawn] wakes up her

¹ She-King, iii. ii. 2, 4. ² Tam. pr. ³ Maha Bh. Sabha P. 2177.

⁴ Ibid. Vana P. 14706. ⁵ Ibid. 14716. ⁶ Theano to Callisto, p. 746.

⁷ Saïn ūgh. 118. ⁸ Nava R. 6. ⁹ Rgya-tcher r. p. ch. xii.

sleeping servants (or children);”¹ “and sends forth the good and active labouring man.” “Usha, who nourishes all things, comes forth like a matron, and good manager of her house. At her coming, all that have feet begin to stir, and she wakes up the birds.”²

“*Αὐτίκα δ’ ἀργεννήσι καλυψαμένη ἰθόνησιν*
ὤρματ’ ἐκ θαλάμοιο —”³

She springs from her couch veiled in the bright morning mists. [Not altogether like Esop’s “matron and her maids,”⁴ who probably did not know the old proverb, “that morn comes late in a house that keeps many cocks,”⁵ “thus joining night to the day;”⁶ working incessantly.]

“When the wife lies down and cannot sleep, let her give her heart (or mind) to her household matters, and not neglect weaving, sewing, telling the threads on the loom, and spinning”—is the advice given to a young Japanese wife;⁷ “she is then ready to get up.”

“*ἀνὰ δ’ εὐθὺς λύχνον ἄψας —*”⁸

“Dum parvus lychnus modicum consumat olivi :”⁹

for “an industrious woman,” says the Arab, “never lacks wool to spin;”¹⁰ and “Buona donna non è mai otiosa :” “a good woman is never idle.”¹¹ Like Hlatshamma, one of the five hundred young girls chosen for her wisdom to be wife of Ridag’s son, who was charged by her mother-in-law “to be ever looking into a mirror,” whereby she meant “that she should rise before others, sweep the house in and out, and sprinkle about [water or sand].”¹²

¹ Rig V. ii. sk. cxxiv. 4, 12.

² Ibid. Asht. i. Ady. 4, sk. cxiii. 5, 6.

³ Il. γ. 141.

⁴ Fab. 79.

⁵ Osm. pr.

⁶ Jap. pr.

⁷ Onna dai

gaku, p. 69.

⁸ Anacr. ode iii. 15.

⁹ Mart. Epig. iv. 90.

¹⁰ Ar. pr.

¹¹ It. pr.

¹² Dsang-Lun, ch. xxiii. fol. 118.

18 She perceiveth that her merchandise is good :
her candle goeth not out by night.

19 She layeth her hands to the spindle, and her
hands hold the distaff.

נֵרָא, 'her lamp, light.'

"*She layeth her hands,*" &c. "The celebrated Mergen [or Merai] Wairotshana [see note on ch. xx. 1], when a child, was asked by Padma Sambhava, where was his mother. 'She is gone to buy eyes,' was the reply. By-and-bye the mother returned with some oil. 'That is what I meant,' said the child ; 'because when the lamp is lighted, be the night ever so dark, everything may be seen.'"¹ "It is well to set things in order," says the Telugu, "while the lamp is burning."²

"There is no wisdom for a woman," say the Rabbis, "but in the distaff."³ "Wau's queen [B.C. 1137 ?] says of herself that she gathered hemp and flax in the valley ; some she cut down, and some she boiled and spun, and with it made her own clothes, and wore them [home-spun] without feeling weary or ashamed of them, and did not take it amiss."⁴

"The women of the house," say the Japanese, "spin thread and preside over the spindle, and adorn the tapestry of the inner chamber in which they reside. Their silken fans are also kept round and clean, and their silver lamps are kept shining and bright."⁵

Ἰστὶν γυναικῶν ἔργα κοῦκ ἐκκλησίαι."⁶

"Looms and weft are women's business, but not public assemblies," say the Greeks. "Now," said Osmotar, Kalewa's eldest daughter, to her younger sister about to be married, "now is the time come to spin and to weave. Go not over the brook into the village for news, nor to a strange loom, but

¹ Ssanang setzen, p. 46.
King, i. 2, 2.

² Tel. pr.
⁵ Gun den s. zi mon. 825.

³ Joma, M. S.
⁶ γυνωμ. μον.

⁴ She-

‘irse langat kehræle,’

spin the thread thyself, with thine own hand,

‘langat laita liewempaïset
rihmat aina kierempaïset,’

draw the woollen threads slacker, and the bands tighter,”¹ &c.

Thus Iris sent on a message to Helen, found her in her room,

“ — ἡ δὲ μέγαν ἰστὸν ὑφαίνειν,
δίπλακα πορφυρέην — ”²

weaving a large two-fold [web] purple cloth.

20 She stretcheth out her hand to the poor ; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household, for all her household *are* clothed with scarlet.

22 She maketh herself coverings of tapestry ; her clothing *is* silk and purple.

מְכַבְּדִים, ‘coverings, blankets.’ Chald. renders it by תְּשֻׁיִּיִּהִם, ‘carpets of various patterns and hues.’ Hence, probably, A.V. ‘of tapestry.’ Some of them are very beautiful.

“*She stretcheth out,*” &c. “A woman,” say the Italians, “who gives readily is a good one.”³ “When by chance a stranger comes to thy house,” said Osmotar to her sister, “grudge him not a welcome. For

‘Ainapa hywä talonen
piti wierahan waroja:’

in a good house there is always admittance for a guest (or stranger).”⁴

“A vulgar woman would not suit me for a wife,” said Shakya-muni ; “but besides outward gifts, she must be fond of giving and of bestowing alms on dge-longs [Tibetan priests] and

¹ Kalewala, xxiii. 371.
xxiii. 413.

² Il. γ'. 125.

³ It. pr.

⁴ Kalewala,

brahmans."¹ "So was Menikshami celebrated for her beauty, but also for her bounty, a mother to the world."²

"It is 'of the greatness' [to the credit] of the master that the house should be well adorned. Are not the trappings in a house to the credit [embellishment] of the master?"³ asks the Tibetan. [In almost every Turcoman tent you find the women weaving these 'coverings of tapestry.' The warp of coarse threads is stretched on an upright frame of wood, and the woof is worked into quaint Eastern and pretty patterns with large needles and wool of divers colours.]

So it was also in the north. "O bridegroom! give to thy bride,

'— suora sukkulainen,'

a ready shuttle, and lead her,

'laita neitä kangas puille,'

to the weaving [tree] frame."⁴ These 'kilims,' as they are called in the East, are sold, and the proceeds form the dowry of the daughters of the house.

Confucius says: "The will or purpose of the [sse] scholar or accomplished man is to the right way; yet he is ashamed of wearing bad clothing and eating bad food, but is never weary of setting things orderly."⁵ "Much ornament and rich clothing belongs to men of rank," says the poet; "and much enjoyment in eating belongs to priests at court."⁶

"But a woman prefers to live in a splendid house and to wear a smart dress, rather than eat dainty dishes,"⁷ say the Rabbis; "and likes to walk in silk and purple."

"— te his Afro

Murice tinctæ

Vestiunt lana."⁸

"Yet a good woman," say the Chinese, "does not commonly wear the clothes she brought at her marriage."⁹

¹ Rgya-tcher r. p. ch. xii.

² Kusajataka, 18.

³ Legs par b. pa, 50.

⁴ Kalewala, xxiv. 60.

⁵ Siao-hio, ch. iii.

⁶ Kawi Niti Sh.

⁷ Midrash Esth. B Fl.

⁸ Hor. ode ii. xvi. 35.

⁹ Chin. pr. G.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing; and she shall rejoice in time to come.

קָדִין, 'a full shirt,' worn under the upper garment. LXX. σινδών. Syr. 'ketono, linteum,* cotton [flax] cloth. Ar. same as Heb.

וְהָגִבֹּר נָתַתָּה לְכַנְעָנִי, and she gives girdles to the Canaanite or Phœnician merchant from the coasts of Tyre and Sidon; Canaan being, properly, the lowland near the coast, as distinguished from אֶרֶץ, highland or upper country.

The girdles here alluded to are often made of costly materials, silk or wool, embroidered with gold or silver.

v. 23. "*Her husband*," &c. "If a woman," says the Tamil, "has not a handful of gold, she ought, at all events, to have a husband highly respected."¹

v. 24. "*She maketh fine linen*," &c. "Now put silk over thy eyes, and gold on thy temples," said Aino's mother to her, "and put on a shift of the finest linen, of hemp woven with four threads [the finest]."² "He who wishes to delight his wife must clothe her in fine linen,"³ say the Rabbis.

v. 25. "*Strength and honour*," &c. "The dress of women, girls and females in general, and their head ornaments, should be modest [moderate]," say the Chinese; "plain and simple, and not extravagant [not profuse] with patterns of flowers, fine and handsome."⁴

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

¹ Tam. pr. 2892.

² Kalewala, iv. 171.

³ Ketubh. in Millin, 493.

⁴ Dr. Medh. Dial. p. 193.

28 Her children arise up, and call her blessed ; her husband *also*, and he praiseth her.

v. 26. "*She openeth*," &c. "A bounteous, gentle-speaking woman is the glory of the house,"¹ say the Tamils. "Such was the speech of Menikshami, Attanayaka's bride ; it was full of savour, graceful and pure."² "A man's [and a woman's] merit lies under the tongue," says the Arab.³ "Show beauty of disposition [kindness] to every one," says the Turk ; "but affability to 'some one' or to 'no one,' as the case may be."⁴

"Draupadī [Yudhisht'ira's wife] had a pleasing, loving speech, such as a man may desire in his wife ; she was accomplished in virtue and in love."⁵ "They say that the accomplished bride of Zas-tsang-ma, king of the Shakyas, and mother of the Bodhisatwa, is a perfect woman. She speaks uprightly, never uses a bad word, nor ever talks at random. Her voice is not harsh [lit. not gravelly], neither loud nor clattering, but agreeable, and goes to the heart when she speaks."⁶ "Speak kindly, even to a poor man,"⁷ says Avveyar.

v. 27. "*She looketh well to the ways of her household*," &c. "Women were first created of various disposition. Some have that of a fox, of a dog, of a cat, &c. ; but," says Simonides,

"Τὴν δ' ἐκ μελίτσης τὴν τις εὐτυχεῖ λαβών"

"there is one with the disposition and character of a bee, whom a man is fortunate to possess. No fool, or silly man will come near her.

θάλλει δ' ὑπ' αὐτῆς κἀπαύξεται βίος·
φίλη δὲ σὺν φιλεῦντι γηράσκει πόσει,

In her society, life grows, blossoms and expands, while growing old with a loving husband to whom she is attached ; she is the mother of handsome and celebrated children.

¹ Naladiyar, 3.

² Kusajataka, 7.

³ Nuthar ell. 228.

⁴ Khair nameh, p. 22.

⁵ Maha Bh. Sabha P. 2176.

⁶ Rgya-tcher

r. p. ch. iii.

⁷ Kondreiv. 16.

κἀριπρεπὴς μὲν ἐν γυναιξὶ γίγνεται
πάσῃσι, θείῃ δ' ἀμφιδέδρομεν χάρις·

She becomes singled out for her merit among all other women, surrounded as she is with divine grace (or favour); she takes no pleasure in gossip, nor in loose talk. Such a wife, best and most gifted with sense, is a boon granted by Zeus alone.”¹ “She is οἰκονομος τ' ἀγαθὴ· a good housewife and knows how to work,” says Phocylides; “pray for such a one.”²

“The marriage ordinance,” says Manu, “is said to be the completing one for a woman, as ordered in the Vedas; coupled with her devotedness to her husband; with her abode in the house of her spiritual father [guru]; with her interest in the household work, and her care of the sacred fire.”³ “She should always be in good spirits, looking well to the ways of her household, keeping her furniture clean and in good order, and not manage her expenses with a slack hand.

“And to whomsoever her father, or her brother, with her father's leave, may give her in marriage, let her obey him as long as he lives, and never neglect him as long as he remains on earth.”⁴

“And the husband should keep his wife occupied in gathering together goods, and in dispensing them; in cleanliness; in virtuous deeds; in preparing food, and in looking to the arrangement of the furniture [household matters].”⁵

The usual form of blessing on a bride among the Tamils is: “May you be the mother of sixteen children, and live long and happy!” “But the excellence of a wife is in the good she does to her husband; and good children are the jewels of that goodness.”⁶

“ — καὶ σοὶ μὲν, πόσι,
γυναικ' ἀρίστην ἔστι κομπάσαι λαβεῖν,
ὕμῳ δέ, παῖδες, μητρὸς ἑκπεφυκέναι.”⁷

¹ Simonides, frgm. ii. p. 133, ed. B.

² Phocylid. Milesius, frgm. ii.

³ Manu S. ii. 1, 67.

⁴ Ibid. v. 150, 151.

⁵ Ibid. ix. 11.

⁶ Cural, vi. 60.

⁷ Euripid. Alc. 323.

"Well, husband," said Alcestis, "thou canst boast of having got a good wife, and you, children, of being born of such a mother."

"The house of a virtuous young married woman is kept in good order. She is in it like a light shining in a dark room. Such a wife, who knows the right time, and what is proper and what is convenient, finds pleasure in her husband's love," says Vema.¹

Tseu-sze quotes the Book of Odes: "When the wife and the children love each other and are united in the house, it is like 'the she and the kin' "² [two musical instruments]. "Happy the father and mother who thus subject the whole family to their influence."

"As the welfare of the house depends on the good or bad disposition of the wife," says Dr. Desima, "great care is required in choosing her. The mercies of Heaven entwine themselves around the house of the wife who is not careless in the management of it; according to the proverb, Poverty cannot overtake diligence."³ "And she has no refreshment of spirit but in her husband's house," say the Rabbis.⁴

"A husband at peace with an active wife, bring forth mutual love," says Ptah-hotep.⁵ "But when the housewife sleeps, the basket falls from her hands."⁶ "And when the kitchen is in confusion," say the Japanese, "repose (or meditation) is not to be had."⁷

"The mistress of the house adds to her worth by attending to the food and provisions of the house, and managing them."⁸ "By paying due attention to food, drink and raiment, she promotes her own happiness and the welfare of the family;"⁹ not forgetting to attend to the 'kaou-chin' [stone on which hemp is beaten]. So say the Chinese, who add: "Teach your wife to be filial and obedient to her father and mother-in-law ;

¹ Vemana pad. i. 71, ii. 195. ² Chung-yg. ch. xv. ³ Gomitori, i. p. 8.

⁴ Midrash Rab. M. S. ⁵ Pap. Pr. xii. 8, 9. ⁶ Sanhedr. R. Bl. 238.

⁷ Jap. pr. ⁸ Yew-hio (Encyclop.), iii. 1. ⁹ Yen-che kea-yuen.

to be gentle, good and economical, and thus to establish the house.”¹

“But if she is dull or stupid, you must teach and not beat her.” “A housekeeper should promote good understanding in the house in everything ; by teaching and regulating his servants and maids, trying their strength, and not overworking them. He should clothe and feed them sufficiently. If they are ill, nurse them. If they commit some trifling fault, forgive them liberally.”² And as regards the mistress of the house, the E-king, quoted in Yew-hio, says : “The right government of a pure-minded woman is a great advantage to the house.”³

“As public and open doings tend to good government of the country, so does the good government of the house depend on diligence and economy. To read books [to study] is to follow reason ; it is the foundation of the family. But diligence, economy and good understanding, are the root of good house-rule.”⁴

“When I married,” said Osmotar [Kalewa’s eldest daughter] to her sister, “I became servant to my mother-in-law. I had nought but trouble, and I led a hard life. But I did not trouble about it all.

‘tuolla toiwoin kunniata
tuolla lempeä tawoitin:’

Through it I sought [hoped for] praise ; through it I endeavoured to gain goodwill ;

‘olla aina alla armon
sekä nöyrä neuwottawa:’

and always to be in favour, allowing myself to be advised.”⁵

The Japanese Dr. Desima tells us that a man leaving a young widow incapable of managing the house, said in his will : “Orders given by a woman are no better than the cackling of a hen.” This comes from bad living. “So, O ye youths,” said

¹ Dr. Medh. Dial. 209.

² Ibid. p. 222.

³ Yew-hio, iii. 1.

⁴ Ming-sin p. k. ch. xii.

⁵ Kalewala, xxiii. 561, 580.

the man in his will, "beware of debauchery. Look well to your manners and to your morals. For, as regards a woman, her only duty is to observe female virtue; the management of the house must be left to some one else of good judgment."¹

"On the other hand," says the same authority, "as regards a wife, avoid one who has no household virtues. She is not to have control over the money; but her duties are to attend to cooking, sewing and washing."²

"Μέλει γὰρ ἀνδρὶ μὴ γυνὴ βουλευέτω
τ' ἄξωθεν· ἐνδον δ' οὔσα, μὴ βλάβῃν τίθει·"

"It is the husband's part to see that his wife does not meddle with out-door matters." ["A well-ordered wife," say the Japanese, "looks after her house, and does well not to meddle with public matters; go out in public."³] "By keeping within doors she will do no harm,"⁴ said Eteocles to the Chorus.

"She, however, who does not repair early to the kitchen is like disease in the house,"⁵ says the Tamil. "Negligence, even in things called small, is to be avoided," says the Mongol.⁶ "But the good manager, whether man or woman, sees," as the Japanese say, "the beginning and the end of his affairs, and not the beginning only."⁷

"But although a wife's eye is 'closer' [less liberal towards strangers] than the husband's," says R. Isaac;⁸ "and is by nature more stingy,"⁹ says another; "perhaps because she is a better judge of men than is her husband," said R. José;¹⁰ "since God gave to woman more intelligence than to man,"¹¹ says another Rabbi.

"A fortunate, good woman nevertheless does not eat what the She-King calls 'bread not earned, bread of idleness;'"¹²

¹ Waga tsuye, iii. p. 12, 13. ² Shi tei gun, p. 6. ³ Waga tsuye, i. p. 12. ⁴ Æschyl. Sept. c. Theb. 183. ⁵ Naladiyar, 3.

⁶ Mong. mor. max. R. ⁷ Jap. pr. p. 150. ⁸ Baba Metzia, 87, M. S.

⁹ Ep. Lod. 1573. ¹⁰ Berachoth. 10, M. S. ¹¹ Midrash R. in Gen. M. S.

¹² Hea-Meng, xiii. 31.

“but acquaints herself with the hunger and thirst of others, and helps and satisfies them. But the unhappy, ill-favoured woman only knows about her own hunger, and nothing about that of others.”¹ Still the good wife minds her home and family first of all; for “without home virtue there is no virtue in a woman,” say the Tamils.

“Neglecting one’s own house to look after other houses is the action of foolish people,” says the Tibetan, “who overbear or ill-treat their own belongings, and admire other people’s dresses. Yet who but a madman would adorn a corpse whose head had been cut off?” or, as the Mongol reads, “would adorn the tail, after the head had been cut off.”² [Home is first, the head; other matters come after, like the tail.]

“When the mother dies,” says the Tamil, “it is like the sweet perfume departing from the civet-cat; if the father dies, with him go teaching and protection; if a brother, the family loses the strength of one arm; but if the house-wife dies, all those blessings disappear at once with her.”³

v. 29. “*Her children rise up*,” &c. “Four horses,” says the Chinese, “cannot overtake the tongue that praises a good man,”⁴ or a good woman under certain circumstances. For, as a rule:

“hullu kiittää hevostansa
mieli puoli waimostansa.”⁵

“A fool praises his horse, and the half-witted his wife,” say the Finnish.

“Honourable women who marry for the sake of bearing children are worthy of all respect,” says Manu; “they are the lustre or brilliancy, the light of their homes. There is no difference whatever between them and goddesses of Fortune and Abundance.”⁶ “If a woman has had a hard time of it during her husband’s lifetime, she enjoys happiness with her sons.

¹ Vemana pad. ii. 109.

² Legs par b. pa, 155, and Sain ügh. ibid.

³ Nitivempa, 60. ⁴ Hea-Lun, xii. 8. ⁵ Finn. pr. ⁶ Manu S. ix. 26.

All men are more or less affected by wealth and position ; but real strength [for a widow] lies in a strong son.”¹

“In the house where there is a son and the ‘guru’ [spiritual teacher], the gods and the father are honoured ; and where the wife honours her husband, whence can there be fear of misfortune for that house?” said Brahma to Dussaha.² “But the mother’s faults are visited on her children,”³ say the Tamils. “How can one help admiring the devotedness to her husband of a woman whose reputation [fame] is for all time, and her understanding admired by all?”⁴ asks the Shivaite.

“A good and pious mother has within herself the field [or ground] of a good family,” says the Hindoo, “and the breed of that family shows that it is inborn, natural, and not acquired [or taught].”⁵ Theano’s advice to Eubula on the education of her children may benefit many a mother of the present day.

“Ἔστι δὲ ἀγαθῆς μητρὸς οὐχ ἡ πρὸς ἡδονὴν ἐπιμέλεια τῶν παιδῶν, ἀλλ’ ἡ πρὸς τὸ σωφρον ἀγωγῇ.”

“It is the part of a good mother not to care for her children with a view to pleasure only, but to lead them to that which is temperate and becoming. Take care, then, lest thou bring up thy sons to pleasure only, and act the part of a flatterer rather than that of a loving mother. Children must be brought up in hardship, without too much indulgence, lest they come to hate work and shun it. But teach them to love work, to eat and drink plain, wholesome food, to avoid temptations to loose living, and to show deference to their equals as well as to their ‘superiors.’”⁶

In Lew-niu-few it is said : “Of old, wives who had the prospect of a family never lay on one side ; never sat awry ; never ate unsavoury or improper food ; did not lie on coarse mats ;

¹ Vemana pad. i. 121.

² Markand Pur. i. 79.

³ Tam. pr. 5218.

⁴ Vemana pad. iii. 32.

⁵ V. Satasai, 341, 342.

⁶ Theano’s letter to

Eubula, ed. G. p. 740.

their eye did not look on anything of a bad colour, neither did their ear listen to bad sound; but they ordered their attendants to speak properly. Thus, they gave birth to fine stalwart sons, of excellent abilities.

"But now, women of the world care not to frequent gatherings of men and women. Then when the child is born, he gets hardly any education, and grows up a source of trouble and sorrow.

"But of old, when the child was born, the mother's first care was to choose a fit nurse, and other attendants who were, first of all, of a gentle disposition, fond of the child, and careful to train him up in love; and spoke little."¹ [Customs, good and bad, are pretty much alike, it seems, in most countries.]

"Children of the same mother are not all alike," say the Tamils; "in the same tank grow white, blue and pink lotuses."² "The tank, however, makes no distinction, but feeds and bears them all equally. A good mother always is a mother, and forgets herself for her children."

We read in the Dsang-Lun,³ that "the king of Shiritala, wishing to pick a quarrel with the king of Njanjod, sent him two mares, mother and daughter, so like each other that no one could tell the difference. 'It is easy to find it out,' said Ridag's daughter-in-law. 'Tie them together and give them some grass to eat. The one who will push some grass with her nose to the other is the mother.'"

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

¹ Siao-hio, ch. i.

² Balabod. Irup. 14.

³ Ch. xxiii. fol. 120.

v. 29. "*Many daughters*," &c.

"Hæc optima mater,
 Debuerant luctus attenuare tuos
 Femina digna illis quos aurea condidit ætas,
 Principibus natis, principe digna viro."¹

"As was Prabhavati among the other princesses who were unlike her in beauty, but were more like flickering lamps in bright sunshine."²

"— Interea inter mulieres
 — unam adspicio,
 Formâ. Sæ. bona fortasse. Sæ. et voltu, Sosia,
 Adeo modesto, adeo venusto, ut nihil supra."³

"As water is adorned by the lotuses that float on it, and the temple is resplendent during the festivities held in it, so also does a handsome woman shine most through her modest demeanour,"⁴ says Vararuchi. "She cares little, may be, for the praises of her own belongings, but she cares much for those of her enemies [rivals]," says a Rabbi.⁵

v. 30. "*Favour is deceitful and beauty is vain*" [הַקֶּבֶל, lit. 'a fleeting vapour'], &c. "When choosing a wife," say the Chinese, "do not make her merit consist in her beauty and complexion. If she is virtuous and worthy, then indeed she is good."⁶ "Youth," said Vayu [the god of the air] to the daughters of Susānatha, "is always fleeting, especially among men and women. But having received from me imperishable youth, you shall be immortal."⁷

"Youth and beauty do not last for ever, neither does hoarded wealth, nor yet pomp and the society of those we love. Let not, a wise man, then, get intoxicated with them,"⁸ says Vishnu Sarma. "Youth," said Damanaka, is like a ripple on a mountain torrent. Life is like a fire in straw; pleasure is but the shadow of a cloud; and wife, children, servants, and

¹ Ovid, *Consol. ad d. August.* 341. ² *Kusajataka*, 228. ³ *Ter. Andr.* act i. sc. 1. ⁴ *Pancha R.* ii. ⁵ *Debarim R. R.* Bl. 76. ⁶ *Hien w. shoo*, 120. ⁷ *Ramay.* xxxiv. 16. ⁸ *Hitop.* iv. 61.

all worldly goods, are but a dream." "And the wise man," says the Buddhist, "who looks upon his body as foam, will escape death"¹ [by not serving his body in the lusts thereof].

"— Rara est adeo concordia formæ
Atque pudicitia —"

"Sed castæ quid forma nocet?"

says Juvenal.²

And Syntipa :³ "Health and strength of body are preferable to beauty;" to which the Syriac original adds, that "the good alone are truly beautiful."

"The woman (or mother) who living in poor lodgings keeps herself clean; the sister who is modest when in out-of-way places; the female slave who is respectful when waiting on men; a wife who is a counsellor in difficulties, who adorns herself with taste, who is patient with angry people—such women," says the Buddhist, "go to heaven."

"Like Satu's wife, made for him by Chnum [god of marriage]: not only was she most beautiful, and more so than any other woman in the whole earth, but the whole divinity was in her."⁴ "The essence of all divinity is in her," said the scribes and wise men to the king.⁵

"Your body," said the Bodhisatwa to the daughters of Papiyan [sinner, devil], "is like a bubble on the water and foam; and your eyes are but water-bubbles covered with a skin."⁶ "Our body is like foam, and our spirit [heart] is like a breath or wind that blows over it;" and "a flower when fallen does not return to the twig," says the proverb.⁷

"This world passes away; night also passes away. Wilt thou compare the body to anything? It is like the changeable [vain] surface of the field, where the hoar frost melts away when trodden by the foot of one man, and then of another. A dream of dreams! When at noon the clock strikes

¹ Dhammap. Puppav. 3. ² Sat. x. 297, 394. ³ Fab. 3. ⁴ Pap. d'Orbin, ix. 8. ⁵ Ibid. xi. 4, 5. ⁶ Rgya-tcher r. p. xxi. p. 284.

⁷ Jap. pr.

seven, the sixth stroke already [grows cold] dies on the ear. Such is life!" said Wofatsu Takubeye.¹

"A beautiful form (or beautiful features) comes to naught at last," said the mantri to Sultan Djuhan concerning Lila Sari.²

"Therefore," said Ajtoldi to Ilik, "seek not in marriage a woman of a handsome face, but one of good works. If she does good work, she will lighten [brighten] thee up.

"In choosing a wife, O thou good man, mind four things. Some choose one for her beauty; others, for riches; others, again, choose a wife for her rank. But others also choose for wife a woman who is good and without blemish (or fault). Take such a one.

"A rich wife will give thee trouble. She will talk loud, and make thee give way to her. A handsome wife will also give thee trouble, and in the end people will laugh at thee [on her account]. Everybody loves beauty of form; yet God's grace must protect it.

"A wife of high pedigree often makes her husband ridiculous. But, O thou who lookest for a well-ordered wife, if thou shouldst find her, know that all the four kinds of wife are made perfect in her. For as to real beauty in a woman, a wise man alone understands what it means. If she is upright, honest indeed, she is beautiful thereby. Take her if thou canst find her.

"She who is without spot and pure, is in that of a good family. She combines in herself the other three [qualities of riches, birth and beauty]. O blessed man!"³

"A woman who shows devotion [piety] is praised by all good men,"⁴ says the Kawi poet. "For people by talking among themselves spread the good qualities of others. The

¹ Biyobus, ii. 39. ² S. Bidasari, iii. 48. ³ Kudatku B. xxvii. 8—28.

⁴ Kawi Niti Sh. p. 29.

perfume of the Malaya sandal-tree is carried by the wind to the ten quarters of the earth.”¹ “Beauty of form is outward only, but beauty of intellect is from within,” say the Rabbis, with a play on the terms.²

This is worth having : “But a fair countenance only, is but a doubtful, precarious [fate or] decree [of Providence],” say the Chinese.³ “One talks of women in general, and most men talk of pretty ones ; but everybody praises a worthy woman.”⁴

“Ὁ μὲν γὰρ καλὸς, ὅσον ἰδεῖν πέλεται,
Ὁ δὲ κάγαθὸς αὐτίκα καὶ καλὸς ἔσται.”⁵

“One man,” says Sappho, “may look handsome, but another will prove both good and handsome together.”

“For well-born women, the husband is a god ; and for the children of such parents, father and mother are gods,”⁶ say the Tamils, who add : “The husband and wife, united in affection, should conduct [lit. move] household matters like the two wheels of a chariot. Otherwise the chariot cannot go, but must hitch and stop.”⁷

“In choosing a wife,” say they also, “look not to her beauty, but to her good qualities ; not to her money, but to her connections. Neither youth, wealth nor beauty of form, will avail ; a good disposition alone is beauty.”⁸ “Form does not profit,” says the Hindoo, “but only good deeds gathered together through devotion.”⁹ “But a handsome woman without a husband ; devotion, austerity, without the spirit of patience ; and a family of children without a mother, are one and all vain and profitless.”¹⁰

v. 31. “As the work shall have been, so also shall be the fruit thereof,” says the Tibetan.¹¹ “Kun dga wo!” said Buddha ; “all beings receive the fruit of their conduct according to what

¹ Sain ügh. 7. ² Ep. Lod. 1565. ³ Chin. pr. ⁴ Yew hio, iii. p. 1.

⁵ Sappho, 77, ed. G. ⁶ Nitineri-vilac. 27. ⁷ Aranericharam. 9.

⁸ Tam. pr. ⁹ Nitishat. 94. ¹⁰ Nitivempa, 5. ¹¹ Csoma's tr.

that is.”¹ “O friend!” says the Bengalee, “that woman’s reputation rests with herself. She who has lost an ear covers the place with her locks.”²

“Judge of a man or a woman by his or her works; for many boast much, but do nothing,”³ say the Rabbis. “But fruit requires one to rear it,” say the Georgians⁴ [and so does the character and the fruit thereof]. “A man’s own shadow abides with him” [that is, the fruit of his works], says the Telugu.⁵

“‘Tell me,’ said king Milinda to Nagasena, ‘the works, good and bad, done by oneself [body and soul], where are they laid up?’ ‘O king,’ answered Nagasena, ‘those works follow one like a shadow, incessantly, for ever.’”⁶

¹ Dsang-Lun, xxiv. fol. 129.

² Beng. pr.

³ Ep. Lod. 673.

⁴ Andaz. 34.

⁵ Tel. pr. 987.

⁶ Milinda pañño, p. 72.

Joh. Buxtorf ends his work on the Targum and text of the Proverbs with these words:

נִשְׁלַם סֵפֶר מִשְׁלֵי תְהִלָּה לֵאלֹהֵי חַיִּים

“The Book of Proverbs is finished; praise be to the living God.”

INDEX TO SOME OF THE PROPER NAMES, TERMS, &c., NOT MENTIONED IN VOL. I.

ADJĀTASHATRU, a name of Yudhish-
t'ira.

ÆSIR, gods [Edda]; Odin was chief of
them.

AMENEMAN and PENTAOUR, writer and
subject of a celebrated Egyptian writ-
ing.

ASWAPATI, was king of Madra, in the
north of Hindostan.

ASWINS, two sons of Aswini, wife of
Surya, the Sun; physicians of Swarga.

ATLI, son of Budli, and brother of
Brynhildr [Edda].

BALADĒVA, the elder brother of Krishna.

BALDR, son of Odin and Frigg [Edda].

BRYNHILDR or SIGDRIFA, Budli's
daughter [Edda].

BUDLI, father of Atli and Brynhildr
[Edda].

DĀNAVA, a Titan, giant or demon.

DASHARATHA, king of Ayōdhya (Oude),
and father of Rāma.

DEVAYĀNĪ, daughter of Shukra, son of
Bhrigu, and teacher of the daityas, or
demons.

DĒVĪ, a goddess, often so meant for
Durgā; the wife of Shiva, and mother
of Ganēsa, &c.

Derek erez rabba, the greater Rabbi-
nical treatise on the 'Way of the
World.'

DHRUVA, grandson of Manu, and the
polar star.

DRŌNA, military preceptor of the Pan-
dus.

DURYŌDHANA, the elder of the Kuru-
ides, and leader in the war with the
Panduids.

FAFNIR, son of Hreidmar; killed his
father and was killed by Sigurdr
[Edda].

FREY, son of Niördhr and of his wife
Skadi, slew Beli, and took Gerdr,
Gymir's daughter to wife [Edda].

FREYIA, daughter of Niördhr [Edda].

FRIGG, Odin's wife, mother of Baldr
and of the Æsir [gods, Edda].

GANDHARBHAS, musicians of Swarga.

GANĒSA, son of Shiva and Durgā, and
god of learning and of letters.

GRŌA, summoned from her grave by her
son; as told in Grōugaldr [Edda].

GUDRUN, Giuki's daughter, was married
to Sigurdr, quarrelled with Brynhildr,
and left her home.

IIARBARDR, a name of Odin [Edda].

HARISCHANDRA, was 28th of the second
line of the Solar dynasty. He was
raised to heaven on account of his
piety; he came down from it, and his
reign was fixed in mid-air.

HATIM TAI, an Arab, celebrated for
his boundless liberality.

HEIMDALLR, son of Odin, and guardian
of heaven [Edda].

HEL, goddess of death; daughter of
Loki and Angrbodha [Edda].

HÖGNI, father of Sigrún [Edda].

- ILMARINEN, name of the smith who wrought in the air, and made the sky, &c. [Kalewala].
- JANĀMEJAYA, a saint, and pupil of Vyāsa. It is also the name of a king.
- JARĀSANDHA, king of Magadha, was slain by Bhīma.
- JEMSHID. JEM, son of Housheng, and 4th of the first dynasty of Peishdadian kings; he was surnamed 'sheid' [bright, shining, Jem-sheid], and is said to have reigned 700 years.
- JÖTUN (pl. jötнар), giants, the first created beings [Edda].
- KAIKEYA, a celebrated brahman.
- KAIKEYĪ, one of Dasaratha's wives, and mother of Bhārata.
- KARNA, sovereign of Angadesa, and elder brother of the Pandus, by his mother's side.
- KĀSYAPA, a 'muni' or sage, son of Marichi, also called Kanada.
- KĒSHAVA, a name of Krishna, or Vishnu.
- Khetas [Hittites?], people subdued by Ramsès Mei Amun.
- KŌKAI or Kō-bau dai-shi, author of the Japanese 'Jits-go-kyō.'
- KUNDADĀRA, wife of Kuvera, celebrated for his wealth.
- LIHINI, sella Lihini, heroine of a pretty Cingalese poem.
- LOKI, also called LOPT; goes with Thor to Thrym, at Egir's feast [Edda].
- Madra, province in the north of India.
- MAHASATWA, good, virtuous and just, title of a muni and of a king.
- MAITREYA, a muni, disciple of Parā-sara, to whom the Vishnu Purana was recited.
- Malaya-hills, western Ghāts, whence comes the best sandal-wood.
- Ma-no-atari, lit. 'before one's eyes,' the title of a Japanese book.
- MĀTALI, Indra's charioteer.
- Mithila, province N.E. of Bengal. Tirhut.
- NAHUSHA, a king of the Lunar race; son of Ayus, and grandson of Pururavas.
- NĀMUCHI, name of a demon.
- Nilā, a blue mountain north of Ilāvṛata, or central division of the mountains that divide the world.
- Niti [or Nidi] vempa, a Tamil work on morals.
- NŪSHIRWĀN or NAUSHIRWĀN, was 19th king of the fourth dynasty of the Sassanides. His first name was Kesri, son of Kobad, but he was afterwards surnamed NŪSHIRWĀN and 'MOOLK-EL-ADEL,' in Arabic, just king. He reigned forty-eight years; and the ruins of his palace may be seen near Madaien [Ctesipbon].
- ODDRUN, sister of Atli [Edda].
- ODIN, son of Būr and Bestla, shared in the formation of heaven and earth, and also of Ask and Embla, the first man and woman [Edda].
- ŒGIR, was god over the stormy sea, and brewed beer for the Æsir [Edda].
- PARA [P'hara or B'hura], a deity, a god, Buddha.
- PARALAUN, one who is destined to become a Buddha.
- Patya Vakyaya, Sanscrit aphorisms explained in Cingalese.
- PRABHĀVATĪ, mother of Malli, 19th of the Jaina saints.
- PRITHĀ or KUNTI, wife of Pandu.
- PRITHU, fifth monarch of the second age of the Solar dynasty.
- PURU, fifth monarch of the Lunar line.
- RĀVANA, sovereign of Lanka [Ceylon], was killed by Rāmachandra. He was the second incarnation of Vishnu, and is another name of Rāma.
- RAGHUNĀTHA, a name of Rāma; and also of descendants of Raghu.

- RISHYASRINGA**, a sage celebrated in the Rāmāyana.
- SAKITSI**, Wofana, Meosan, Takubei, &c., characters in Riutei Tanefico's novel, *Biyobus*.
- Saman**, Samano, a 'hearer' of the law; a Buddhist disciple.
- SARASWATĪ**, wife of Brahmā; invented Sanscrit and the Devanāgarī alphabet; and was the goddess of elocution.
- SĀRIPUTTA**, a cotemporary of Gautama, and a famous apostle of Buddhism.
- SATYABHĪMĀ**, one of Krishna's wives.
- SĀTYAVAT**, the sage Vyāsa; also name of a king, Savitri's husband.
- SAVITRĪ**, daughter of Aswapati, king of Madra.
- SHAUF and PAPI**, father and son, mentioned in the Papyrus Sallier, ii. 10, &c.
- Shadratna**, Nava Ratna, &c., short stanzas on moral subjects.
- SHAINĒYA** or **SĀTYAKI**, Krishna's charioteer.
- SHAKA** or **Sālivāhana**, whose era began 787 B.C.
- SHALIA**, maternal uncle of Yudhisht'ira.
- SHUKRA**, son of Bhrigu, and preceptor of the 'daityas' or demons.
- SIGMUND**, son of Völsung, and king of Frankland [Edda].
- SIGMUND**, son of Sigurdr and Gadrún [Edda].
- SIGDRIFA** or **Brynhildr**, Budli's daughter [Edda].
- SIGURDR**, son of Sigmund and Hiördis [Edda].
- SITĀ**, a daughter of Janaka, and wife of Rāmachandra.
- SUBHADRĀ**, sister of Jagannāth, lord of the world; a title of Vishnu.
- SUNĪTĪ**, mother of Dhruva, the son of Uttānapāda, and grandson of Manu.
- THÖR**, son of Odin and Fiörginn or Hlodyn [the Earth, Edda].
- TURVASU**, son of Yayāti, reigned over the Mlechchas [barbarians] in South and East India.
- ULŪKA**, a name of Indra, and of a hero in the Mahā Bhārata.
- VAISHALI**, Allahabad; Tib. Yangs-pa-chen.
- Valkyria** [pl. Valkyriur], were Odin's handmaids, and served in the Valhall, or mansion of the chosen fallen dead in battle.
- VALMĪKA**, or Valmiki, whose sweet poetry won for him the title of 'Kōkila,' the Indian cuckoo; but practically, the Indian nightingale, from the sweetness of its song.
- VĒNA**, a name of Brahmā.
- VIBHĪSHĪNA**, brother of Rāvana, king of Lanka.
- VIRATA**, king of Bérar (?)
- VRITRA**, a name of Indra, and of a demon slain by him.
- YADU**, eldest son of Yayāti, ancestor of Krishna, and fifth monarch of the Lunar race.
- YĀVANA**, Ionian or Greek. Ionia or Arabia.
- Yggdrasil**, the great mundane tree; the ash [Edda].
- YMIR**, a giant of whose carcass heaven and earth were made [Edda].

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